

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments: /
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE HARBINGER,

CONDUCTED BY A COMMITTEE OF GENTLEMEN.

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

VOL. I.

JULY 15, 1842.

No. 7.

CONTENTS.—Historical Notices of Churches, No. 2, Stanstead—Western Canada, Journal of a Missionary Tour—Letter from the Rev. J. Roaf—Rev. A. Lillie, to the Editor of "The Church"—Christian Principles—Eusebia—Voluntary Church Principle—Religious Intelligence, Canada, Madame Feller and the Canada Mission—Great Britain, Church of Scotland—Revival of Religion at Oban—Colonial Missionary Society—Religious Freedom in Europe—Romanism in America—Christian Missions, The Great Commission—Missionary Intelligence, Raratonga—Ecclesiastical Statistics—Poetry, The Traveller and Opportunity, Psalm CVII. 7.

HISTORICAL NOTICES OF THE CONGREGATIONAL CHURCHES OF CANADA.

NO. II.

STANSTEAD.

The adoption, as far as practicable, of chronological order in these notices, brings before us the Church at Stanstead next to that of Quebec. Stanstead, as most of our readers are aware, is a Township immediately bordering on the State of Vermont. The outer portions of the Township are so hilly as almost to justify the appellation mountainous, except on the border, or, as it is usually termed, "the lines;" but the inner portion consists of a highly fertile plain, on part of which the village has been laid out. There are few sections of the country so beautiful as Stanstead, whether the character of the scenery, the fertility of the soil, or the beauty of the farms, houses, &c. be taken into view. Some of these were probably the causes of its early settlement. American enterprise and taste are not to be restrained within the imaginary line 45°; nor did the terrors which it is sometimes supposed they feel in regard to monarchical institutions, interpose as a barrier betwixt them and this lovely land: onward they came, and the result has been the formation of settlements of great beauty and wealth.

The Congregational Church of Stanstead was organized by the Rev. Messrs. Wright, Leland, and Parker, in the year 1816. Twelve members formed the original nucleus, who agreed to walk together in the fellowship of the gospel, in conformity with the only sure

directory, the New Testament. In the course of the following summer, they united with persons connected with other denominations in the erection of a place of worship, which still stands a mile or so from the village, and is called the "Union Church." From its size, it would appear that its projectors anticipated a very large congregation. The notes from which we glean these particulars mention that it was solemnly dedicated to the Triune Jehovah in the autumn of 1817, the Rev. J. Reid officiating. Soon after this date, the Rev. Thaddeus Osgood commenced his labours amongst the people, and continued them two years; but whether as the Pastor of the Congregational Church or as Minister of the Union building, does not appear. The impression of the writer is that he was the Pastor of that Church. Mr. Osgood, at this comparatively early period of his career, indicated his conviction of the importance of Sabbath Schools by forming one at Stanstead in 1818, which has been perpetuated until the present time, and now contains, in average attendance, from forty to fifty scholars. Under the ministry of our now venerable friend, the congregation was much enlarged, and there were many additions to the Church, of such, as it was hoped, were amongst "the saved."

Soon after the close of Mr. Osgood's Ministry, the Episcopal Church sent a supply for the pulpit of the Union Church, who continued a year; his name was Nagg. On his leaving, there was a vacancy for a long period, until at length the people applied to the Wes-

leyan Conference for a Minister. The Rev. J. Hick was appointed, and commenced his stated labours in March, 1821. These labours, which were very acceptable, were continued during two years, and in 1823 the Rev. J. Pope succeeded him, and remained four years. As a consequence of these efforts, the Methodist Church was much increased, while the Congregational Church worshipped with them, and were also kept together by occasional supply from Congregational Ministers who resided in the United States, who preached and administered Divine ordinances amongst them. A few were added to the Church.

In the year 1826, that portion of the Congregation usually assembling at the Union Church, which was identified with our denomination, deemed it expedient to withdraw from that building and to worship separately as a distinct church and congregation. Accordingly they thenceforth regularly assembled in the School House at the village called "The Plain," and when they did not enjoy the services of a Minister of the Gospel, they met for prayer, reading the word of God, and reading some suitable Evangelical discourse. During the above mentioned year and till 1829, they were favoured with the occasional services of the Rev. Messrs. Parker, Johnston, and others; but more frequently were they left to mutual edification by worship and the reading of sermons. The summer of 1828 was distinguished by the commencement of the erection of their present neat brick place of worship. It has a tower and a bell, and is creditable to the taste and enterprise of the people.

In the early part of January, 1829, at the request of the Church, which at this time consisted of between 70 and 80 members, the Rev. Andrew Rankin visited this station, and continued to preach the Gospel amongst the people, until the month of July following. In June, the House was solemnly dedicated to the worship of God. Mr. Rankin was succeeded by the Rev. Joseph Gibbs, from Banff, in Scotland, the author of several works, and a man of strong mind, theological attainments, and eminent piety. He had very recently immigrated with his family, and receiving a call, became the Pastor of the Church thus happily assembled in their new place of worship. During his ministry of four years' continuance, the Lord added many to the Church; and then closed that ministry on earth, by in-

troducing him to that above. Towards the close of 1833, the Rev. A. O. Hubbard supplied the Church with the clear and faithful exhibition of the Gospel for some months; he was blessed in his work, and additions were made to their number. The only regular ministry enjoyed during the year, 1834, was kindly sent by the Hampshire Association of Massachusetts. The Rev. Mr. Clapp laboured three months. The same may be said of the following year—The Rev. Mr. Bemont being the supply.

The American Home Missionary Society, through its auxiliary at Montreal, the Canada Education and Home Missionary Society, now kindly afforded assistance in this important, but oft neglected field. During 1836, the Rev. Mr. Sabine commenced a year's labours, partly supported by that Society; and in 1837, the Rev. R. V. Hall, their present Pastor, commenced his labours, being regularly recognized and installed the following winter. Mr. H. still derives a portion of his support from the American Home Missionary Society. It is ascertained, that up to a recent date, there have been admitted to the Church during his Pastorate, 28 members, by letter or profession; and there have been removed by death or by change of residence, no fewer than 40. The latter cause of removal, has particularly diminished their number. There are now sixty members in fellowship. Since the formation of the Church, it has been favoured with the services of two Deacons. The first were Messrs. Hooker and Bangs; the former removed, and the latter died. Their places were supplied by Messrs. Arms and S. Pomroy; three years since Mr. Arms removed to Sherbrooke, where he is still useful in the sister Church there. On his departure, Mr. P. Hubbard, Senr., was chosen—but on the sixth of February last, was raised to the Church triumphant. We believe that the venerable Mr. Pomroy is now the only Deacon. The notes from which this imperfect sketch has been made, conclude with this remark: that as at the end of the forty years' sojourning in the wilderness, only Caleb and Joshua remained of all the Children of Israel who left Egypt—so at the end of but twenty-six years, this Church contains but a Caleb and Joshua, as the remnant of those, who during its earliest history, joined themselves to the Lord, and to each other.

The next notice should relate to Poiton, and Missisquoi Bay. Can any of our friends afford us similar information to the above, concerning Churches in these localities?

[FOR THE HARBINGER.]

Journal of the Tour of the Deputation for Congregational Missions, Western Canada.

The Union Meetings at Toronto, (a report of which, was given in our last number,) having terminated, the Rev. Messrs. Wastell and Harris, proceeded to visit the Churches in connexion with the Union, together with their respective neighbourhoods, on behalf of the above department of their local operations.

On June 12th,—Sermons were preached, per Rev. W. P. Wastell, at Pine Grove, Vaughan, in the morning; and at Clairville, Etobicoke, in the afternoon. A collection was made after each sermon, and auxiliaries formed, of a promising character. The people are evidently aroused to the claims of the Missionary cause; and we may hope, that, by the Divine blessing on the oversight of our excellent brother, the Rev. S. J. Harris, their pastor, much more fruit will be reaped from those rural and verdant spots, in the midst of the wilderness.

On Friday evening, the Deputation arrived at Cobourg; and, on the following evening, visited Victoria College, where, at the request of the Rev. Egerton Ryerson, prayer having been offered by the Rev. S. Harris, the Rev. W. P. Wastell delivered an address to the students and pupils, on the behalf of Total Abstinence principles and operations, which was attended by several of the officers of the institution, together with several ministers of the Methodist body; after which, Mr. Ryerson made a few remarks, and in the name of the Committee, thanked the Lecturer in the most handsome manner for his acceptable service.

On Sabbath 19th—Sermons were preached in the Congregational Chapel, (Rev. W. Hayden's;) those in the morning and evening, by the Rev. W. P. Wastell; that in the afternoon, by the Rev. S. J. Harris. On the afternoon of the same day, a sermon was preached by Mr. Wastell, at Cold Springs, an interesting station, about 8 miles north of Cobourg.

On Monday evening 20th—A public Missionary Meeting was held at Cobourg, at which, the Pastor presided; when addresses were delivered by the Secretaries, the Rev. Messrs. Wastell and Machin, and by Mr. Harris. They were kindly assisted by the Rev. J. Spencer, Edward Ryerson, and Peter Jones, of Murrey Town, whose services were peculiarly opportune as they supplied a deficiency seriously felt, occasioned by the absence of our Indian brother, Peter Paul O. Sunkehrine. These several meetings were well attended, and highly interesting;

the collections, considering the season of the year, were liberal, and a hopeful auxiliary in each place, is already in operation.

On Tuesday morning—By special invitation, the Deputation were present at the opening of Victoria College. The Inaugural Address delivered by the Rev. Egerton Ryerson, on his assumption of the Chair, as Principal of the Institution, was of a high order; but the letter of Rev. W. Hayden, which has already appeared in the Guardian, supersedes the necessity of further remarks.

The Deputation, leaving Cobourg on Wednesday, proceeded to make arrangements at Brighton and its vicinity, for the following Sabbath. On Friday evening, they delivered Addresses to the Brighton Total Abstinence Society, the movements of which, we are happy to say, tell powerfully on the neighbourhood, in general.

On Lord's Day, 26th—Three sermons were preached by the members of the Deputation, in the Presbyterian Chapel, at Church—the morning, by Rev. S. Harris; afternoon and evening, Rev. W. P. Wastell. The Rev. S. Harris, preached at the Carrying Place in the afternoon, and at the Trent in the evening. Their visit to these places convinced them of the value of a permanent and evangelical ministry. The labours of the Deputation appeared to be highly prized by many, who, sigh for privileges not at present enjoyed; and although the funds did not receive that amount of aid that had been anticipated, still, it is hoped, that a feeling was awakened favourable to our object, and also to our Denomination.

An incident that occurred at Brighton, must not be unnoticed. In the afternoon collection, was found a gold ring wrapped in paper, bearing the motto, "An offering to the Lord." We may cherish the hope, that on the individual thus acting, the Divine commendation was silently passed, "She hath done what she could." May her example encourage others, to "go and do likewise."

On Monday, the Deputation returned to Cobourg, when the Rev. W. P. Wastell, accompanied the Rev. W. Hayden, on his visit to the back Townships, including Monaghan, Cavan, Otonabee, Asphodel, Percy, and Crambe. Mr. Harris having visited the neighbourhood immediately contiguous to Cobourg, was invited to attend and assist at the Temperance Soirée, Port Hope, the arrangements of which were highly creditable to the Committee of Management, and most satisfactory to the numerous and respectable company, assembled on the occasion.

On Lord's Day, July 3rd—Sermons were preached by the Deputation at Cobourg, Cold Springs, and Grafton Road.

The Deputation intend resuming their Tour in a few days, by visiting the Churches west of Toronto, the particulars of which, will be forwarded in due time.—*Communicated.*

LETTER FROM THE REV. J. ROAF OF TORONTO,
TO THE REV. H. WALKER.

LIVERPOOL, 28th April, '42.

MY DEAR BROTHER,—You kindly asked me to keep you informed of my movements while absent from the Province; and having arrived in this country, I proceed to give you a hasty report of my progress to this spot, as introductory to such narrations, as hereafter I may find opportunities to prepare for you.

I left Toronto in the night, between 27th and 28th March, to proceed, by the force of steam, by lake, and land, and ocean, from the most western city of the British Empire, to its "great metropolis." The modern facilities for speedy and pleasant travelling, may be used, as much to extend religion, as to promote commerce; and it is important for the advocates of Christianity to consider, whether they are not thus supplied with a means of action, of much more efficiency, than they have yet ascribed to it. From Rochester, (on the southern side of Lake Ontario,) I proceeded by rail-road to Albany, in twenty hours, and thence to the Atlantic at Boston, in ten. What a sensation of power does a man realize on a rail-road! A train of carriages, apparently self-moved, smoothly and quietly skimming along, at the rate of twenty-five miles an hour! Then, how effectually is listlessness prevented, by a rapid succession of scenes, and how easy is it to see the manners and arts of 'distant neighbourhoods, and how comfortably can children and feeble persons be taken from spot to spot, and what a tendency to sociality is there in the quietness and large companies in railway trains, compared with the reserve and corner-seeking of the old stage coaching! Surely great changes in the spirit, and social condition of man, are being brought about—changes, which we cannot conceive of, till they stand out, as accomplished. In history, we often see extensive, and almost fundamental revolutions, effected by the slow operation of disregarded influences—as so frequently the secondary and unperceived tendencies of events, have been more effective than those, which were, at the time, conspicuous; so, probably, new phases of domestic and public society, may now be preparing, to which there is in history nothing analogous.

To proceed with my journey:—I need not tell you of the curiosity and pleasure with which, as a Congregationalist, I passed through parts of the New England States, through the scenes in which the pilgrim-fathers found wildness, barbarism, and idolatry, and soon exhibited the triumphant efficacy of vital Christianity. Striking, indeed, is the contrast between those States, as they now are, and as they were, when they became the refuge of conscience, fleeing for liberty and independence. How great, too, is the number, and magnitude, and beauty of the sacred edifices, visible amongst every con-

siderable group of dwellings. Those who think that religion will become extinct, if not provided for by legislation, may be fully aware of the vitality and energy of Christianity; and the dispute between the advocates of voluntary, and of compulsory contributions to religion, appears to hinge upon the question, "Is there, or is there not, the spirituality in religion, which its advocates assert *that there is?*" In the Eastern States, there is recorded, not only the indomitable energy of conscience, and the self-supporting, and self-extending genius of Christianity, but the tendency of pure and unfettered religion, to promote domestic, and commercial and agricultural improvement. The comparative forwardness of the cultivation, the good condition of the houses, the intelligence of the people, the general absence of profanity and drunkenness, repeatedly roused my attention, and directed it to the principles by which the origin of these communities was distinguished.

How strange is it, that we Britons, and those, almost Britons, can ever think of going to war—aiming to destroy each other! and how deplorable is it, that so many persons, on each side of the frontier line, should be constantly engaged in generating contempt and hatred towards those on the other side of that line!! Our aversion to the Americans, seems to me to be as unfounded as their animosity to us.

Arrived at Boston, the steam-ship "Columbia" had arrived with her machinery broken, and was to return under sail. Is a steam-ship safe in navigating the Atlantic "under canvas?" was my enquiry. And before I could reach an answer, I remembered, that in these British American Mail-steamers, there are not now allowed any ministrations of Clergymen, not of the British Establishments; and that, where no Minister of those Churches is on board, the Captain is to officiate in holy things! I did not like the idea of sitting by while such a personage acted as God's holy minister. I did not like to have the validity of my ministerial character disparaged, and by my act to acquiesce in the disparagement. I did not like to see the Atlantic converted into an additional parish of an established church—and soon determined to submit to the inferior accommodation and speed, supplied by the sailing packet. To New York I then turned—and by railway to Stonington, and by steam boat through Long Island Sound, reached that port in fourteen hours. I trust the proprietors of the "Cunard" steam ships will deliver themselves from the influence of "the intolerants," before their line becomes permanently injured. They will find conscience sensitive, and stern, and powerful.

From New York, I took passage in the fine packet "Ectope,"—the ship in which Dr. Reed and Matthewson crossed and re-crossed the Atlantic. I was happy in having as a fellow passenger, the Rev.

Dr. Tyng of the Church of the Epiphany, at Philadelphia, and one of the editors of the Episcopal Recorder. This gentleman is quite a churchman, but much more of a Christian. He shewed all kindness and respect to ministers of other communities, besides his own, and devoutly joined in services conducted by me, in rotation with himself. He thus gave up no principle, and lost no influence—indeed, he evidently conciliated good will to his system, as well as to his person. Is not this the reality of that Catholicity, of which so many are desirous? oneness, with or without variety—the unity of symmetry, rather than of uniformity—a recognition of the conscientiousness and honesty of those, whose judgments, we think erroneous. In the moral world, as in the natural, there are hills and valleys, and streams and plains—monotonousness is rather the feature of snowy, barren winter, than of the season of fruitfulness, beauty and enjoyment. It has ever been winter in the church, when *uniformity* has prevailed.

Crossing the Atlantic, we kept to the South to avoid ice-bergs; and it was well that we did, for in one night, the temperature of the water sank from sixty degrees to thirty-two—a certain proof of the proximity of many of these floating rocks. One, we almost touched. We were becalmed on the coast of Ireland, and thus did not reach this port, till the twenty-seventh day, after leaving New York.

A month in spring produces great changes in every clime; and when a passenger leaves *America* in the beginning of April, and lands in *England* at its close, most fascinating is the change which he perceives. The verdure produced in this humid climate, now so fresh—the apple and plum blossoms—the hedges of hawthorn leaves and flowers—the gardens, just put trimly in order—the fields newly dressed for spring crops, and the young grain, just tinging the land—all conspire to lighten the emotions with which any traveller leaves the ocean, and especially with which the Englishman treads the soil in which his ancestors repose, and says:

“This is my own, my native land.”

In these circumstances I must be allowed to be brief. I have too many feelings to be able to write long. You may expect to hear from me again, when I have been to London, and attended the great Anniversary Meetings.

J. ROAF.

TO THE EDITOR OF THE CHURCH.

SIR,—In an article which appears in *The Church* of last Saturday, animadverting on a speech delivered in London by the Rev. John Roaf, Congregational Minister in this city, a charge is brought against the Body with which I have the privilege of being connected, of which, notwithstanding a strong aversion to controversy, I feel it my duty to take notice. The best silence should be construed into an

admission of its justice; a charge, namely, of hostility to Episcopacy and disloyalty to the Sovereign, which is conveyed in these words; “The Congregationalists, or Independents, have ever been notorious for their enmity to the Church and the Crown.” “The sect retains in Canada its anti-monarchical and anti-episcopal characteristics.”

If by “enmity to the Church” and “anti-episcopal characteristics” be meant that we deny the Scriptural authority of Diocesan Episcopacy, we admit it; such a denial being involved as a matter of course in the professed belief of the Scriptural authority of our own principles. The incorporation of the Church of Christ with the State we farther repudiate, be the allied party who they may; because we regard it as anti-scriptural in its character, essentially unjust in principle, and injurious in its tendency and operation. We dislike too and condemn the assumption and intolerance so often exhibited by Episcopalians, and of which we have had, and still have much more than enough in this country. Firmly persuaded of the correctness of our views, and impressed with a conviction of their excellence, we desire their spread, which we hold ourselves bound to promote by every means consistent with Christian integrity and honour. This, however, is the sum of our “enmity” whether to Episcopacy, or any of the other forms of evangelical belief which obtain among the followers of Christ. Neither to one denomination nor another do we entertain any feeling of bitterness or malignity. The tendency of our sentiments is to produce a state of mind directly the reverse of this; because we hold ever, individual who believes on Christ and is renewed by his Spirit and lives in obedience to him, as entitled to the fellowship of his disciples, and the privileges of his Church; to ALL we grant (the whole that we ask for ourselves) the liberty of judging for themselves what is truth and duty; and we allow most sincerely that others may be as conscientious in their opinions as we are in ours. Our entire conduct in this Province proves us to be the friends, not of strife, but of peace. This is our purpose, in God’s strength, to continue to be, as far as our allegiance to Christ our Head will permit.

The charge of disloyalty which you strive to fasten upon us, you OUGHT ON NO ACCOUNT TO HAVE BROUGHT. Leaving truth and Christian courtesy out of the question, a very moderate desire for the quiet of the land in which you dwell, or for the comfort of those to whom its Sovereign has confided its Government, or for their success in the means which they are so anxiously employing for its pacification and for the general promotion of its interests, would have held you back from an act so WANTON. Fire-brands are not things to be thrown for every offence that may happen to be given, or which may be taken whether intended or not. Then, the Congregational body, whether at home or here, the British empire does not contain a class of men, more imbued with the true spirit of loyalty; with which, we presume, you will not hold even the sincerest love of freedom and justice to be inconsistent. Of this, the fact that they have maintained to the “crown” an allegiance warm and affectionate not merely without fee or reward, but in midst of proscription and persecution, is a proof the conclusiveness of which every candid mind will readily admit. Regarding and practising submission to the righteous commands of “the powers that be” as a part of our duty to God, we feel aggrieved by the imputation of disloyalty, because it is attributing to,

us what we would view as a CRIME. I hope, therefore, you will withdraw it; if not, with every disposition to be respectful, in my own name and that of my brethren and our people, I pronounce it a BLANDER.

Of your remarks on Mr. Roaf's speech I take no notice, because Mr. R. is very able to answer for himself should he deem any reply necessary; and because the position which you occupy not merely entitles you, to defend your principles and your brethren when you judge them unfairly dealt with, but imposes their defence on you as a duty.

Begging, (what I conceive I might claim as an act of simple justice,) the insertion of this in your paper at your earliest convenience, I subscribe myself,

Yours respectfully,

A. LILLIE,
Secretary to the Congregational Union
of Canada West.

Toronto, 20th June, 1842.

The Harbinger.

MONTREAL, JULY 15, 1842.

SPIRIT OF "THE CHURCH."—We elsewhere insert a letter from the Rev. A. Lillie of Toronto, to the Editor of the "Church," in contradiction of a calumny which the latter ventured to advance against the Congregational body,—and which, after the lapse of a sufficient time to deprive him of the plea of unreflecting haste, he has repeated in terms still more offensive. But for the "stubborn fact" that it is otherwise, we should have deemed it impossible that any one pretending to so much historical knowledge as might suffice even for a partizan, could call in question, much less deny, the loyalty of a body so distinguished for the virtuous and high-minded support which they have ever given to the just claims of civil government, and who, from the revolution of 1688 to the present hour, have been the warm, devoted, and self-denied upholders of the throne of England. This Editor must, indeed, be much at a loss for materials wherewith to make good his unrighteous accusation, when he resorts to the stale and hackneyed witticism of *Salmasius*, touching the death of that "glorious martyr," Charles I, and attributes this to the operation of Congregational principles!! Yet consistency, even in error and absurdity, claims some measure of respect, and the interests of society, controlled as they are by a wisdom which "out of evil still educes good," may ultimately be promoted by this Editor's characteristic disregard of truth and honesty.

We are therefore, rather pleased than otherwise to find him in a foot-note to Dr. Bagot's episcopal charge, speaking thus of the infamous *Laud*—"Archbishop *Laud*, of blessed and glorious memory." *Blessed and glorious* indeed! although the meek and lovely *Leighton* was condemned by him, as the punishment for his protest against prelacy, and for this alone, to lose his ears, to have his nose slit, and his forehead branded with the initial letters of the words "seditious slanderer,"—and after all this cruel mutilation, to pay a fine of £10,000! In such records of tyranny and blood, the "blessed memory" of *Laud* has long been embalmed, and, now that England has become ashamed of the "glorious" deposit, our consistent contemporary claims the honour of preserving it. Who shall dispute his claim? Where could the admirers of the "glorious" Archbishop find a more befitting cenotaph than the pages of "The Church?"

CHRISTIAN PRINCIPLES.

NO. II.

OUR first paper concluded with an explicit disclaimer of all human authority, in matters of religion. Such authority, by whomsoever asserted and maintained, is a direct and presumptuous usurpation of the Divine prerogative; and is, besides, as foolish and as futile, as it is positively criminal. The mind of man, cannot, in any instance, be the object of legislative enactment, since its thoughts and feelings, being beyond the reach of human observation, are to the same extent, and for the same reason, beyond its jurisdiction. Human authority, indeed, when aided in its exercise by civil power, may prescribe certain forms of words, and certain external practical observances; and in the event of disobedience, may exact its penalties, and inflict its punishments; but, in the absence of words and actions, it has no means of judging, as to the existence or non-existence of religious sentiment; and every page of history demonstrates, how easily hypocrisy can impose upon the keenest perspicacity of man, and how, when human authority, civil or ecclesiastical, has dared to enact laws for conscience, and arrogate the right to rule over "the thoughts and intents of the heart"—the effect has been either to engender duplicity and reduce religion to a mere routine of barren formalities; or else, to rouse the spirit of resistance to a species of tyranny, of all others the most revolting, because

it outrages the dictates of reason, and seeks to compensate for its moral impotence, by the imposition of physical bondage and restraint. That will be a glorious æra for our world, that shall witness the utter destruction of every system, secular or nominally sacred, by which men are constituted the legislators of the human mind; and human productions, whether in the form of "Articles," "Confessions," or "Traditions," shall be utterly, and for ever discarded, as the standard of Faith, and as the test of truth.

We unequivocally assert the exclusive authority of the Word of God, in matters of religion. Receiving and regarding it as an authentic record of the Divine will, and relying on the abundant and accumulated evidence by which its inspiration is sustained, we consider that the position best becoming us as intelligent beings, is that of lowly prostration, of meek docility, of unreserved submission—our proper enquiry on all subjects, pertaining to religious sentiment and duty, being "what saith the Lord?" We would listen with besitting deference to the oral or recorded opinions of the wise and good; but we can at best regard them only as opinions and however sanctioned, as of no such authority as to bind the conscience, and to sway the understanding. "To the Law and to the Testimony," we exclusively appeal, as the source of pure and unadulterated truth—as the standard of right and wrong, in all that appertains to religious belief and practice—as the statute-book of the moral world, perfect in itself, and presenting, on every religious subject, to the serious, devout, and diligent enquirer, a luminous solution of his doubts, and the full, final, and irreversible decisions of universal knowledge, infallible wisdom, and inviolable truth.

Congregational Churches—single and combined, have, at different times, issued certain declarations of their faith and order, for the purpose of diffusing information, or defending themselves from unjust aspersions: but in no instance, have they ever claimed for these compositions, however, to them apparently Scriptural, the shadow of authority, nor ever appealed to them as the final, or even as the first tribunal, in cases of religious controversy. Such declarations, have ever included the distinct avowal of the principles, "that *The Scriptures of the Old Testament, as received by the Jews, and the Books of the New*

*Testament as received by the Primitive Christians from the Evangelists and Apostles, are divinely inspired, and of supreme authority;—that the New Testament contains, either in the form of express statute, or in the example and practice of apostles and apostolic churches, all the articles of faith, necessary to be believed, and all the principles of order and discipline, requisite for constituting and governing Christian Societies;—and that human traditions, fathers, councils, canons, and creeds, possess no authority over the faith and practice of Christians.**

EUSEBIA.

In a sequestered and thinly peopled vale, which was watered by the river "the streams whereof maketh glad the city of our God," and its banks bedecked with the trees of righteousness, dwelt *Eusebia*. Her abode, which stood in the midst of a grove of lofty cedars, interspersed with clusters of the evergreen olive, was constructed of the most substantial and durable materials, presenting to the visitor from whatever quarter he approached, an exterior the most chaste, simple, and symmetrical. Though the peculiarities of the fair inmate were derided by some and disliked by most of those in whose vicinity she dwelt, there were comparatively few who in her presence could manifest either derision or dislike, and who were not compelled, at least tacitly, to admit, and even to admire the superiority and refinement of her manners and her taste. Her form was elegant, her dress modest, and free alike from affected plainness and superfluous ornament. In her speech there was no singularity of tone; but the texture of her diction was peculiarly her own. This was said to have been owing to her familiarity with a favourite volume, which, whilst it modified the style of her conversation, furnished her also with general principles and laws for the regulation of her conduct. To her conversance with this invaluable book, was said to have been owing her freedom from every thing like hesitancy or indecision, under any circumstances that called for promptitude either of purpose or performance. Though far from courting, she never shunned publicity;

* "The Faith, Church Order, and Discipline of the Congregational or Independent Dissenters, as set forth in the Declaration, adopted at the general meeting of the Congregational Union, held in London, May 7th, 8th, and 10th, 1833."

except, indeed, at particular seasons, when she regularly withdrew from society, attended only by her three favourite handmaidens. The names of these respectively were *Faith*, *Hope*, and *Charity*. To all of them she was much attached; but the last seemed to have the chief place in her regard. *Charity* was said to be the native of another sphere, and, unlike her two companions, to be *immortal*. They acknowledged her superiority, and willingly conceded to her the chief management of the household concerns. It was remarked, even by casual visitors, that these concerns went into confusion and disorder whenever her superintendence was withdrawn, but no sooner was this resumed than order was instantly restored; and yet this was done so insensibly as almost to seem the work of enchantment. Nor was it in the household only that her influence was perceptible. When she accompanied her mistress into society, the latter was every where received with more courtesy and kindness than when, through inadvertence or some other cause, *Charity* was left behind. It has been positively asserted, that in the absence of this her favourite handmaiden, there was a visible change in the aspect of *Eusebia's* countenance, and a change too still, more remarkable, in the intonations of her voice.

Charity, amiable, though she was, had her enemies; and of these there were two who assiduously endeavoured to traduce her character, and undermine her credit with *Eusebia*. They did not act, however, in concert. Though both the enemies of *Charity*, they were still more inimical to each other. Such, indeed, was the rancour of their mutual hostility, that they spontaneously took up their several abodes at the greatest possible distance from each other. *Eusebia* knew well their enmity to their fair attendant; and when each of them by turns affected and expressed surprise at the coldness with which she received their visits, she would cast on them a penetrating and withering glance, and mildly but firmly assure them that the *precious volume* she possessed had long since taught her how to appreciate their representations. "*Charity*," she would say, "is and ever will be my favourite handmaiden. Her company seems essential to my very existence; yea, though death may deprive me of the other two, she 'remaineth ever' immortal like myself. As for you," she would continue, "your days are numbered,

—your graves are prepared, and the day is not far distant when it will be my high satisfaction to announce to my much injured handmaiden that rancorous Bigotry and spurious Liberty, her implacable and inveterate enemies, are no more."

Courteous reader, the learned tell me that *Eusebia* is the Greek word for *Piety*.

C—s.

TESTIMONY OF AMERICA IN REFERENCE TO THE VOLUNTARY CHURCH PRINCIPLE.

NO. III, WARDEN.

Continued from our May number.

WARDEN, in his "Statistical, Political, and Historical Account of the United States of America, Edinburgh, 1819," has the following observations:

"There is no national church in the United States; but the support of religion is left to the voluntary contributions of individuals. This is a singular contrast to the policy of the European states; and yet religion is by no means neglected among us." "It will be found, that in the great cities of Europe, where the population has outgrown the original funds, the places of worship do not bear a greater proportion to the population than in those of the United States." "And if the supply of churches be considered a criterion of religious zeal, we should take into account that new churches in Europe are built by compulsory assessment; whereas in America they are built by voluntary contributions." "The truth is," proceeds the plain-spoken republican, "church establishments were founded in a dark and barbarous age, when the interests of religion were little understood, and they have since been supported as instruments of state policy." "Religion is one of the natural wants of the human mind; and, in an enlightened age, requires no aid from the civil magistrate. His presumptuous attempts to promote its interests have been the means of corrupting and debasing it. They have lessened its influence over the hearts and conduct of men, undermined its authority, and filled the world with contention and bloodshed in its name. Church establishments, connected, as they commonly are, with exclusive creeds, have been the most effectual engines ever contrived to fetter the human mind. They shut up religion from the influence of new lights and increasing knowledge, give an unnatural stability to error, impose the dogmas and prejudices of rude and ignorant times upon ages of knowledge and refinement, and check the genuine influence of religion, by associating it with absurd practices and impious impostures. By connecting the church with the state, they degrade religion into an instrument of civil tyranny; by pampering the pride of a particular sect, and putting the

sword into its hands, they render it indolent, and spread jealousy and irritation through all the others; while, by violating the right of private judgment, in their endeavours to enforce uniformity of belief, they multiply hypocrites." It is true that the toleration which the progress of philosophy has wrung from the priesthood, has stripped many of the national churches of their most offensive features; but much of the ancient spirit remains. It is still the case, that men are compelled to pay for the support of a form of religion they do not approve of; that a difference of belief excludes individuals from many civil officers and privileges; that the established clergy are ever ready to justify the worst actions of men in power; and, if they can impose silence upon the Dissenters, they are often ready enough to harass and mortify them by such means as they still possess. In nothing have the United States more reason to congratulate themselves than in their total exemption from the numerous dissensions, jealousies and oppressions that spring from an exclusive religious system. On this, as on other points, their experience affords a useful lesson to the world; and confirms the reasonings of Dr. Smith, who pointed out the pernicious effects of such establishments more than forty years ago."

RELIGIOUS INTELLIGENCE.

CANADA.

MADAME FELLER AND THE CANADA MISSION.

Madame Feller, of the Swiss Mission at Grand Ligne, in Lower Canada, has again visited this city (New York). On Thursday afternoon of last week, she met a large number of ladies who are interested in the enterprise, and of which she presented a very interesting account. Madame F. is a Swiss lady, about sixty years of age, of very agreeable address, and of most devoted spirit. She speaks in French, which on the present occasion was interpreted by the Rev. Mr. KRAK, who before introducing her made a few remarks on the present state of the mission, which, he said, had been signally blessed the last year—especially, if its success be viewed in connection with the limited means employed to secure it. He had himself been peculiarly interested in noticing the great success with which God is, at the present time, blessing the feeblest efforts for the promotion of his glory, and the spread of his kingdom in every part of this country, and also on the continent of Europe. In many cases it seems as if Christian effort were Omnipotent. It needs but the stretching out of a hand, or the offering a prayer for the conversion of a soul, and the work is accomplished. Would that Christians felt the moral power they possess, and their corresponding responsibility.

In referring to the mission at Grand Ligne, he said that the establishment needs to be en-

larged. When the mission house was built, it was considered larger than their necessities demanded; but now it is entirely too strait for them. The dormitories in the upper story, which were designed for only one person, are now occupied by three; and the other arrangements of the house are limited in the same proportion.

Madame Feller expressed her gratitude for the kindness with which these ladies received and aided her the last year. She had come again to tell them that the blessing God has given to their efforts is so great, that she must now ask for more aid. She entered a little into a detail of their wants, and of many of the interesting incidents connected with her labors. A poor girl, who was very desirous of religious instruction, sought a place in the family as a servant several years since. She became a Christian, and after serving them two years, expressed a wish not to receive any wages; but was advised by Madame Feller to continue her services on the same terms as before. At the close of the year, however, she said she was resolved to receive no compensation for her services in future—that as God was giving her this opportunity of serving him, and she had neither education or ability in any other, she would not be paid for serving God. This poor girl she considered as one of the most important members of the mission. Though in feeble health, she is indefatigable in the service of this large family, and she also spends much time in prayer. She sympathises deeply in all the interests of the mission. If they are in need of funds, or if sadness and perplexity arise from any cause, she goes at once to pray. When any remittances are received, she learns the names of the benefactors, and she makes them individually the subjects of her prayers.

The mission is rapidly acquiring the favor of the Canadians. There were two young men who were much persecuted by their parents for attending the mission school, and reading the Bible. These parents are now reconciled to them, have received them home again, and sanction their attendance at the school. The influence of this, as the parents were widely known, has been very salutary. Reference was also made to the persecution of Mr. Roussy, which was removed by the interference of an English clergyman, who bore witness to the excellent character of the Institution; and of the subsequent obsequiousness of his persecutors.

Rev. Mr. ATKINSON, of Canada, being present, also made a few remarks on the important influence of this Mission, not only to those connected with it, but on many at a great distance. The very fact of its existence has an important influence in increasing the number of Bible readers. He had himself found a circle of twenty-five who were of this class, more than two hundred miles from the location of the Mission.

At the close of the meeting, an association

of ladies, composed of a large number, was formed, whose object is to assist in the support of this interesting Mission. From the number and respectability of those of whom it is composed, there is reason to hope that the means of a more enlarged and vigorous effort will be afforded to the excellent lady and her coadjutors, by whom the Mission is conducted. It is every way worthy of the prayers and sympathies of the Christian public.—*N. York Evangelist.*

GREAT BRITAIN.

THE CHURCH OF SCOTLAND.—THE GENERAL ASSEMBLY.

Ecclesiastical affairs in Scotland, have now nearly reached their long anticipated crisis. The civil Legislature of Great Britain can never sanction the virtual rebellion of the Church, the evangelical ministers and members of which, are now in the predicament described by Canning, in his futile attempt to exculpate the persecutors of a martyred missionary:—they are “morally right, but legally wrong.” They must cease to be a State Church, before they can practically assert their independence. The Non-Intrusion leaders, seem strangely to overlook the fact, that they owe their own present position to that very system of patronage, which they so unsparingly denounce. Nothing will now save their character, as conscientious and consistent men, but the abandonment of a connexion, to which they so justly attribute “all the evils from which the Church of Scotland is now suffering.” We select the following from the *Patriot*:—

When two contending armies have the prospect of coming into immediate contact, they are generally to be found pursuing such tactics as may tend to the discovery of the intentions and the strength of each other. To gain a knowledge of their respective positions, is of essential importance to the issue of the conflict, and is often worth the time of a few days’ manœuvring.

It may seem rather odd that we use this fact as an illustration of the conduct of the General Assembly of the Church of Scotland during its first two days’ sittings; but it is nevertheless very apposite, both parties having been chiefly engaged in playing upon points of form, for no other purpose, that we can conceive, than a desire to understand each other.

It was clearly evident that the opposing parties were bent upon coming into close contact, and not less clear that they were ignorant of each other’s intentions and actual strength. On the one side there was bravado, on the other menace. Yet both, we suspect, were more afraid of an actual collision, than confident of a speedy victory.

Everybody knows, who is in any degree ac-

quainted with the chances of war, that nothing is more annoying or distressing to those in command, than a lingering dread that there are those in the ranks who are not to be trusted. The Non-Intrusionists were plainly in this position when the Assembly commenced its business. The Leishman party, who had subscribed a declaration in favour of Sir George Sinclair’s Non-Intrusion scheme, were dreaded, and yet not feared; and it required no great exercise of penetrating judgment to discover the anxiety, the uneasy anxiety, of the Spiritual Independence men.

But the collision took place at last, and the result has sealed the fate of the Church of Scotland. Emboldened by the marks of enthusiastic feeling which were now and then displayed in favour of An. Patronage views, the Anti-Patronage leaders resolved to join issue on this ground at once. A resolution was accordingly drawn up, and submitted to the House, on Monday, by Mr. Cunningham, in a long and energetic speech. He declared patronage to be a grievance, the cause of all the evils from which the Church of Scotland is now suffering; and that, therefore, it ought to be abolished. This resolution led to a long and animated debate, in the course of which, much angry feeling was displayed, and exceedingly little of that Christian charity which ought to be the distinguishing characteristic of Christian men. On a division, the resolution was carried by 216 to 147—majority, 69.

This resolution places the Church of Scotland on new ground. So long as she held to the Non-Intrusion principle, she might advocate it, as compatible with patronage in the Church; but, now that she has denounced patronage as an unmitigated evil, she must look for no sympathy from those, who, while they felt disposed to tolerate a Church Establishment, could not consent to an ecclesiastical corporation endowed by the nation, yet independent of national control.—*Patriot.*

REVIVAL OF RELIGION AT OBAN.*

LETTER TO THE EDITOR.

It is now high time I should comply with your request to give you a brief account of the Lord’s work among us. It is a considerable time since we were convinced that we stood in need of a revival and were wishing that some of the copious showers, which were poured down upon other churches, would descend upon us. We were convinced that means ought to be used for obtaining that blessing; therefore, we appointed meetings to be held on Sabbath morning and on other days through the week, to offer up special prayers for the outpouring of the Holy Spirit. In July, 1840, we had protracted meetings, and were assisted by ministers from other places. During their continuance our souls were refreshed, and others professed to have received benefit; but we could not say that we had more than one or two instances of conversion: however, our prayer-meetings were better attended afterwards, especially on Sabbath mornings.

* *Scottish Cong. Mag.*

About the beginning of September last, our esteemed friend Mr. Farquharson, on his return from Perthshire, remained with us about a week, and delivered a discourse every evening. His close application to the conscience excited a good deal of interest. A night or two before he left us, when the people were retiring from service, a woman with a child in her arms, could not refrain from giving vent to her feelings. A few words were spoken to her, suitable to her case; and in a day or two after, she was rejoicing in Jesus Christ her Saviour. As Mr. F. had been long absent from his flock, he could not at that time remain longer with us; however, he promised to visit us again as soon as possible, and as soon as he arrived at Treen that he would send to our aid Mr. McLean, who had been supplying his place during his absence.

When Mr. McLean came, we continued labouring with increased energy. We did not expect that the people would continue long to turn out in such numbers; but in this we were agreeably mistaken, for they were daily increasing. Our chapel was almost full every night, and generally on Sabbath evening we had no room for them, so that some had to stand without at the door and windows. We did not keep our meetings, under the name of revival meetings, nor did we mention how long we should continue them; and we wished to be guided as Providence and circumstances would direct. We gave no expectation to the people that they should be continued for any length of time,—only, we mentioned when they were about to dismiss that (D. V.) we would have a meeting next night. However, when we saw the eagerness of the people to hear, and the good taking effect, we pledged ourselves, while they would continue to hear, that we would continue to address them as long as we had strength to do so. Thus we continued for ten weeks labouring every night except Saturdays, and the desire of hearing not diminished.

The preaching in general was of that sort which is calculated to arouse the careless, by giving them a view of their own character as ruined and lost,—lying under the guilt and curse of a violated law, from which no transgressor can escape with impunity without giving full satisfaction, or incurring its fearful penalties. False refuges were pointed out and exposed, and the artillery of truth brought to bear upon them;—such as waiting for a day of power,—their professed willingness, but want of ability to believe,—doing their endeavours, &c. &c. A full and free salvation through Christ and him crucified was pointed out to the most guilty as the only refuge, and all, without exception, were invited to come and be saved.

The effects produced. Some at first made light of what they heard; but soon their attention was arrested; they listened with solemnity and anxiety; there was no remarkable visible excitement; every thing went on very quietly. Sometimes an involuntary sigh was heard, and the tears, in large drops, were seen rolling down their cheeks, and some bowing down their heads upon the seats, and covering their faces to screen their feelings. Anxious inquirers were requested to come to my house, that we might converse with them about their case individually. For several weeks we had a number of such almost every night; many of them under poignant conviction, so that they could not suppress their feelings, and some in such agony of mind, that we could not converse with them till their burst of feeling had abated. Some, while directing them to the finished work of Christ, received immediate

peace, others continued days and weeks before they submitted to the truth. We went to see an old woman between 60 and 70, who appeared to be almost distracted about the state of her soul. When we entered her house, she said, "You did well to come. Oh! what shall I do?" Mr. L. said, "You must believe." "O," she exclaimed, "I will believe, I will believe! come and tell me what I am to believe." When the glad tidings were declared, she obtained peace immediately; and all night and next day she was rejoicing in Christ with joy unspeakable. There were several similar cases,—some of them for nights could not get much rest with joy. One individual who had been anxious about the state of his soul, came more than 70 miles to see a brother; they went to bed together, but could not sleep, when his brother simply explained to him the plan of salvation; his mind was opened to understand it; instantly he leaped out of bed praising the Lord for his salvation. Others who came to town on business, and peeped into our meeting, and some who listened at the windows of our chapel, went away with the arrows of conviction in their consciences. When it was noised abroad what was going on at Oban, the country people crowded every night to hear the Word; some of them from 4, 6, and 8 miles' distance. On Sabbath some came as far as 12 and 16 miles. When the truth began to work it operated like leaven in families and among their neighbours. There were two brothers,—the younger, one night after attending our meetings, became much alarmed about his soul, and seeing no way of escape, was much dejected in his spirit; after a restless night he met his brother in the morning in the barn, who, noticing him very sad, inquired what was the matter with him. "O my sins!" was the reply. "Your sins," said his brother, "surely you are not such a sinner as that!" "O yes, I am!" "God help me; then, if your sin, who are so young, be such, what must my sins be!" They are both now rejoicing in Christ. An intimate companion of these young men, not aware of what had happened, came to spend a night of merriment with them. However, in coming near the house, instead of hearing the sound of mirth and laughter as usual, he heard the voice of prayer. He was so much alarmed with what had taken place that he did not know what to say; he did not enter the house, but returned home in an awful state of mind, and on the way knelt down beside a stook of corn, where he prayed to God for mercy,—the first prayer he ever offered in his life. He did not continue in that state many days, when God had mercy upon him, by directing him to the finished work of Jesus Christ.

For some weeks it seemed as if the fear of God had fallen on the inhabitants in general. The meetings and their effects were the general topics of conversation; so that the minds of all classes seemed to be absorbed by them. A comedian, who happened to come round at that time, made application for the Mason's Lodge; but the gentleman to whom he applied, properly and promptly refused to give it, observing that the minds of the people at Oban, at that time, were taken up with important matters of a different kind, which evidently was the case. New-year's-day, which used to be spent in revelling and dancing, &c., was kept by us as a day of humiliation. We had a prayer-meeting and two sermons in our chapel; and no noise as usual was heard in our streets, neither in the day nor in the night-time, no more than if it had been Sabbath.

The characters on whom impressions were made

were of all classes, old and young, from 10 to 70, the most part from 15 to 25,—some of them had made a profession of religion, others had not,—some were moral, others immoral,—almost the whole of them are poor, and of the working classes.

All the opposition the young converts met with did not discourage or prevent them from following the path of duty; on the contrary, they were more and more confirmed in the truth, and still more closely united in the bonds of Christian fellowship and love. There are now, since the commencement of our Revival, more than 40 members added to the church, and, excepting a few individuals, the whole of them were brought to the knowledge of the truth during that period. We are now of one accord, continuing in the apostle's doctrine, in fellowship, in breaking of bread and in prayer, and the Lord, from week to week, is adding to our number. Several are just now making application; and the people are turning out well to hear the word. This is the work of the Lord, and it is marvellous in our eyes. There are several, though they have not yet joined with us, who, we have reason to believe, 'have passed from death unto life;' besides, there are a considerable number in a hopeful way.

Our Church had been long as if in a dormant state. As the Spirit of all grace has been pleased to cause a shaking among the dry bones, it is our duty to use every means in our power to carry on the good work. When we attend to the proper means, He will not withhold the blessing. Two and two of our most efficient members alternately visit the members in town every week. Others of them keep meetings in the adjacent farms twice a week for prayer and exhortation, where the houses are crowded, and the people listen with eagerness and deep attention, besides attending to two weekly meetings in our chapel. Our labours are but beginning, and much land is to be possessed. The fields are white unto harvest. We only want labourers to carry on the work. The cry from every quarter is, 'Come over and help us!' I never saw better prospects than there are at present in that part of Argyleshire. At Easdale the houses cannot contain the people who meet to hear the prayers and exhortations of the brethren. O for hearts and tongues to praise the Lord for his goodness! Let us not give him rest till he make Jerusalem a praise in the earth,—till the little one become a thousand, and the small one a strong nation. Let our sister-churches be encouraged to abound in prayer for themselves and for us. We need their prayers for more and more of the outpouring of the Holy Spirit, that the work may not cease but prosper,—that the tender branches of our vine become like boughs of the goodly cedars,—that our fences may be made strong, so that the boar out of the wood may not waste it, nor the wild beast of the field devour it.

When the Lord has a work to do, he can perform it by the weakest instruments, that all the glory may redound to his own praise. Mr. McLean's labours were much blessed in awakening sinners. He steered the plough, breaking up the fallow-ground, turning up briars and thorns, and every obstruction. Mr. Farquharson was sowing the seed of truth, sound and well sifted, while I was left after them to break the clods, and harrow it as I best could. The field is already like a field which the Lord hath blessed. He hath given us the former rain, and we believe he will not withhold the latter; so that we will see not only the bud but also the ear, and the full corn in the ear.

L. C.

JOHN CAMPBELL.

COLONIAL MISSIONARY SOCIETY.

The Annual Meeting of the Colonial Missionary Society was held on Friday morning last, at the Weigh-house Chapel. At eleven o'clock, the choir was taken by J. R. MILLS, Esq.

The meeting commenced by singing the 67th Psalm in Watts's Hymn-book. The Rev. J. ALEXANDER, of Norwich, then read the 55th chapter of Isaiah, and engaged in prayer.

The CHAIRMAN, in opening the business of the Meeting, said, the more he was acquainted with this Society, the more interest he felt in its proceedings, and the stronger was his conviction of its urgent claims on the Christian public. The objects of the Society's care were our own neighbours, our own friends; and in some cases, it might be, our own parents and children. (Hear, hear.) It was impossible to see ministers going out to labour amongst persons who were so nearly related to ourselves, and that, too, under circumstances of great difficulty and severe privation, without feeling interested in the progress of the work. Considering the scanty means which the Society possessed, no institution had been more signally blessed. He would not detain the Meeting by any further remarks, as he was quite sure, that, when the Report had been read, all present would perceive that the claims of the Society were urgent and imperative.

The SECRETARY then read the Report. After stating generally the present position and prospects of the Colony, the Report stated, that, in Upper Canada, the Rev. John Roaf had continued his ministry at Toronto, in the past year, with undiminished vigour and success, and, with the full approbation of all his brethren. Several other ministers were also referred to in the same manner. The pastors and churches of Canada had formed themselves into a Missionary Society, for the special purpose of promoting the religious welfare of the native Indians, the Roman Catholics, and the fugitive negroes from the Slave States of America. There are nine students in the Academical Institution. The result of the operations in Upper Canada was stated to be as follows:—Fifteen ministers labouring in Upper Canada, in connexion with the Congregational Union; nine students in the course of education; seventeen chapels reared, and three in the course of erection; schools, itinerant labours, Bible and tract distribution, proceeding vigorously; whilst temperance is advocated, and moral influence is growing, where, eight years ago, scarcely a vestige of Congregationalism was to be found. In Lower Canada, the cause had not been stationary. There were, on the average, 3,000 hearers. The places of worship were twelve in number, all of which had been built within the last eight years; affording accommodation for 4,000 persons. In the Australian Colonies, the Rev. Mr. Stowe continued to labour at Adelaide, and the Rev. Dr. Ross at Sydney, with great success. The Rev. Alexander Morrison was pursuing his itinerant labours in Van Diemen's Land. The labours of the other missionaries were also crowned with success. The Report concluded by stating, that, in order to enable the Society to conduct its operations successfully during the next year, it was necessary that 3,000*l.*, at least, should be subscribed, and by calling upon its friends to exert themselves, in order to raise that amount.

The TREASURER then read the cash account, from which it appeared, that the receipts for the past year had been 2,200*l.*, and the expenditure, 2,573*l.*

From a long and interesting speech delivered by the Rev. John Rodd on this occasion, we select the following account of the success which by the divine blessing, has attended the labours of himself and brethren in this Colony:—

But, it may be asked, "What have you done?" What do you expect to be done in five years, but to make preparations? (Hear, hear.) And, if we have made preparations for large proceedings, I think we have done a great deal. During that period, an insurrection has disturbed the Colony. The effects of that event were most disastrous. It was an event by which Providence evidently intended to wean us from human reliances; for it drove numbers out of the colony who had previously been the object of a carnal confidence on our part. They were taken away I believe, for our spiritual good, though, numerically, it was an injury. The common feeling, when we went to Canada, was "The men that have turned the world upside down, have come hither also." The common impression was, "This is the Ishmaelitic sect, which is against all endowments for religion, and which will not, if they can help it, allow any of us to have the Clergy Reserves." (Hear.) No sooner did the rebellion break out, that an attempt was made to identify us with it, in order to drive us out of the country. Thank God, not one of our church members was drawn into the rebellion, much as some of them have suffered from it. After we received your sympathy, not one of our ministers ever entertained the idea of quitting Canada. The Congregational brethren have had nothing whatever to do with politics, unless my Letters in behalf of Religious Liberty, as affected by Thanksgiving Proclamation, can be considered politics. We actually refused to participate in a legislative grant, of which we might have availed ourselves; and we are not a little vain at having had the first opportunity of actually making such a refusal. (Cheers.) We have declared publicly, that we will have nothing to do with the Government money. (Cheers.) Permit me to say one word on a subject of considerable interest. Our object being to evangelise the people, by preaching the Gospel and bringing sinners to Christ, in the first instance we have said little about Congregationalism; we have only availed ourselves of the Press and special occasions, to disseminate Congregational principles. Our object has been to form a body of men who should carry on the work hereafter. We are endeavouring to get the people to support the cause of religion themselves; and I believe, if able brethren are sent out to Canada, we shall see established a native ministry, which, in the course of a few years, will cover the whole of the province. (Cheers.) We have already, in the midst of our poverty, undertaken missions among the destitute settlers, and the other classes to which I have adverted. We made provision, before I left Toronto, for supporting four brethren, who are labouring, or are about to labour, in these missions. We have deeply felt the importance of impressing the ministry, which is rising up, with the right character. We feel, that, in a short time, there will be another rate in the Colony; that a character is to be perpetuated and handed down; and that, under God, it depends greatly upon our exertions, whether it shall be bold and generous, or cringing and mean. It has been our constant endeavour, therefore, to elevate their minds. I ask you, then, and will continue to ask, till you respond to it, to send out more of your ministers—men who, if they do

nothing else, will cause you to rejoice in them, as missionaries to this Colony. One of our objects has been, to promote a right spirit amongst other bodies; and I hesitate not to say, that our labours for its accomplishment have been valuable. Let that suffice. We are endeavouring to promote our objects by means of the press. We have already established a periodical, and have, so far, succeeded. Such, then, are our operations. With respect to our success, I may state, that we have seventeen chapels, already built, and others are in the course of erection. We have an academy, which has already sent out two men, and two more will shortly leave it; when these have left, it will still be supplied with ten students. We are the first body in Canada, strong, and holy, and intelligent, and wealthy, as many of them are, we are the very first body in the Colony, who have made a regular provision for the education of the ministry. The tutor of this institution, is the Rev. Adam Lillie, who emigrated from Scotland: he is eminently qualified for the station which he fills. Pray for him, that his health may be established; for we have had some fears that it would not continue. If you still ask me, then, what are the results of our labours? I ask you, what visible results you could expect from a ministry which has laboured only four years in any country? If asked to state numbers, I could say, that, in Montreal, there are 160 members in a church; in Toronto, 140; and in Canada West, between six and seven hundred, admitted into church-fellowship, and giving evidence of their conversion. It ought not to be overlooked, that we have had no assistance in the erection of our places of worship in Canada West, with the exception of the case of a single chapel. Of the 17 chapels which have been erected, between Cobourg and Warwick, two only have not been paid for. But these are not all the results. Our ministers are amongst the wilds, the forests, the back woods of the Colony. I have learnt the meaning of that passage, "We have heard of it at Ephratah; we have found it in the fields of the wood." We have churches of saints in the wilds of the North and the West, and have heard the song of adoration and praise in the very wilderness and desert. There is a church in Canada East, presided over by a poor Indian—the Rev. Peter Paul O'Sunkerhine. Both his parents were Indians. He is a man of true eloquence, a man spoken of admiringly and affectionately by all brethren. His church are all Indians. These are things which have been done, and we thank God that he has done so much.

RELIGIOUS FREEDOM IN EUROPE.

The Constituent Assembly of Geneva is still busily occupied with the new legislation on the subject of religion: and the more the discussion is prolonged, the more evident it becomes, that some changes must be made, and that those changes must open the way for a more liberal and independent system of ecclesiastical polity than has hitherto prevailed. The learned and able Author of the two publications on the "Liberty of Worship," from which we have given extracts, (generally said to be M. MERLE D'AUBIGNE, whose work on the Reformation has acquired for him so high a reputation,) has published an appeal in favour of a Constituent Synod, as the only means of saving Protestantism from the invading power

of Rome. In this eloquent address, we find the same distinct and manly assertion of the Voluntary Principle, of the necessity for separating the Church from the State, and of the scriptural doctrine of popular election of the pastors and officers of the Church of Christ, as in his former works. Surely the excellent writer will not spend his strength for nought. The following are extracts from this most interesting pamphlet.

"The prosperity of nations depends on the regular and equal development of the two distinct elements which compose the Church and the State. As man is composed of body and soul, so a nation is both a civil and religious society. As the soul is all soul, and the body all body, so the Church all church, and the State all state. A Church and a State that should be each half spiritual and half temporal could never prosper. What is necessary to the prosperity of a State? Able workmen, active merchants, extensive relations, national wealth, courageous soldiers. But the Church will prosper only in proportion as she seeks, to use the Apostle's words, 'the things that are above, and not those that are on the earth.'

"From these two kinds of prosperity results the strength of a nation; but in order to secure them, the two societies must maintain their characteristic distinctness. The State cannot interfere with the Church, or the Church with the State, without the peculiar nature of each becoming changed, and the most serious and mischievous consequences being experienced.

"If the State has power over the Church, who can venture to assure us that Protestantism shall never be persecuted? I know that the persecution of the Christians by the Pagans occurred in the first three centuries; I know that the 'wars of religion' belong to the sixteenth and seventeenth centuries; but I also know, that the union of Church and State was then, and will always be, the essential cause of every religious persecution, as the State must be led to pursue a spiritual end by temporal means. I do not accuse exclusively the State; but whether the violence has been on the side of the Church or of the State, the principle, the invariable and active principle, constraint exercised on the conscience, has ever been found, and will ever be found in the union of the State and the Church. Solomon says: 'The thing that has been, it is that which shall be; and which is done, is that which shall be done; and there is no new thing under the sun.'

"The separation of the Church and State is not, in our view, as in that of many who desire it, a question of expediency, of perfection, of epoch, but absolute true right, duty, necessity."

ROMANISM.—The Pope of Rome, highly indignant that the Government of Spain should throw off its allegiance to his holiness, has

required all his faithful subjects throughout the world to combine their efforts with his, to reduce the rebellious nation to submission, and in return has promised to "open to them the treasures of celestial grace with a liberal hand," and to "grant them a Plenary Indulgence," for their assistance. And the Bishop of Cincinnati responds to the Pope, and calls on "the faithful" in his Diocese, to offer up their prayers for fifteen days, after carefully receiving the holy Sacraments of Penance and the Eucharist, to render their prayers acceptable. American citizens, called upon by their ecclesiastical leaders to offer prayers and pay money in aid of the Pope's plans to continue upon Spain the yoke she has worn with servile patience for centuries, and by which she has been galled to the point of desperation! The impudence and blasphemy of Romanism are every day becoming more apparent; but when the eyes of our citizens will be opened to discover the machination of the "mother of harlots," is known only to Him who seeth the end from the beginning.—*Boston Recorder.*

CHRISTIAN MISSIONS.—Our usual original article under this head is omitted for the purpose of giving insertion to the following passage from the pen of Dr. Harris—which we very earnestly commend to the devout perusal of our christian readers. Such a perusal can scarcely fail of deepening the conviction of personal responsibility, and at the same time quickening their gratitude to God for the circumstances in which they are placed, and which admit of their giving practical expression to their desire for the world's conversion.

THE GREAT COMMISSION.—"When a great experiment is to be tried in natural philosophy, the preparation of the apparatus to be employed will often occupy a longer time than the experiment itself. The uninitiated spectator is surprised at the patient and laborious anxiety evinced by the experimenter, to bring his instruments into a state of working perfection. But well he knows from many a previous failure, that the presence of a single particle of matter foreign to the experiment, is often sufficient to vitiate the whole process. Christ purposes the great moral process of drawing the world to himself—the Christian Church is the apparatus to be employed—and worldly selfishness or sin the object to be operated on. Do we not see the vital importance that not a particle of the thing to be destroyed should adhere to the instrument employed to destroy it? Do we not see the nature of the fitness which we need; perfect contrast to the world? And that this fitness is indispensable to success? O, for such an instrumentality! We ask not that it should consist at first of many Christians; their success would not depend on their number—but of men penetrated, possessed with

the conviction that Christian consistency and devotedness to the world's recovery, are one and the same thing; that without such intense devotedness to that one object nothing morally great has ever been achieved; men who feel that they are not their own as intensely as if their persons were marked and sprinkled with the blood of Christ; and who in the spirit of that self-consecration should resolve, that by God's help, the world should feel their influence before they die. O, for such an instrumentality! The Church would be converted and the world too.

"The constitution of the Christian Church supposes that every individual member is prepared to take his post as an agent for Christ. It does not allow the indolent to fold his arms and transfer his duty to another. It does not permit the fashionable professor to wait till Christian labour becomes genteel. It does not permit the wealthy to buy off his personal services by the bribe of large donations. It requires both his activity and his donations. It contains a post for every man; and hence the first inquiry which some Christian communities make of a newly admitted member is, 'What shall your post be?'

"Were the writer to be asked to what it was owing chiefly, that the early triumphs of the Gospel were arrested; how it was that Christian usefulness died out of the world, and piety out of the Church? He would suggest that it was to be ascribed principally to that master device of Satan, by which the Christian professor was led to suppose that he could do every thing by proxy; that there was an order of men on whom for a certain consideration, he could devolve his duties both to God and man. Now, *this is substantial Popery!* The very essence of that system consists in undertaking to exempt its votaries from their personal responsibility, in finding a price for every duty, and a discharge from every claim of personal accountableness. We pride ourselves, indeed, on our Protestantism; but if this representation of Popery be correct, it is high time to inquire from how much of that enormous system we have been rescued. For just as so much of it still cleaves to us; by just so much are we effectually disabled from doing the first works, and emulating the first days of the Christian Church. Now judging from the first, we should say that the Reformation rescued us from only one half of the evil; from that part which blinded men to a sense of their own personal concern in the affairs of their own salvation. But while the Protestant wonders at the insatiation, of the Papist, in imagining that any thing can exempt him from the necessity of personal diligence in seeking his own salvation, are we not the objects of equal wonder, in acting so generally as if we thought any thing could exempt us from the duty of personal activity in seeking the salvation of others? If the one is essential Popery, equally so in spirit is the other. Glorious therefore as the Reformation was for the Church, in rescuing its members from

the grasp of a spiritual despotism, and making each one feel the necessity of personal holiness, as glorious will that reformation be for the world, which shall complete the work of deliverance, by rescuing them also from the grasp of selfishness, and making each one feel his accountability to God for personal activity in the work of human salvation."

MISSIONARY INTELLIGENCE.

RAROTONGA, September 1, 1841.

Our last communications to the Committee of your noble Institution expressed our heartfelt thanks for the magnificent and invaluable gift of 5,000 copies of the New Testament in this dialect, for the use of the Hervey-Island Mission. Such a treasure was never before put into the possession of the people: placed by the side of which, gold, silver, and precious stones, sink into insignificance. The joy we felt in receiving such a boon, cannot be expressed; and we could not but hail it as one of Rarotonga's brightest days. It will, we are persuaded, afford the Committee of the Bible Society no small pleasure to be informed, that it has been received by the people with the liveliest demonstrations of joy, and by very many read with feelings of great delight, and, we doubt not, lasting profit. Not a few who have been received into the Saviour's fold, in relating the way in which they were brought to a saving acquaintance with the method of salvation through a Crucified Redeemer, have pointed out various portions of Scripture which first impressed their minds, and convinced them of the evil of sin, and which ultimately led to an unreserved surrender of body and soul to Christ. For this last few years this island has been visited with a disease which has swept into eternity hundreds of the inhabitants. In our visits to the sick and dying, it is a very rare thing not to see by their side some portion of the Sacred Scriptures, which they read as their pains subside or their weakness will allow; and it is cheering to our spirits to know, that, as they passed through "the valley of the shadow of death," the word of God has been their support and comfort. Many, we doubt not, will, through eternity, bless God for this inestimable gift.

Bible Classes are formed; and a great desire is manifested to understand the meaning of the inspired writers. Great portions of it are committed to memory by the people;—some, whole chapters; others, a whole Gospel; and some, all the Gospels. One young woman, by repeating a few verses every night at family prayer, has proceeded as far as the Second Epistle to the Thessalonians, and will, we expect, should her life be spared, ere this reaches you, have committed to memory the whole of the New Testament.

What results may we not expect from the perusal of the blessed volume of inspiration! Gentlemen, "pray for us, that the word of God may have free course and be glorified, even as it is with you;" and that the Holy Spirit may "open the eyes" of the people, that they may see wondrous things out of His Law.

We have the pleasure to inform the Committee, that the Translation of the Old Testament is now completed in the Rarotongan Dialect: which we are revising with all possible care, and earnest prayer to God for Divine assistance in this great work. The Book of Genesis is in the hands of the

people; and the Book of Psalms in the press. Here we regret to state, in the printing department, we are compelled to stop for want of paper. The object of the present epistle is to solicit a grant of printing paper, to enable us to proceed with the printing of the Old Testament; which request, we doubt not, will meet with a speedy answer. Our people are very poor; but as soon as they were informed that to the utmost of their ability they must pay for their books, they immediately planted arrow-root for the purpose; and many have brought what they could* in payment for books received; the amount of which, soon as sold, will be forwarded to the Parent Socie.y. We anxiously wait an answer to our appeal.*

POETRY.

THE TRAVELLER AND THE STATUE OF OPPORTUNITY.

[FROM NORTHCOTE'S FABLES.]

Trav.—Say, Image, by what sculptor's hand,
In breathing marble here you stand?

Opp.—By his whose art, to thousands known;
Bids Love and Pallas live in stone;
But seldom seen by mortal eyes,
I claim the kindred of the skies;
By few I'm found, though great my fame;
And OPPORTUNITY'S my name.

Trav.—Say, if the cause you may reveal,
Why thus supported on a wheel?

Opp.—The wheel my rapid course implies;
Like that with constant speed it flies.

Trav.—Wings on your feet?

Opp. I'm prone to soar;
Neglected, I return no more.

Trav.—But why behind, deprived of hair?

Opp.—Escap'd, that none may seize me there.

Trav.—Your locks unbound, conceal your eyes!

Opp.—Because I chiefly court disguise.

Trav.—Why coupled with that solemn fair,
Of downcast mien and mournful air?

Opp.—REPENTANCE she, (the stone replies,)
My substitute, behind me lies;
Observe, and her you'll never see
Pursue the wretch deprived of me;
By her corrected, mortals mourn
For what they've done and what forborne.
Ask me no more, for while you stay
I vanish unperceiv'd away.

* A grant of 150 reams of printing paper has been made by the Bible Society, to which the above is addressed.

[FOR THE HARBINGER.]

PSALM 107, 7.

Ah! why despond, my soul,
Hast thou not promises,
To bear thee up, when roll
The billows of distress?

I must, I will believe,
I rest upon *that* word,¹
Which never can deceive—
Thy word, Thy promise, Lord!

Thou, Lord, my lot shalt choose;
And I will not repine;
Nor aught from thee refuse,
Whilst thou thyself art mine.

Thou hitherto hast led,
In ways I knew not of,
And still by manna fed;
I cannot doubt thy love:

Then on; my soul, still on;
Upward and onward press,
Thy crown shall still be won,
Through God's unfailing grace.

Ask not for strength to die,
So much as grace to live,
If God below thou'lt glorify,
Glory to thee he'll give.

June 1, 1842.

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.

All the Ministers and Deacons of Congregational Churches throughout Canada, will kindly act as Agents.

It is particularly requested that our friends throughout the country will afford information, at the earliest possible moment, how many numbers they require at their respective localities. Promptitude on this point, will prevent much loss to the projectors of the *etc.*, and disappointment to subscribers.

All remittances and advertisements may be sent to Mr. John Wood, Watch Maker, St. Paul Street

All communications for the Editors may be sent through the Post Office, (postage paid) or may be left at the Printing Office of Lovell & Gibson.

MONTREAL.

Printed for the Committee, by Lovell & Gibson.