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THE HARBINGER.

UNDER THE SANCTION OF THE CONGREGATIONAL CHURCHES.

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

VOL. II.

JUNE 15, 1843.

No. 6.

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WESTERN CANADA.

From the "London (C. W.) Inquirer."

Last Sabbath evening the Rev. W. Clarke, Congregational Minister, preached a Farewell Discourse to his Congregation. We understand that Simcoe, Talbot District, is to be the sphere of his future labours.

On Monday evening, the members of his Church and Congregation assembled for the purpose of presenting him with a purse of money for the purchase of a copy of the quarto edition of Scott's Commentary on the Holy Scriptures.

We beg to lay before our readers the address and reply presented on the occasion.

An Address to the Rev. W. Clarke, from the People of his Charge.

REV. AND DEAR SIR,—We, the united Congregational Church and Congregation of London and Westminster, feel desirous of expressing our gratitude and love to you, for your faithful, affectionate and zealous endeavors to promote our good during the time you have had the Pastoral charge over us.—And when we remember that it is to you, under a merciful and kind Providence, that we owe our existence as a Christian Church, and that it is to your active and persevering exertions we are indebted for this neat and comfortable place of worship, we feel that we should be guilty of at least the appearance of ingratitude, were we to suffer you to leave us without presenting you with some token of our esteem and regard, and also to express our deep regret at your removal from us. We therefore request you to accept from us, as a testimony that you have not laboured in vain amongst us, a copy of Scott's Commentary on

the Scriptures, or rather twenty five dollars for procuring the quarto edition of that work. Although it is not an expensive present, yet it is an invaluable one, being the Word of God, and one that your enlightened mind, and affectionate heart, will know well how to prize. That God may, in his mercy, long spare your life to meditate therein, and grant you much of the assistance of the Holy Spirit, that you may be abundantly useful to the people of your future charge, at Simcoe, or elsewhere—and that the God of all grace may bless you, your beloved partner, and your dear and interesting family, with every spiritual and temporal blessing, is the affectionate wish and sincere prayer of your late Flock.

Congregational Chapel,
London, May 15, 1843.

REPLY.

My dear Brother, the Deacon, and the Members of this Church and Congregation—I gratefully accept of your very valuable present; and beg to assure you, that no gift could be more acceptable, or highly prized as a token of your confidence and affection.

I am thankful to my heavenly Father, that through the grace of God bestowed upon me, my spirit and behaviour, and services have been acceptable and useful, and have won for me your affectionate esteem. This remembrance, I shall fondly cherish, it shall excite me to renewed diligence, and zeal in the important work, to which I have devoted my life; and in my disappointments and dejections, I shall turn with pleasure to that *memento* of your regard, "Scott's invaluable commentary,"—not only as containing the words of eternal life—the exceeding great and precious promises of the God of salvation, but as the

inestimable proof of your friendship and love.

Beloved friends, I appreciate your kindness. I beg you to accept my grateful acknowledgments. May the Lord bless you, and keep you from the prevailing errors of the day. May he perpetuate in the midst of you, the pure gospel of salvation; the simplicity of Divine ordinances; the realities of christian experience; the efficiency of self denying, consecrated effort.

May the "Lord make you a thousand fold more than ye are," and after the changes of time, the turmoil and trials of life, perpetuate our christian fellowship around the Throne of God, where we shall meet to part no more.

I am Yours,
With Affection and Respect;
WM. CLARKE.

London, May 15th, 1843.

The President and Committee of the London Temperance Reformation Society also presented the following Address:

To the Reverend William Clarke, late President of the London Temperance Society.

DEAR SIR,—As the Representatives of the London Temperance Society, we beg leave, to express our sincere regret, that you are about to leave us, perhaps for ever. And to assure you, that we cannot look back on your past career without feeling that we owe you a deep debt of gratitude, for the praiseworthy zeal which you have ever evinced to promote the benevolent desings of our Society. A society that allows no Political, no Religious feeling to influence its conduct; but marches forward in the great work of the Temperance Reformation, undeterred by the sneers of the moderation men, or the fierce howlings of the votaries of Bacchus. As an officer that has so long and so faithfully presided over an Institution that owes its very existence to your untiring exertions; your loss will be deeply felt throughout the whole extent of your former labors, and more particularly by this society.

We are aware, Sir, that you had to contend against the most powerful prejudices of mankind. No sooner had you unfurled the banner of Temperance, than one party railed against you as a wild enthusiast who sought by mere human agency to accomplish that which the Scriptures only could effect. Another party equally wise, and quite as liberal said there is too much Sectarianism, too much Religion, mixed up with your proceedings for them ever to be beneficial to the community at large.

But since by the blessing of heaven, your labors have been prospered, and a few short years have taught even your worst enemies in the Temperance cause, to acknowledge that the great ruler of the universe smiles on your exertions.

Should Providence ever permit you to return to London, your presence will be

hailed with delight by a vast majority of our Inhabitants.

Dear Sir, in now bidding you an affectionate farewell, permit us to add, that it is the fervent prayer of this Society that the best gifts of heaven may be strewn in your path, wherever, it may be, and may the virtuous partner of your choice, and the children of your youth, long live as ornaments to cheer and support you through the decline of life, and in the end meet you in heaven where all will be peace and felicity for ever.

Signed, by order of the Committee.
FREEMAN TALBOT,
President.

JOHN LOLPH LEE, }
JOHN MCKENZIE, } *Secretaries.*

REPLY.

Mr. President and Gentlemen of the Committee, I thank you for this marked expression of your confidence and esteem. I assure you, it will ever be regarded as among the most pleasing reminiscences of my life, that I was identified with you individually and with your Society in effort and usefulness.

I regard the Temperance cause as an important means by which God is blessing the world and preparing the way, for the universal establishment of that "Kingdom which is righteousness and peace, and joy, in the Holy Ghost."

Accept my best wishes for your individual happiness—Your domestic and social prosperity. May God, the author of every good, bless your rising Town, and may the Temperance cause continue to extend in influence and usefulness, among your families, neighbours and friends.

I am, Gentlemen,
Yours, with great respect,
WM. CLARKE.

INCIDENTS OF COTTAGE PREACHING.

MR. EDITOR,—Having been engaged a short time every day during the winter in visitation from house to house amongst the poor of this city, that I might make known to them "A Saviour who is Christ the Lord," and point them to "the Lamb of God who taketh away the sin of the world," I have selected from my journal the two following cases, which I consider interesting, and should you deem them worthy of insertion in your valuable paper, they may be an encouragement to others to enter upon this wide but too much neglected field of Christian enterprise and benevolence.

Visited an old woman confined by sickness—and troubled in mind as well as body—she told me all was dark and dreary in the prospect of eternity before her—I enquired if she was truly convinced that she was a sinner in the sight of God, she replied: Oh, eyes, I am a sinner—a very

great sinner, and do not deserve mercy—I said I will not say one word to lessen the impression which you seem to feel of the demerit and sinfulness of sin—what you say is quite true—you are a very great sinner, and do not deserve the mercy of God—but instead of that being a reason you why should not be saved, it is a reason why you should hope to be delivered from the punishment and dominion of sin. Christ came not to save those who thought they deserved to be saved, but those who felt that they were undeserving of salvation. He came not to call the righteous but sinners to repentance. I then enquired if she knew what she must do to be saved, she replied : Oh ! yes, I must believe on the Lord Jesus Christ, he is the Saviour, the only Saviour, there is no Saviour but him. Well, do you trust upon him ? She answered; yes, and yet you tell me all is dark with you in your prospect for the world to come. I then directed her mind to a passage of Scripture; John 6th chapter, 47th, verse: “Verily, verily, I say unto you, he that believeth on me hath everlasting life.” Here the blessed Redeemer says. He that believeth on me hath everlasting life—now you say you believeth on him, but you have not everlasting life—this is a contradiction. I here attempted to show her she was believing the blessed truth—that Jesus was the Saviour, and the Saviour all sufficient—but she was not believing the whole truth—she was believing in Christ—but not believing the promise, that he gives to all that put their trust in him—that they have everlasting life—because they do so. She then exclaimed with apparent joy “Oh ! I see, I see—we are to believe the promise that we have everlasting life because we trust in Jesus. We are to trust upon him and believe we have everlasting life because we do so—and because he has said it. I never saw the truth so simple before.” I then directed her to look out of herself for a ground of acceptance before God—I shewed her that it was never said to any sinner, look to into your own heart for some good desires and feelings for the sake of which I will save you—but it is written. “Look unto me and be ye saved. I then prayed with her and left the house : I have seen this woman once since the above conversation, and she appeared in a happy state of mind—she has now removed to the country—but I pray that though I may not see her again on earth, she may be kept by the power of God through faith unto salvation—and be received at last into the Kingdom of Christ and of God.

A poor man, whom I induced to attend the Ministry of the Rev. Mr. — has much benefitted by the spiritual instruction which he has received both by the public and private ministrations of the Gospel—and now I understood he intends to

apply for admission as a member of the Church—and from the conversations which I have had with him—and the deep interest which he now takes in divine things. I shall have no hesitation in extending to him the right hand of fellowship. I could relate other interesting cases—but these two will suffice to shew the good that might be accomplished by such unassuming exertions—while the full amount of such labours will never be known till the day will declare it.

C. M.

Montreal, 10th June, 1843.

WHITBY.—The Rev. T. Machin of Darlington, has accepted a call from the friends of the Congregational Denomination in Whitby, and purposes D. V. to enter upon his ministerial labours there early in July.

The teachers of the Sabbath School, the members of the Bible classes, and other friends in Darlington, have presented their Pastor with a copy of the Holy Bible and Commentary, published by the Tract Society, 6 vols., large 8vo., handsomely half bound, as a memorial of their gratitude and attachment.

[We trust that our beloved brother will realize in his new sphere a continuance of that success with which the divine blessing has hitherto crowned his labours.—ED. HARBINGER.]

ACKNOWLEDGMENT.—“The Rev. T. Machin, Secretary of the Congregational Academy, Toronto, begs to acknowledge the following subscriptions and collections for 1843 :

<i>Burford</i> ,—Baker, Rev. T.,.....	£1	0	0
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Cranden, Mr.,.....	0	5	0
Ewing, W. L., Mr.,.....	0	10	0
Macdougall, Misses,.....	1	0	0
Moyle, H., Esq.,.....	4	0	0
Walker, W., Mr.,.....	1	5	0
Wilkes, J. A., Esq., & Son,.....	2	10	0
Wilkes, F. T., Esq.,.....	1	5	0
<i>Burford</i> ,.....Subscription and collection.....	10	0	0
<i>Darlington</i>Collection.....	2	0	0
<i>Guelph</i>Mickle, C. J., Esq., Subscription.....	5	0	0
Collection.....	1	15	7½
<i>London</i>Clarke, Rev. W., subscription.....	0	10	0
Cook, Mr. J.....	0	10	0
Collection.....	1	15	0
<i>Stouffville</i> ..Collection.....	1	3	7½
<i>Vaughan</i>Harris, Rev. J., subscription,.....	0	7	6
Collection.....	1	12	10½
<i>Warwick</i>Collection.....	0	10	0

A CHAPTER FOR CHILDREN.

"Come, children, mama is ready to give us our story now," said Willy Panton, as his mother, laying aside the book she had been reading, took her seat in the arm chair, around which were clustered the chairs, footstools, and ottomans of a group of little folks, and which were soon filled by an attentive group, while little Emma sprang into her usual seat in Mrs. P's lap, and asked "Mama, will the story be true?"

"Yes, love, it is about something that happened to me when I was seventeen years old."

"Just as old as sister Julia," said George—"I wonder if Julia has any stories happen to her."

"Julia is at home, dear. You know both my parents died when I was ten years old, and I was left to the care of a friend of my father, and sometimes resided with him. At other times I was at a boarding school, and a part of my time was passed with my aunt, your cousin Sarah's mother. The circumstance I am about to narrate occurred while staying with my guardian, Mr. Willsgrove.

"I went to his office one day, and asked him if he would give me some money to buy some shoes. How much do you want Julia?" said he.

"Why, guardian, I have one note of five shillings, but my slippers will cost seven and six."

"Well, dear, you may take a £1 5 note, and then you will require no more for at least a week. And now, where are you going this afternoon, for I see there is some needle work in your reticule?"

"I am going to Mrs. Denny's, sir, but will be home quite early so as not to disturb Mrs. Willsgrove, as I did last night." And I drank tea at Mrs. Denny's, enjoying myself as I always did with dear Mary Denny, the gentlest, purest, and most cheerful of human beings, who would not leave her sick father to marry even the one she loved, and whose reward has been reaped in the warm affection of all who know her and in the approving smile of her heavenly Father.

"Is she dead, mother?" said Willy.

"Why, Willy," interrupted George it is Aunt Mary."

"No, George, Aunt Mary is our own Aunt," lisped Emma.

"No, she is not Emma, is she mama?"

"I told you, you might call her Aunt, for she is to me as a sister, and I hope you will always love and reverence her as if she were alive in reality. But to proceed with my story.

"Edward Denny, a boy of thirteen, had that afternoon to tea with him his cousin Charles Battelle, and I amused myself by inventing plays for the boys in the dining room, before I joined

the party in the parlor. As I had promised to return early, I did so, and the next morning proceeded to the shoe store and made my purchase, but on opening my purse, found the larger note gone and the five shillings note alone remaining. Puzzled beyond measure I went immediately to Mr. Willsgrove's office and asked him if he had seen me put it in my purse? Yes; he distinctly recollected the circumstance and had noticed the delicacy of the pearl ring as it slid over the deposit.

"Mrs. Willsgrove was the daughter of Mr. Denny, and to the house of the latter we repaired.

They had not seen the note. I said the bag had not been out of my sight since I received the money, but at last I remembered that it was left on a chair in the dining room through the evening.

"I do not think Eddy would take it," said Mrs. Denny.

"My dear madam, I never dreamed of such a thing," I replied.

"I shall inquire," said she, quietly.

"The matter rested there and I heard no more of it for three or four days, when my guardian entered the parlor and placed in my hand a bank-note of the same amount as the last one—"Where did you find it, guardy?" I exclaimed, but on seeing his solemn face I stopped.

"Charles Battelle took it and had spent it on fire crackers, &c., his mother begged me to give this to you." How sad we all grew when Mr. W. detailed to us the course of evil which the boy had begun. Mrs. Battelle, being in very delicate health, and her husband being from home, the whole affair was left with Mr. Willsgrove, who dealt with the offender as the case required—severely. He stated to us that on asking Charley, what was his first step in stealing, he said:

"A penny from mama's work-basket—and nobody found me out—so the next time I took two and then I stole a silver threepence."

"Mama, was Charley sorry?" said Emma.

"He professed to be so, dear; but I do not know whether his reformation was permanent or not, for I soon after left my kind friends in P. and have never heard again of Charles. But how can you infer any moral from this story?"

"Not to leave bags on chairs," said Emma.

"Yes, my child? you may be warned against carelessness with regard to money, a carelessness wrong, not only because it is the means of loss to ourselves, but because it places temptation in the way of others. Many a servant has been trained to dishonesty by the negligence of the family she serves, and I doubt not had Charles Battelle been called to account for the missing penny he

would never have proceeded so far in evil,—but Willy can you learn no lesson here ?

“ I think, mamma; we may learn not to steal any thing little, for fear we shall grow up thieves.”

“ Precisely so, my son. Beware of the beginnings of evil. This I wish distinctly to impress upon your minds. It is dangerous to trifle with sin. Can you tell me any text, Sarah, to illustrate this ?”

“ Evil men and seducers shall wax worse and worse, deceiving and being deceived.”

“ Be very careful then, continued, Mrs. Panton, how you allow yourself to do wrong in one single instance. It is opening the gate to sin, and she walks in and takes possession.

“ Ellen, did you ever omit to read your Bible for one day ?”

“ Yes, aunt, replied a thoughtful looking child, and then the next day I forgot it, and once I did not begin again for a whole week.”

“ I do not doubt it, my dear; and so too with the particular sin of which poor Charles was guilty. Guard not only against the actual taking of that which does not belong to you, but cultivate also a strict regard of justice in every thing. If you borrow anything of your brothers, sisters, companions, be very sure that you return it in precisely the same order as that in which you received it, and in your opinions and practices ask yourself often the question. Am I just ? But I see tea is on the table, and we will dismiss the subject for the present.”

Montreal, May 29, 1843.

The Harbinger.

MONTREAL, JUNE 15, 1843.

CONGREGATIONAL UNION OF EASTERN CANADA.—The Annual Meeting will be held, in this city, on the 5th, 6th and 7th days of July next. The following is the order of the Public services :

Wednesday evening 5th, Sermon by the Rev. J. Anderson, of Melbourn.

Thursday evening 6th, Missionary Meeting.

Friday evening 7th, Meeting in connexion with the Congregational Institute.

A Communion of Ministers and Churches will be held in the Congregational Church, St. Maurice Street, on the afternoon of Sabbath, the 9th.

AMERICAN RELIGIOUS ANNIVERSARIES.—During the month of May—when our edi-

torial duties were cheerfully undertaken and ably performed by a beloved brother—it was our high privilege to attend those festivals of Christian charity; and happy should we be, if we could convey to our readers the impressions which they have left upon our mind. The meetings were throughout characterized by all the qualities most congenial with the high and holy objects of Christian charity. The highest expectations which had at any time been cherished, in reference to those annual assemblages, were more than realized, and we feel as though an apology were due for the inadequate estimate we had previously formed of their excellence and efficiency. Without any invidious comparison, we can with all sincerity affirm that, for mental power, moral dignity of spirit and of purpose, catholicity of sentiment, elevated, enlightened and expansive charity, and all the most desirable characteristics of sacred oratory—simplicity, fervour, gravity, energy,—the speeches on these interesting occasions, were, in general, all that could be wished. At the meetings of New York, the number of speakers was, for the most part, comparatively small, two or at most three individuals occupying all the time not otherwise taken up with the report, devotional exercises, and music of the choir. In these instances, however, the addresses were obviously the result of profound thought, diligent research, close and careful observation, and studious adaptation of matter and of manner to the audience and the object. There was little in them to raise the feelings to a state of transient excitement, but much, very much, to inform and impress, and to commend the varied enterprizes of Christian benevolence to the judgment and the heart. The meetings at Boston differed in some respects from those of the neighboring metropolis. The addresses were, for the most part, obviously unstudied—but no amount of previous study could have rendered the speakers, in general, more completely masters of their several themes. They were “thoroughly furnished” for the task assigned them. They rose gracefully to the “height of their great argument,” and rarely indeed did they seem to falter or to flag in their earnest and eloquent enforcement of the claims of charity and truth. It is impossible, in this brief retrospect, to specify the diversified objects which were successively brought before those vast assemblages of Christian

Philanthropists; but we must not omit a reference to the demeanour of the people who from day to day were "gathered together" to rear their Ebenezer, and gird themselves for the prosecution of their chosen course of benevolent exertion. With the exception of one or two instances in which a harmless witticism provoked a transient *titter*, or rendered the repression of laughter itself all but impossible, the meetings were throughout distinguished by a calm, serene, dignified solemnity. As the eye of the observer slowly moved round the mighty auditory, it every where discerned the well known indications of intelligent interest and sanctified emotion—the fixed attention, the slightly forward deflexion of the body, the occasional involuntary opening of the lips, the smile, the tear, the heaving sigh of Christian sorrow—and then as each speaker closed his address—the backward rebound of the whole frame, the deep drawn breath, the relaxation of the features, the gentle whisper, the readjustment of the posture, and the instant stillness as another speaker rose and rivetted all eyes, all ears. There was a moral sublimity in scenes like this, repeated day after day, and evening after evening, which, reacting on the mind of the observer, rendered him for the time, utterly unable to analyze his own emotions, and left him, at the close of each successive meeting, in a state of inexpressible, undefinable delight—with the distinct consciousness, however, that his thoughts and feelings, elevated though they were, were still far below the majesty and grandeur of the object which gave to these adventitious circumstances all their interest.

Although the funds of the various societies had been partially affected by the extreme commercial depression of the by-gone year, yet it was cheering to find that the zeal of the American churches continued unabated, and that there was no disposition in any quarter to relax their efforts in the cause of sinful and suffering humanity. We were assured, by the Rev. Dr. Anderson, the excellent Secretary of the Board for Foreign Missions, that the funds of that noble Institution were in such a state as, in all probability, to supersede the undesirable expedient of a special effort. Our heart's desire and prayer for our beloved brethren is, that they may always abound in the work of the Lord—and that the blessing from on high, already so remarkably vouchsafed,

may continue to crown their enlightened efforts for the glory of our common Lord, and the well-being of our wretched and apostate race.

LORD MORPETH AND COLONIAL MISSIONS.

All those whom I now have the honour to address must be sufficiently acquainted with the specific objects of this Society, indeed, much better, I fear, than I can myself at this moment pretend to be, and they will be further enforced in the course of this evening's proceedings by those who are most competent and most authorized to speak on the subject. I know not that it should devolve on me to make any further remarks, if it were not that I cannot help stating to you, that I feel that a large and additional interest in the operations of this Society has accrued to me, in consequence of my recent visit to some of the spots and scenes which are the principal theatre of their transaction. (Cheers) Within the space of the last year I have traversed almost the whole inhabited length of the province of Canada. I followed the majestic waters of the St. Lawrence from the broad ramparts of Quebec, first by the stately walls of Montreal, where I understand you have an establishment for the education of ministers; then by the fast rising city of Toronto, where I believe you have a missionary station in the midst of the same waters. I spent some time in an encampment of 6,000 native Indians in one of the central islands, nor did I leave the waters till I saw them issuing from the great hill, at Lake Superior. This tract of country constitutes a fair and rich and noble province, hardly as yet sufficiently appreciated by the people of this country, for the surplus of whose overworked and unfed population—(cheers)—she seems to be spreading her vast tracts of fruitful soil, and her boundless riches of inland waters. I saw our poor emigrants pouring in one after another, crowding together on the wharfs and on the decks of steam-boats; but, while British capital is thus eagerly invited, and while British population is thus assiduously pouring in, it is fitting, it is incumbent, it is essential upon us not to forget that without which capital is but dross, and without which population is but a mischief and a burden to the land that bears it. (Cheers.) Be it your care along with the wealth and the population of Britain to send there also something of the Christianity of Britain—of the wealth which alone maketh rich—of the population which is a nation's strength and a nation's righteousness. Speech at the Anniversary of the Colonial Missionary Society.

THE ANNUAL PROCESSION ON CORPUS CHRISTI DAY; OR FETE DE DIEU.

We earnestly invite the attention of our city readers to the following paper. It is

high time that Protestants should refuse to countenance in any way the gross idolatries of the Church of Rome, to be partakers of a sin than which none is more degrading in itself, more abominable in the sight of God, more directly opposed to the spirit and tendency of those divine and sacred principles in defence of which many of our Protestant martyrs shed their precious blood.

This procession will take place on the 18th of next month, and we allude to it at this time, for the purpose of entreating every Protestant who may read this, to give no countenance to the ceremony. Do not accuse us of bigotry and intolerance; we disclaim the imputation, and are anxious that the Roman Catholics should continue to enjoy the same civil and religious privileges with all other classes of Her Majesty's subjects in Canada. We would even consider an abridgement of their liberties as an attack upon our own, and would be ready to complain whether they meet with less, or greater indulgence than ourselves. It is not religious liberty, however, that supplies the principle of conduct by which we ought to be guided in reference to this procession, but *protestant consistency*; and we call upon all who bear the honorable name of PROTESTANT, to stand aloof from a celebration, that is so intimately connected with the persecutions which Protestantism has suffered.

The Romanists may walk the streets if they please; yet we doubt whether they have any right, as citizens, to disturb the sacred rest of the Sabbath, by such a piece of tomfoolery as the procession presents; and to block up the streets so as to prevent Christians from reaching their places of worship without hinderance and tumult, to offer their devotions, not to a *piece of bread*, but to "God that made all things." With these exceptions, however, our Roman Catholic fellow citizens may either walk or run, sleep or wake, sit or stand, as they themselves have a mind, on that day. But though they are disposed to walk the streets in procession, and so "make their folly manifest to all men," there are various strong reasons why Protestants should neither join nor countenance them in doing so. We will mention a few.

FIRST.—*It is on the Lord's day.* Children, both young and old, have ever taken delight in May-games and shows, and if this May-game were held on any other day of the week, we would have somewhat less objection to people's going to witness it. But what Christian can feel that he is justifiable in going to see such scenes on "the holy Sabbath?" Though the amusement were harmless in itself, yet it must become sinful when it is enacted in that special time which God has commanded us to spend in a different manner; and every person who looks upon it and

admires it, becomes implicated in its immorality. Every spectator, who does not openly express his disapprobation on the spot, is understood, from his silence, to approve of it. But to express disapprobation on the spot, might lead to a breach of the peace; and, therefore, every consistent, peaceable Christian should take care not to honour it even with his presence, but should "turn away his eyes from beholding evil."

SECOND.—*The procession is idolatrous in principle.* It is called 'Corpus Christi,' because it is in honour of the 'consecrated wafer,' which they blasphemously pretend is changed into the very flesh of the Son of God, and is therefore to be honoured with divine worship. No trace of it is to be found in the early history of the church. But after the dogma of *transubstantiation* had been pretty widely received, a superstitious devoutness spread amongst the churches, which led many to pray to relics, crucifixes, wafers, &c., a degree of honour, which they would not have yielded so readily to Christ himself. An old woman at Liege then declared that she had received a revelation from God, ordaining an annual festival to be observed in honour of the presence of Christ's body in the sacrament. The bishop believed it, and issued orders accordingly, in 1246. The festival obtained the sanction of the pope in 1264, and was confirmed by a council, held in Vienna, in France, in 1311; from which date it began to be generally observed. It was therefore instituted in honour of 'transubstantiation,' according to which, the baker and the priest make a God, whom all the people first adore, and then eat! Can any consistent Protestant take a part in doing honour to this dogma, by going to see the spectacle, or decorating his house with evergreens, or suffering it to be decorated by others?

THIRD.—*The day is inseparably connected in history with the cruelties of the Inquisition.* In some Popish countries, *autos-da-fe* were generally perpetrated on the day of Corpus Christi. That is, the 'holy' fathers of the Inquisition committed to the flames on that day, those pious Christians who believed the word of God, rather than the legends of superstition, and persisted in worshipping him, rather than 'wafers,' or the rotten bones, and rotten rags of saints. These martyrs held the faith of Protestants, 'the faith once delivered to the saints'; and how can any Protestant, at the present day, attend this festival, where those who believed as he professes to believe were wont to be put to death with every mark of infamy, without acting traitorously to his principles. Our *grandfathers* would not have done so, who had a more vivid recollection of these things.

FOURTH.—*The honour which is given the day by Protestants, is the chief thing that upholds the celebration.* If the priests and nuns got none to gaze at them and admire

them, they would not long persist in walking the streets. If they had none but themselves to look upon their flags, and banners, and ribbons, and holiday dresses, they would soon find better employment than exhibiting them on the Lord's day, to the scandal of religion, and the disturbance of the city. But they are greeted with the adulation of the multitude, a *guard of the Queen's troops attends to do them honour*, and many of our influential citizens are ambitious of a place in the procession; and consequently they are under strong inducements to come forth from year to year. Let these inducements, however, be withdrawn, and they will soon keep within doors.

We intended to make a remark on the inconsistency of a Protestant Government sending a military escort to do honour to a Popish ceremony, especially on the day when Protestants used to be burned at the stake; and to suggest the propriety of petitioning and remonstrating against it in the proper quarter; but as this article has already extended much farther than we anticipated, we shall conclude by simply requesting the reader to show all due respect to the characters, properties, rights, and liberties of Roman Catholics, and all other religious sects whatever; but to remember also, that every time a Protestant does honour to the religion of Roman Catholics, he *dishonours* his own.—*Missionary Record.*

THE INFLUENCE OF CITY MISSIONS.

We extract the following from an able and impressive sermon by the Rev. Jos. H. Towne, of Boston. These observations apply to every community in which efforts similar to those of the New England Christians are put forth for the evangelization of the people. We are too much in the habit of confining our attention to the *immediate* good resulting from these labours of love, overlooking the cumulative tendency of sanctified influence, and the upward working through the whole mass of the population, of that leaven of truth which the hand of Christian beneficence conveys to the habitations, and instrumentally to the hearts of the poor and needy.

Our movements affect the basis of society, which is another important consideration. Many have been accustomed to look upon our Missions as if the influence of its instrumentality reached *only* the lowest strata of society, and for this reason have regarded it as a small affair. But that it *does* reach the lowest strata is one of its chief excellencies. This is its peculiarity. This is its glory. In doing this, it is doing a great work. All extensive reformations must *begin* at the base. The rich and the powerful are inaccessible.

So hedged about are they by the etiquette of society, that we can bring no instrumentality to bear directly upon them. All reformers, therefore, commence with the lowest strata, and work up. So Christ began. It was the *common people* who first heard him gladly.

The same course was pursued by his apostles. But an instrumentality thus directed is not *confined in its results* to the classes brought immediately in contact with it. The moving of the under strata heaves the entire mass. It was so in the days of Christ and his apostles. It was so in the times of Martin Luther. It is so in every instance of a powerful revival of religion. If there should be a general reformation among the lower orders of society in our city; if the vicious should be seen forsaking their forbidden pleasures; if there should be a general flocking to the ministers of religion, and our temples should be crowded to overflowing with men once regarded as lost beyond hope, what a testimony would be thereby furnished to the reality and excellence of religion? How would infidelity shrink away into its dark caverns?—What a mighty influence such a reformation would carry along with it into the mansions of opulence! The heavings of the moral earthquake would startle the sons of gaiety and fashion from their slumbers. Provoked by jealousy lest the publicans and harlots should enter into the kingdom before them, they themselves would be seen pressing into it. Now this is what we anticipate, for we believe that truth, urged continually upon the minds of men, and made by the Divine Spirit living, breathing truth, is able to effect this reformation.

THE CHURCH OF SCOTLAND AND THE CONDUCT OF DISSENTERS.

The following Address was delivered by the Rev. Dr. Wardlaw at a Soiree held in connexion with the Anniversary Meeting of the Congregational Union of Scotland, at Aberdeen, in the month of April last. It is an admirable statement of the case.

Dr. Wardlaw rose and said—I have been requested to address the meeting on a subject which I feel, and which all present will feel with me, to be one, if not of difficulty, yet of no ordinary delicacy. It relates to the sentiments and conduct of Dissenters towards their Non-intrusion brethren in the Established Church. There is not a Christian, whether Churchman or Dissenter, who is not at this moment sensible that we are on the verge of a great and important crisis. That crisis, of course, will, by different parties, be contemplated with widely different emotions. The fears of some will be the hopes of others. What on the one hand is deprecated with all the earnestness of pious apprehension, is anticipated on the other with all the liveliness of equally pious satisfaction. The difference arises from the conscientious convictions held respectively by the opposite parties. I need not say that,

setting aside for the present any reference to the circumstances and prospects of individuals, and looking only to the great interests of the Church of God, I cannot but regard the transactions and events, relative to the Scottish Establishment, as one with inexpressible interest and with devout thankfulness. The Lord is carrying on what I believe to be his own work, for his own glory and his Church's highest benefit. He is conducting before our eyes a grand experiment. It is not, indeed, an experiment to him, for he "knoweth the end from the beginning," and has the entire results fully before him. But to us, who see only "a part of his ways," and cannot look with any certainty beyond the present, it wears this aspect. And I have no fears and no doubts about the result. He is working out his Church's emancipation. He is breaking her bonds; and he is doing this by an agency of his own—by an instrumentality in the enslaved portion of his Church, instead of an instrumentality *out of it*. Whatever may have been the influence of the Voluntaries in diffusing the spirit that has been agitating the Establishment—of which I do not wish to say a single word—there cannot be a doubt that, in that Establishment, the spirit of dissent has risen. Our Non-intrusion brethren are Dissenters *in* the Church. I am well aware that they do not admit this. They hold the principle of an Establishment; and I give them full credit for sincerity when they assure us of this. But still, in my apprehension, the principles for which they have been contending—contending honestly, manfully, unflinchingly, and perseveringly—are substantially the principles of dissent. They are contending for right principles in a wrong place. They are right and they are wrong. They are right in the principles which they advocate, but wrong in advocating them as the principles of a Church established by law. The freedom, independence, and spirituality of the Church of Christ we heartily concur with them in regarding as essential elements in its constitution, as that constitution appears in the Christian statute-book—the Scriptures of the New Testament. But they are elements of that constitution which, in our apprehension, must be sacrificed whenever the Church allies itself with civil authority, and accepts of State patronage and State endowments. To accept of these is necessarily to accept of shackles. This is a lesson which our respected brethren have been, and still are, slow to learn. They have in their minds, and are cherishing there, a Utopian notion of an Establishment, such as never have been, never can be, never ought to be realised. Their principles are excellent. They are Scriptural. They are the only principles by which Christ, as the sole Head of the Church, can be honoured, and by which the true prosperity and glory of His kingdom can be secured and advanced. But these principles and the principles of the twenty-third chapter of the Confession of Faith cannot be held together. They more than neutralise, they eventually destroy each other. Our brethren are learning this lesson. Their Divine Master is teaching them, by his providence, the meaning of his Word. And the very first thing which, on this point, I demand on their behalf is—*patience*. What we think we see clearly ourselves—what appears to us so simple that we can hardly imagine the possibility of any not seeing

it as we see it—we are apt to get fretted when others resist or take a long time to discover. But this only shows that we have not sufficiently studied human nature, or sufficiently attended to the tendencies of our own hearts. Unlearning is, in many cases, a much slower and more difficult process than learning. The notions in which we have been trained from our earliest years—in which our minds have been indoctrinated, and to which our practical habits have been conformed—which have been wrapped up with our first and fondest recollections, and in woven with all the religious associations of our childhood and our youth—and with which we have been taught and accustomed to consider all the interests and the very existence of religion to be vitally bound up—such notions it is many a time no easy process to throw off. They are hallowed. Their dereliction cannot be thought of but with fear and trembling. Piety itself trembles, and trembles in sincerity, for the ark of God. We are satisfied that the fears are vain, and they will soon come to be satisfied of it too. Why fret, and chide, and scold, and apply the epithets of "contempt and wrath," because they do not get on so fast as we think they should? A lesson learned slowly is often learned most effectually and most permanently. It takes a faster hold of the mind than when it is adopted hastily, ere the evidence of it, whether argumentative or experimental has been thoroughly investigated, understood, and felt. Let us wait, then, a little—"forbearing them in love." My Church friends will naturally think all this sufficiently presumptuous—taking a great deal more than enough for granted. But they must not forget that we speak, of course, according to our convictions; and that, with such convictions, we cannot either think or speak otherwise. It would be equal inconsistency and affectation to do so. And this leads me to mention a second thing, which I claim—and claim strongly on their behalf. It is *charity*. I claim it on *two* points, on both of which, as it appears to me, they had occasionally, and even to no small extent, somewhat hard measure dealt to them. The first of these points relates to the course they have pursued, in adhering so long and so pertinaciously—and, in the estimation of the civil courts of the country, so troublesomely and annoyingly—to the Church. I demand on their behalf the charity that thinketh no evil—that hopeth and believeth all things in regard to the principles by which, in this course, they have been actuated. I do not know a more important maxim, and I do not know a maxim which we are more constantly in danger of violating, whether through inconsideration or a captious and censorious spirit, than the maxim that we should form our judgment of other men's conduct, not according to the principles held by us, but according to the principles held by themselves. Now, what are the principles which they avow; and in the avowal of which we are not entitled, however much we may be astonished at their holding them, to question their sincerity? They hold that civil rulers are bound, in their official capacity, to employ their power and their resources for the support of the Church, and of the true religion—that this is the principle of an Establishment, and that it has the support of Scripture—that it is not only consistent with Scripture, but that Scripture recognises the obligation. They hold, moreover,

that an Established Church is indispensable to the maintenance, to the very existence for any length of time, of true religion in the land—that without it, religion would be more than in danger of a rapid decline and cessation, and that infidelity, irreligion, and vice, would speedily overspread the country with moral and spiritual desolation and death. In all this, we think them very strangely and very miserably mistaken. But, still, such have been their avowed convictions.—Ought we not, then, to form our estimate according to them, of the course they have pursued? For my own part, I frankly declare that, had I held such principles, I do not see that I could consistently have acted very differently from what they have been doing. Certainly, if I held the sentiment that an Establishment was necessary to the maintenance and existence of religion in the land, while at the same time I conceived that, in order to its efficiency, it was necessary to introduce some change in the principles of its union with the State, and in the conduct of the State towards it—it does appear to me that I should feel it incumbent upon me to stick by the Church to the very last moment of my retaining even the remotest hope of any efforts of mine, or of others, proving successful in bringing about those changes, and placing the Church and the State in what I conceived their proper relative position. If I thought the vessel of a State Church the only vessel in which the cargo of Divine truth could be permanently secured for the spiritual enriching of the country, I should think it my duty to hold by the vessel so long as there was any chance remaining of her timbers holding together. On this ground, I have never been able to censure so unsparingly their course of procedure as many have done. I have wondered—I have been astonished with a great astonishment—at their not seeing sooner that they were labouring after what never, in the nature of the thing, could be obtained; but, still, they have thought otherwise; and with their convictions, have they been doing anything else than consistency required of them? I must here, however, make one exception. There are some among them by whom the sentiment has been avowed that patronage is a violation of Christ's law for his Church, and that it is, therefore, essentially *sinful*. Here my charity is at a stand. I have no charity for those who can retain situations which they have obtained by sinful means; nor for those who can remain in fellowship with a Church where that which is sinful is constitutionally established and systematically practised.—There is a second point on which I demand charity for these brethren—namely, their declared and often and publicly-repeated determination to stand to their principles, and, at whatever cost, to leave the Church, with all its emoluments and advantages, when these principles are finally and hopelessly disowned, and their demands decidedly refused. There has, on this subject, been prevalent a large amount of incredulity. Many have treated all their professed determinations with a sneer, and have laughed at the very idea of such a thing. It is all very fine, it has been said—all very fine—it sounds well; but it is mere fudge. Let us see them out, and then we shall believe them in earnest. It is no better than a feint to intimidate the Government and frighten them into com-

pliance with their wishes. They want to hold out something formidable as the consequence of their demands being refused. But they will realise the threat. There may be a few of them possibly who are in earnest, and who will have resolution enough to follow out their avowed determination. But they will be *rari aves*—extraordinary cases—exceptions to the general practice—which will be that of finding some salvo to their consciences, and sticking fast to the manes and the glebes. I have very rarely found a charity that could go so far as to fifty. It has much more frequently been limited to twenty, or even to ten! This has ever appeared to me hardly fair play. What right have we to doubt or question their sincerity? Do we like our own to be questioned? If not, can we, in consistency with the claims of the royal law, question theirs? For my own part, I do entertain, and, although occasional misgivings may have come over me, I have ever entertained the most assured confidence that a large majority of those who have avowed the principles of Non-intrusion—that is, the principles of the Church's exclusive independent authority in her own department, in everything that relates to her own government and discipline—will hold them fast—will act them out—will submit to whatever difficulties, privations, and trials the consistent maintenance of them may cost. Should I prove wrong in this confidence—should any large proportion of them show by their conduct that it has been misplaced—I shall deeply bewail it; and, in such circumstances, my sorrow will be, not for the failure of own anticipations, and the belying of my own sagacity, but for the tergiversation and disgrace of those whose steady adherence to conscientious principle I shall find myself to have placed a confidence too implicit. The reasons of my regret may appear by and by. In the meantime, in saying what I have said, I am far from being callously-insensible to the trying nature of the position in which they stand. It is a trying one—a testing one—though, of course, in various degrees, to the reality and power of principle and of conscience. And, on this account, there is a third thing which I claim on their behalf, on the part of their fellow-servants and fellow-Christians, namely, *SYMPATHY*. I cannot but think there has been a sad lack of this, and the cause is evident. It is the want of *charity* that has given rise to the want of *sympathy*. Had there been such charity as to induce a belief that they really would be so constant and firm as to expose themselves to the trial in question, there would, no doubt, have been an accompanying fellow-feeling and condolence with them in the prospects thus before them. But the incredulity as to this has defrauded them of the sympathy. Another thing, too, has contributed to the same result—the light in which their conduct has by many been viewed. They have been looked upon, in a manner, as rebels against the law of the land, as having taken up unreasonable and illegal ground, and as having thus brought all upon themselves. On points of this kind neither time nor inclination admit of my entering. I think it can hardly admit a question that, to a certain extent, if not entirely, the change has been in them—not in the constitution of the Establishment or in the law of the country.—Circumstances have forced upon them a feeling of the control of that law, such as had not before

been experienced. That feeling has given rise to resistance. I will not call it legitimate resistance, when the only constitutional interpreters of the law by which the Church was established, and by which its privileges were granted, and the terms fixed on which they were to be held and enjoyed. But this I will say, that it is conscientious resistance—resistance *on principle*, and *for principle*. The principles, as I have before said, are an advantage on such as were wont to be held and acted upon by the advocates and adherents of Established Churches. Or, if our brethren will not allow that they are all new, but insist on their having always been held, then circumstances must formerly have constrained their being kept in obedience, and other circumstances now have impressed the necessity and the duty of making a stand for them, and insisting upon their being held and followed as the principles dictated by an authority superior to that of either Court of Session or House of Lords, or any tribunal on earth. I am not vindicating them, then, as ministers of an Established Church, in adopting and attempting to follow out, in such a Church, principles at variance with those of every religious establishment that has ever been instituted by the legislature of any country; but I affirm, and right glad am I to see it, that they are acting consistently as ministers of Christ; that they are refusing to bow to *Cæsar* in things that pertain to God, and to allow the law of the land to come between them and the law of their Divine Lord. They are, in this respect, taking up the only right ground. And, therefore, I regard the sacrifices which they have, in so large numbers, declared their determination to make, and the difficulties which they have resolved to encounter, as sacrifices made, and difficulties encountered, for the sake of principle. In these circumstances, I *do* demand for them *sympathy*. Sir, the prospect before them—before many of them—is not at all a joke. Some extravagant things which have been said by a few of them, indeed, are a joke. When they talk of martyrdom, and of their fears—and more than fears—of the revival against them, on the part of the government of the country; of old scenes of persecution, and of their having, perhaps, to resist even unto blood—we can smile at the rhodomontade, which we are apt to be tempted to regard as having rather more than enough in it of the *ad captandum vulgus*. Assuredly they may keep their minds very easy about the crown of martyrdom. There is little danger to any of them of their names being associated with those of Patrick Hamilton and George Wishart. But still it is not to be denied that it is a trial of principle, when, for the sake of it, men with wives and families consent to relinquish a certainty for an uncertainty, and to cast themselves, with all that are dear to them, upon Providence, in a way of which they have made no trial, and of which, to many of them, the issue is problematical. In these circumstances, without exaggerating, and supposing extreme cases, they are entitled to sympathy. They are exposing themselves to the certainty in those cases, and to risk in all, in a greater or less degree, of temporal privation for conscience' sake. And while, on this account, I claim for them the sympathy of fellow-Christians, I claim further for them, as the natural and appropriate expression of this sympathy, your

prayers for grace to help them in time of need. While I ask your prayers for them, in case they should be exposed to privation and trial, for comfort under all that their Divine Master may see fit to allot to them, I ask your prayers more especially for grace to them to enable them to be steadfast—to enable them to show the superiority of conscience to interest—of principle to calculations of consequences—to manifest, by an unflinchingly resolute adherence to the principles they have avowed, sincerity of attachment to Him who hath said, "He that loveth father or mother more than me," &c. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." It is not for their own sakes alone that I ask your prayers for them on this behalf, it is for the sake of the cause of true religion. In their case, principle—religious principle—is subjected, in the providence of God, to a testing process. I know not any one thing that would be a severer blow to the cause of religion than if these brethren, after all their public and solemn protestations, were to fail in the moment of decision. What a cause of reproach to the enemy! What a confirmation of the infidel, in his sneering allegation, that religion is all a farce. And if they who "minister and serve the altar" thus give way before temptation and allow the world to triumph over conscience and principle, what a deleterious example to the whole community of Christian professors, and what a miserable deduction ever after from the weight and influence of all their instructions and all their labours! O! pray for them—for their own sake, for the truth's sake, for Christ's, for the Church's, and for the world's sake, that they may be enabled, by the grace of God, to hold fast their integrity. For their own sake—for, if they do not, they forfeit cast and character beyond recovery; for the truth's sake, whose influence they would show to be so frail and feeble in opposition to all they have ever taught of its power; for Christ's sake, whom they would dishonour, and whose cause and interests they would betray; for the Church's sake (I mean of course the Church of Christ—the community of the faithful), on whose fair escutcheon they would affix an unworthy stain; and for the world's sake, in whose way they would cast a fearful stumbling-block. There are many other points of light in which existing circumstances might be contemplated. But I must forbear, tempting as, in some of these, the subject is. To one point alone shall I venture further to refer. It is the cheering, the delightful way in which they are now supplying us, Voluntaries, with "Proofs and Illustrations" of the soundness of our principles. Nothing can be finer. Formerly, there were no terms strong enough to characterise the feebleness, the inefficiency, the worthlessness, the drivelling pitifulness and god-for-nothingness, of the *Voluntary principle*. And now they can hardly find words strong enough to express their confidence in it. It is all in all. And not only are they lauding it in words. They are drawing it forth into exercise in a way that may well put to the blush its former vituperators and vilipenders. It is perfectly beautiful. They have no right to marvel that we poor Voluntaries should enjoy the scene.—Thousands, and tens of thousands, is this same pitiful and drivelling principle producing. We told them long ago, and it has been reitera-

ted in their ears, that we never considered the Voluntary principle, as operating in the dissenting portion of the community alone, as sufficient to supply the whole country with the bread of life; but that we could not distrust it did we see it adopted and acted on in earnest by the entire Christian population—by all that love Christ and love souls. O, Sir! it does one's heart good to see how admirably they are proving our point for us. We had little idea that such a proof—a proof so practical and so clenching—was so near at hand. We had had it, indeed, to a certain extent, in the Church Extension scheme. But the present is going far beyond that. And when the two are taken together, they must force the fulness of conviction on the most incredulous and distrustful. I have no doubt that our brethren, when they are once fairly out, will feel and relish the sweets of liberty. They will become, in the true legitimate Bible sense of the designation (for such a sense there is,) *free thinkers*. Free thought is expansive thought. One lesson they have already begun to learn, and they have shown themselves most apt and forward pupils, the efficiency of the Voluntary principle. And I trust, when they come to throw themselves on the love of their Master and the love of his people, instead of legal bonds and Court of Session, or Court of Teinds, pleas of augmentation; they will learn it still better, and retain it, and act upon it, and recommend it; satisfied that in this, as in every thing else, Christ's way is the best way. And then there is a lesson, a most important one—one inseparably connected with the true prosperity—nay, with the vitality—of the Church of Christ—a lesson which they could never effectually, or to any really practical purpose, learn in their present connexion, inasmuch as the very constitution of an Establishment, to a great degree, precludes its application—I refer to *purity of communion*. On this point, they will pardon me for saying; that they have necessarily much to learn, or rather, I should say, to unlearn. It may be sometime before long-confirmed habits of thought and action are fully overcome. But they will learn that the true spirituality of the Church must be sought, not in mere freedom from civil interference with her proceedings, but from the *spirituality of her members*. They will learn the lesson of what is meant by the words of their and our Master, "My kingdom is not of this world," when they have separated themselves from their associating with those kingdoms.—And in proportion as they learn this, and act upon the lesson, the Church of the living God amongst us will become increasingly what it ought to be. Its growing purity will be its growing strength and its growing glory, and it will advance, under the banner of the Captain of salvation, conquering and to conquer, until all the enchanting visions of prophecy shall have become blessed and permanent realities. When our beloved friends and brethren have once drawn breath amid the air of freedom, on the hills of Zion—those hills where its healthful breezes are not intercepted in their course, and their free circulation prevented by the lofty monuments of their State protection—they will unite cordially, heart in heart and hand in hand, with the rest of Christ's freedom—they are already giving delightful indications of this spirit; and then we shall have—it may be even an extending Con-

gregational Union, but, at all events, an extending Christian Union composed of faithful men of all denominations, not indeed merging and making light of aught that they respectively believe to be their common Master's mind and will, but notwithstanding their difference, loving as brethren, and, in the fervour and zeal of this brotherly love, "striving together for the faith of the Gospel," and for the advancement of these interests that are common to them all. In the marches of Israel in the wilderness, all the tribes had their several banners; but they were all one people, one host, with a common symbol of their union, around which they kept their regular order. Thus may the various sections of the Christian host have their respective standards, or rather let me say, their respective memorial bearings, in miniature dimensions, in the interior corner of the one great general standard which they all agree to follow; and on that standard, as it streams and flutters on the winds of heaven, let there appear—large, and legible to the whole world—"Glory to God in the highest, and on earth peace, good-will towards men!" (The reverend doctor was repeatedly and enthusiastically cheered during the delivery of his speech.) At the conclusion of Dr. Wardlaw's address, Mr. Campbell of Montrose, and Mr. Watson, the Secretary of the Union, who were successively to follow him, declined doing so, as the night was far gone; and the proceedings were wound up by the audience joining in singing the following hymn:

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all!

Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all!

Oh! that with yonder sacred throng,
We at his feet may fall;
We'll join the everlasting song,
And crown him Lord of all!

Dr. Wardlaw then pronounced the blessing, and the meeting separated.

RELATIVE NUMBERS OF ENGLISH DISSENTERS.

The discussions now going on, both in and out of Parliament, relative to the obnoxious "Factories Bill" of Sir James Graham, one object of which is to throw the religious education of the poor entirely into the hands of the established clergy, are eliciting much valuable information as to the ecclesiastical statistics of the parent country. We select from a long paper in the *Patriot* of April 27, the following particulars:—

A Parliamentary Return in 1812, showed that, in 1,881 parishes containing a population of 1,000 persons and upwards, there were 2,533 Churches and Chapels belonging to the

Establishment, and 3,438 Dissenting places of worship. If, then, the Churches are found most numerous in rural and thinly-peopled districts, while the Dissenting places of worship are numerous, as they needs must be, where the population is large enough both to require and to support them, it is quite evident, that the average numbers of Dissenting congregations must far exceed the average of those attending the parochial Churches and Chapels.

But we have a later Parliamentary Return (1830), (of which, strange to say, we have found few Members of Parliament to have any knowledge or recollection,) containing an account of all the places of worship in the county of Lancaster, which gives the following results:—

Parish Churches	65	Dissenting Meet-	} 177
Parochial Chapels	157	ing-houses of	
Chapels of Ease	59	the Three De-	
		nominations.	
	281	—Methodist	264
		—Quaker	20
		—Unitarian	28
		Roman Catholic	83
		Others	18
			590

Here we have, not an "approximation" of numbers, like Mr. McCulloch's estimate of 84 to 118, but the non-established places of worship are more than double those of the Establishment; and the Dissenters and other non-churchmen, most assuredly, outnumber the members of the Establishment, in Lancashire, in a proportion far beyond 2 to 1.

Once more; according to Returns made to the Poor-law Commissioners in 1838, in 246 Unions, there were 4,200 churches and chapels belonging to the Establishment, and 4,900 places of worship not belonging to it. The Church sittings were estimated at 1,730,000; the seat-room in the Dissenting places of worship, at 1,530,000. Here, again, we have the Dissenting congregations not *approximating* in number those of the Establishment, but exceeding them, on the average of the whole country; and since the church room, in each case, is so nearly equal, and every one knows that the attendance in the Dissenting places of worship bears a much larger proportion to the accommodation than that in the churches and chapels of the Establishment, the aggregate of the Dissenting congregations must very far exceed that of the Church congregations.

Putting aside, for the present, what proportion of the population is represented by the attendance in places of worship, we have here the fact demonstrated, that, of those who attend any place of worship, the attendants at the churches and chapels of the Establishment form decidedly a *minority*. When the question is asked, therefore, "Who and what are the Dissenters?" we are entitled

to answer. *The majority of the religious in the nation.* "ZETA" calculates, that the English Dissenters of all denominations are "little more than *one-fifth* of the whole population." Were this the fact, would it prove the other four-fifths to be Churchmen? If so, let us hear no more of the motley denominations of Socialists, Infidels, &c., for they, with all the inmates of our workhouses and gaols, must then be classed as within the consecrated pale. But, if attendance at public worship according to the rites of the Established Church constitutes a Churchman, then, were the Dissenters little more than one-fifth, the Churchmen must be taken at something less than one-fifth of the population. Who and what are the Churchmen, then, that they should "presume to exert a paramount influence over the Education of the country?" We know of but one ground on which they can rest their claim; namely, that the Clergy of this one-fifth of the population possess the tithes and glebe of the whole country.

DEATH OF THE DUKE OF SUSSEX.

With sincere and cordial regret we announce to our readers the death of the patriotic, kind-hearted, and liberal-minded Duke of SUSSEX, the enlightened Friend of Religious Freedom, the zealous Patron of Free Education, and for more than forty years the generous promoter, to the full extent of his means, of every charitable institution and philanthropic object. For the last few years, the bodily infirmities with which His Royal Highness had to contend, had compelled him to withdraw more and more from public life, and had forbidden the hope of restoration to health; but the symptoms which betokened the fatal termination of his illness, manifested themselves only a few days before his death. He expired on Friday, at Kensington Palace, in the seventy-first year of his age.

In her deceased Uncle, Her MAJESTY has lost a wise paternal Counsellor, to whom, as the favourite brother of her illustrious Father, she had from childhood looked up with affectionate reverence. At a time when many of our Religious Institutions stood more in need of aristocratic patronage than they do now that they have outlived opposition and firmly established themselves in public opinion, the Royal Brothers were often to be seen, side by side, on the platform of public meetings, setting a noble example to the higher orders, by associating themselves with the people in the promotion of those voluntary efforts which have shed so much honour upon our country. The Duke of SUSSEX, if not a fluent, was an impressive speaker. As a Chairman at public meetings, he exhibited a readiness of tact, combined with a knowledge of the subject, and an unaffected courtesy, which are not very common in personages of his rank.

"Affable without the offensiveness of condescension, his demeanour could not but win, though it never seemed to court popularity; while his evident sincerity and singleness of purpose commanded the respect of all parties. Never did Liberal principles better become a Prince; for, in his mind, they were identified, not with party, but with patriotism, and were but the theory of practical benevolence. He adhered to them, too, with unwavering courage and consistency, not only to his own disadvantage, by opposing the prejudices of the Court, but when others might in his position, have found a pretext for laying them by as having answered their purpose. In the language of a Journal not accustomed to use the language of panegyric, "he was not a selfish nor a sordid man. He was not an epicurean, nor a voluptuary, nor an egotist. He was a man who employed the faculties which God had given him, in promoting the physical comforts, the mental improvement and the social harmony of his fellow-creatures. He did his best to promote the advancement of learning, the interests of science, and the welfare of all who toiled their wearisome way in the museum, the studio, or the laboratory. And there are many now alive and prospering, who, when they look back on their early struggles and their meridian labours, will bless the memory of the Duke of SUSSEX."

But it was as the uncompromising advocate of the principles of Civil and Religious Freedom that His Royal Highness more especially entitled himself to the affection and gratitude of the people of England. From his first appearance in public life, he took a decided part on the side of Liberal principles; but as he advanced in years, his views became at once more distinct and more consistent. In the House of Lords he supported the Bills for the abolition of the Sacramental Test and the removal of the Catholic Disabilities, the abolition of the Slave-trade, the melioration of the Criminal Code, and Parliamentary Reform. But not only in the House of Lords did he stand forward in the maintenance of the cause of Freedom. Where his countenance and support could be beneficial to that cause, they were at the command of the public. In 1828, he presided at the dinner in Commemoration of the Repeal of the Sacramental Test; and he received the grateful acknowledgments of the Committee for his "noble avowal and illustrations of those grand principles of Civil and Religious Liberty, with which His Royal Highness's name and family are so indissolubly connected in the hearts and memories of Britons." On March 19, 1840, it will be in the recollection of our readers, that he took the Chair at a Meeting convened by the Religious Freedom Society at Freemasons'-hall, to petition Parliament against any further appropriation of public money for the Extension of the Church Establishment. Before he complied with the

invitation of the Committee he required that the Resolutions to be proposed at the Meeting should be submitted to his perusal; and so much stress did he lay upon the wording of them, that, just before the opening of the proceedings, he sent for the Secretary, and suggested some verbal alterations, with a view to render the phraseology perfectly unexceptionable. In addressing the Meeting from the Chair, His Royal Highness said: "I have read the Resolutions with great attention, and being unable, in my situation, to sign a petition to the House of Commons, according to etiquette, I have no hesitation in saying—and when it is made known here, it will be known everywhere—that I completely coincide in, go hand in hand with, and approve of every Resolution, worded as they stand now in that list." These Resolutions, expressing, as they must, therefore, be considered as doing, the deliberate opinions of the illustrious Chairman, so near the close of his public life, will now be read with peculiar interest; and we shall take an early opportunity of recalling them to the attention of our readers.

At the present crisis, the death of the Duke of SUSSEX is a heavy, we will not say an irreparable national loss, which will be keenly, practically felt. The solemn lesson, "Put not your trust in princes," too often enforced by disappointed hopes and broken promises, is now emphatically proclaimed from the opening tomb.

"Princes must die and turn to dust."

The cause of Religious Freedom has lost, at a very critical moment, a steady and powerful friend who stood very near the Throne. We are admonished by his removal to "cease from man, and to direct our hopes, and address our Petitions to Him "by whom Kings reign and Princes decree justice," in whose hand are the hearts of rulers. "Arise. O God! judge thou the earth, for thou shall inherit all nations!"—*Patriot*.

BURIAL OF THE DUKE OF SUSSEX.—The rumour that the remains of his Royal Highness the Duke of Sussex were to be deposited in a mausoleum to be erected in the Kensal-green Cemetery, is no longer doubtful; and, for the first time, a prince of the blood-royal will repose in a public cemetery. It appears that a clause in the will of his Royal Highness directs that his body should be buried in the cemetery at Kensal-green. It was, however, deemed necessary to obtain the approbation of Her Majesty before this very unusual mode of proceeding could be carried out. The application to her Majesty has, however, resulted in her most gracious permission and desire that the wishes of her royal relative should be fulfilled in every respect; and there is no longer the slightest question as to the fact. The body of his Royal Highness will

lie in state in one of the large chambers on the first floor of Kensington-palace. In most of the Dissenting chapels on Sunday reference was made to the death of his Royal Highness, and it is understood that in many of them some tribute of respect to his memory will be paid on Sunday next.

STATISTICS OF NONCONFORMITY.—George Hadfield, Esq., of Manchester, stated, at a meeting held in that place on Friday, the 20th ultimo, the following striking facts, from the last Report of the Manchester Statistical Society:—That there were in Manchester 38 churches and 100 Nonconformist places of worship; 13,025 children in Church Sunday schools, and 29,925 in those of Dissenters. That in 1835 there were in Wales 998 churches and 1,091 Dissenting chapels; in Cornwall, 221 churches and 322 chapels; in London, 246 churches and 306 chapels; in Lancashire, 292 churches and 581 chapels; in Yorkshire, 250 churches and 1,047 chapels; and, finally, that in 1841-2, the Church and Churchmen contributed £90,821 to the Missionary Societies, whilst the contributions of Nonconformists to missions, for that year, were £215,940.

PUSEYITE PENANCES.—"We said that we would mention a recent fact, well authenticated to us. It is this:—A clergyman, the Rev.—, a fellow of a college in Oxford, and having souls committed to his charge—[not one of your 'land undergraduates,' Mr. Paget, 'vain blockheads,' and 'geese;' but a graduate, a fellow of a college, and a clergyman,]—one of the choicest full-pledged produce of the ninety eggs—has inflicted upon himself severe macerations, so as to shock the feelings of all who know him; and especially, has mutilated two or three of his fingers by burning, and also one of his feet; because he was conscious that he had lost his baptismal purity; and, having read Dr. Pusey's tracts on Baptism, he was convinced that there is no other means of being restored to grace but by such acts of bodily penance. Is such a fact incredible? From the information given to us, we believe it to be truth."—*Christian Observer*, March, p. 182.

SELECT SENTENCES.

Advice is like snow, the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind.

The body is the shell of the soul, and dress the husk of that shell; but the husk often tells what the kernel is.

The smallest hair casts a shadow; the most

trifling act has its consequences, if not here, at least hereafter.

Family worship serves as an edge or border to preserve the web of life from unravelling.

Truth is not only a man's ornament, but his instrument; it is the great man's glory and the poor man's stock; a man's truth is his livelihood, his recommendation, his letters of credit.

THE MUTILATED ISLANDER.

(From Williams' *South Seas*.)

In passing one evening from Mr. Buzacott's to Mr. Pitman's station, my attention was arrested by seeing a person get off one of these seats, and walk upon his knees into the centre of the pathway, when he shouted—"Welcome, servant of God, who brought light into this dark island: to you are we indebted for the word of salvation."

The appearance of his person first attracted my attention; his hands and feet being eaten off by disease, which the natives call *kokovi*, and which obliged him to walk upon his knees; but, notwithstanding this, I found that he was exceedingly industrious, and not only kept his *kainga* in beautiful order, but raised food enough to support a wife and three children. The substitute he used for a spade in tilling the ground, was an instrument called the *ko*, which is a piece of iron wood pointed at one end. This he pressed firmly to his side, and leaning the weight of his body upon it, pierced the ground, and then scraping out the earth with the stumps of his hands, he would clasp the banana or tara plant, place it in the hole, and then fill in the earth. The weeds he pulled up in the same way. In reply to his salutation, I asked him what he knew of the word of salvation. He answered, "I know about Jesus Christ, who came into the world to save sinners." On inquiring what he knew about Jesus Christ, he replied, "I know that he is the Son of God, and that he died painfully upon the cross, to pay for the sins of men, in order that their souls might be saved, and go to happiness in the skies." I inquired of him if all the people went to heaven, after death. "Certainly not," he replied, "only those who believe in the Lord Jesus, who cast away sin, and who pray to God."

"You pray, of course," I continued. "O yes," he said, "I very frequently pray as I weed my ground and plant my food, but always three times a day, beside praying with my family every morning and evening." I asked him what he said when he prayed. He answered: "I say, 'O Lord, I am a great sinner, may Jesus take my sins away by his good

blood, give me the righteousness of Jesus to adorn me, and give me the good Spirit of Jesus to instruct me, and make my heart good, to make me a man of Jesus, and take me to heaven when I die." "Well," I replied, "that Buteve, is very excellent, but where did you obtain your knowledge?" "From you, to be sure: who brought us the news of salvation but yourself?" "True," I replied, "but I do not ever recollect to have seen you at either of the settlements to hear me speak of these things, and how do you obtain your knowledge of them?" "Why," he said, as the people return from the services, I take my seat by the way side, and beg a bit of the word of them as they pass by: one gives me one piece, another another piece, and I collect them together in my heart, and by thinking over what I thus obtain, and praying to God to make me know, I understand a little about his word."

This was altogether a most interesting incident, as I had never seen the poor cripple before, and I could not learn that he had ever been in a place of worship in his life. His knowledge, however, was such as to afford me both astonishment and delight; and I seldom passed his house after this interview, without holding an interesting conversation with him.

POETRY.

"THE LOVED AND THE LOST."

At the festive board there's a vacant place,
At the hearth an empty chair;
And we miss from our group a merry face,
That smiled upon us there.

A light step is gone from our merry throng;
Its echo hath passed away;
And a voice is hushed in our cheerful song,—
Our song at the close of day.

There's an angel more in the spirit land,
In its robe of dazzling white;
There's a new strung harp in that blest one's hand;
On its brow a crown of light.

And a glorious song is bursting forth,
Praise to the Lamb is given;
And the gentle voice we loved on earth,
Is singing the note of heaven.

Time's flight may not fill the empty chair,
Nor bring back the form we love;
But the voice that called our lost one there,
Can welcome us too above.

And a robe and a crown of priceless worth,
In the place of sins forgiven;
And the much loved friends, one group on earth,
May be again in Heaven.

S. M. M.

MONTHLY SUMMARY OF NEWS.

PROVINCE OF CANADA.—The late census of Upper Canada gives the population as 506,055; of which number, the natal country of 40,684 is England; 78,255 Ireland; 39,781 Scotland; 247,665 Canada, of British origin; 13,969 do., of French origin; 6,681 Continent of Europe; 32,838 U. States; 7,595 are foreigners, not naturalized.

INDIA.—The India mail brings important dispatches. Lord Ellenborough has by proclamation annexed the Scinde country to the British territory—abolished slavery therein—declared all transit duties abandoned, and opened the trade of the Indus to all the nations of the world. This is a great acquisition to commerce, as the valley of the Indus is rich and fertile in the extreme; but, heretofore of little value, in consequence of the illiterate bigotry and tyranny of the Ameers or chiefs. Sir Charles Napier is appointed Governor of the territory.

ENGLAND.—The remains of His Royal Highness the Duke of Sussex were interred on the 4th.

The general intelligence is very interesting, and, indeed, important. The state of the finances of the nation as set forth in the Budget—the debate on the Corn-laws, and the resolution evinced by the Cabinet to resist the cry for *Irish Repeal*,—are all subjects of deep import.

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AGENTS FOR THE HARBINGER.

CANADA.—The Pastors and Deacons of the Congregational Churches.

NEW BRUNSWICK & NOVA SCOTIA.—A. Smithers, Esq., Bank of British North America; St. Johns, N. B.

NEWFOUNDLAND.—Rev. D. S. Ward, St. Johns.

ENGLAND.—LONDON.—The Rev. Algernon Wells, Congregation Library, Bloomfield Street, W.

LIVERPOOL.—George Philip, S. Castle Street.

MONTREAL.

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