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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.

MAY 15, 1843.

No. 5.

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IMPORTANCE OF EARLY PIETY.

In a recent communication, I called attention to "the claims of children on the Christian Church." I now wish to address children and young persons on the importance of early piety.

My dear young Friends,—Allow me for a few minutes to engage your serious attention with reference to your souls. You are objects of interest to the Saviour, to your parents, and to the ministers and friends of the Gospel. On these accounts, as well as others I shall mention, I wish to urge upon you the duty of yielding yourselves to God at once.

The life of Christ affords abundant proof of his tender regard for children. The prophet Isaiah represents him as a Shepherd, "gathering the lambs with his arms, and carrying them in his bosom." Hence, on one occasion we find him placing a child in the midst of his disciples, in order to enforce useful counsel; at another time we behold him taking up little children into his arms and blessing them, and from his gracious lips those encouraging words proceeded:—"Suffer little children to come unto me and forbid them not, for of such is the kingdom of God." In order further to evince his solicitude for the young, before he ascended into Heaven, he thus admonished the Apostle Peter to show his love to him—"Feed my lambs." Who then can doubt the tenderness of his heart, and his deep solicitude for your welfare? Surely this consideration should prompt you to consider the Saviour's claims to your heart, and at once to seek the Divine favour through Him.

Your parents also look upon you with tender

emotions and deep anxiety. Independent of their natural affection, peculiar to parents, they are, as *Christians*, (for I suppose them to be such,) particularly solicitous for your spiritual well-being. They know that your heart is depraved—that you are prone to sin—that you are exposed to danger, and that you are liable to suffer in a future state, unless your hearts are changed by the Holy Spirit, and you are brought to love and serve the Lord Jesus Christ. In the exercise of faith they have publicly dedicated you to God, (unless religious scruples have interfered). They pray on your behalf to the God of grace and salvation; they more or less converse with you on religion, and aim to instruct you in its principles; they exhibit before you some of the principal features of the Christian character; and thus, by the united influence of faith and prayer, instruction and example, they endeavour to draw your heart to the Saviour. Have you not sometimes observed their anxiety on your behalf? Should you not concur with their wishes? Would not such concurrence gladden their hearts, and produce in your mind the most delightful emotions?

Besides the Saviour and your parents, there are others who are anxious to do you good, and who would rejoice in the surrender of your heart to God. I refer to the ministers and friends of the Gospel. Among the latter are probably some of your *relations*. On that account, they experience much care about your spiritual welfare; but, independent of this, they, with others, will sympathise with your beloved parents, and rejoice in the promotion of your present and

future benefit. They know by experience what it is to be religious, and the happiness that flows from it. They are aware of the dangers to which you are exposed from your hearts, from Satan, and from the world. They know that there are numerous advantages accruing from early piety, and that there is infinite danger in trifling with or neglecting it. Hence, for these and other reasons, they often plead with God to preserve you from the snares of youth, and to enlighten and save your souls. In various ways they strive to promote your good. By instructing you in the Sunday School, by presenting you occasionally with some little book, by directing serious and affectionate counsel to you, and by affording you opportunities to receive benefit, they evince their desire to co-operate with your parents in securing your affections for Christ. Whilst reading these observations, several such friends as I advert to will probably recur to your minds. You will think of the *Minister* you often hear, the Sunday School *teacher* who has frequently talked with you about the salvation of your soul, an *aunt*, an *uncle*, a *cousin*, or some *friend*, from whose lips the *care of the soul* has been urged upon you again and again. Ought you not then to be decided? Why do you halt between two opinions? Why do you withhold your heart from the Saviour? What hinders your salvation at the present time? Are the prayers and efforts of your parents and friends to be in vain? Say, will you *not comply with their pious wishes?*

In addition to the preceding considerations, the *writer* wishes to be regarded by you as a *friend*; and, as such, will call your attention to a few concluding observations. It would delight his heart to know that you read the Scriptures daily, that you daily pray to God, and seek his favour through the mediation of Jesus Christ and the aid of the Holy Spirit, that you delight to attend on the Sabbath the public means of grace, that you prefer pious companions to any others, and that you resolve to make religion the main business of your life. How delightful it is to meet with examples of early piety! The mind recurs with pleasure to the names of Josiah, Timothy, and others, because there is reason to believe that they were early attached to God, and delighted to do his will. For the same reason, we are interested in what is recorded of the learned and pious Beza, who thanked God that at the age of *sixteen years* he had taught him to love and to serve him, of Philip Doddridge, George Burder, Robert Hall, Samuel Knill, Phebe Bartlett, and many others, who, at a very early period, sought and found the blessings of true religion. Of Samuel Knill, it is said by his father:

“One Sunday, on returning from chapel, our servant said to him, ‘Samuel, you are late today; what is the matter?’ ‘Oh!’ said Samuel, ‘it is sacrament day.’ ‘And have you had the sacrament?’ ‘No; I very much wished it; but papa would not give it to me.’ ‘Why?’ ‘Papa says he cannot give it to any body but those who love the Lord Jesus Christ; and I am sure I love Christ, and I told papa so, yet he did not give it to me.’” This occurred *before* he was *seven* years old. Can my young friends say that *they love* the Lord Jesus Christ? Phebe Bartlett, it appears, from *Edwards on Religious Revivals*, loved the Lord when she was about *four or five* years old; and I have read of some who gave indications of the possession of piety when only *two and three* years of age. Early piety, at whatever period it may commence, is of the utmost importance, and for that reason I wish still to urge it upon you.

Think, my dear young friends, of the advantages resulting from it. In this consists *true greatness*. Whatever endowments you may possess, or whatever the circumstances in which you are placed, without personal piety you are neither wise, safe, nor happy. On the other hand, its possession will be conducive to your health; it will secure numerous temporal benefits; it will elevate and purify your mind; it will confer upon you the highest honour; it will render you useful to others; it will promote your own peace and happiness; it will augment your power to do good; it will bring you into alliance with the holiest and best of men; and it will issue in the realization of the imperishable and eternal blessings of a future state. Can you longer hesitate in your choice of “that good part?” Let me entreat you, at the *present time*, to apply to Christ for salvation. He will hear your prayers, help your infirmities, gratify your desires, enrich your souls, and make you truly happy.

Your's sincerely,

J. T. B.

May 5, 1843.

FOR THE HARBINGER.

THE LAST REQUEST OF A PIOUS MOTHER.

I was intimately acquainted with the subject of the following narrative. Mrs. Phillips was the wife of a very respectable farmer in Ireland, and the mother of five children; three sons, one of whom, Richard, was, and is now, a respectable Methodist preacher in that land, and two daughters, most of whom found joy and peace in believing. But Edward, the youngest of the family, remained careless for years. This proved a source of great grief, especially to his mother, now

declining with age; yet she could say, "Though my heart and my flesh fail, God is the strength of my heart and my portion for ever. One thing only stood in the way of a peaceful departure; this was the salvation of her son. For this she prayed long and oft. The Ministers of the Gospel preached oft times in the parlour, at least monthly, for many years. The father and mother having opened their hearts to receive the Lord, they received his servants into their house, and the God of grace and peace abode with them. The fact was, many souls were brought from darkness to light and from the power of Satan unto God, under that humble roof. I was an eye-witness of this, and also of Edward's indifference, as it seemed, yet he was good natured. At length Mrs. P.'s day of death came on. Standing between two worlds, she called for the subject of her many prayers and tears. He took his seat by her bed-side, waiting with patience to know her request. Fixing her wishful eye upon him, she said: "I have only one request to make, my son; you know I have put up many prayers for you: I want you to kneel down now and pray for me." Remorse seized him; he was unable to utter a word; at length he sought a place to give vent to his grief; he found the spot where, with strong cries and tears, he sought "Him of whom Moses in the Law and the Prophets did write." The good Master restored comfort to him. He instantly returned to his mother's bed-side, saying: "Mother, I was unable to fulfil your request; but now your prayers are heard and answered on my account; I know that 'the Son of Man has power on earth to forgive sins.'" Who can tell the joy of that moment! The mother revived in the agony of death, and exclaimed, "Now let thy handmaid depart in peace, for my eyes have seen thy salvation." I might state that it has been told me that this young man remains faithful.

Hawkesbury.

J. M'C.

FOR THE HARBINGER.

A VISIT TO THE INDIAN LANDS.

In compliance with the request of my honoured and esteemed brother in the Christian Ministry, the Rev. W. M'Killiean, I paid a visit to one of his preaching stations in the Indian Lands, on Monday, the 20th of last March. On the Friday preceding he commenced a protracted meeting, and was expecting help from myself and others. In this respect he was disappointed, with the exception of my humble labours and the unexpected aid which I shall mention in the sequel. From Friday until Monday evening he had laboured alone; now we laboured together—

he speaking in Gaelic, and I in English. Notwithstanding the recent fall of snow, business, &c., the meetings were well attended. We met in the morning and afternoon of each day. On Wednesday, at both services, the Rev. Mr. Clark, a Presbyterian Minister, was present, and by his appropriate remarks, testified his approval of what had been said and done. At the last service the writer left for home, and the meetings closed. But such was the interest manifested by several who followed to hear him at the Scotch River, that late at night he resolved to return on the following day, and resume the meetings. The news flew apace, and on Thursday afternoon, many persons assembled, when unexpectedly we were assisted by the Rev. W. Fraser, Baptist Minister. On Friday morning, the attendance was larger than before. After an English sermon from myself, Mr. F. preached in Gaelic, and then left. Mr. M'Killiean and I then continued the meetings until Sabbath afternoon, when they closed. On the Sabbath day nearly 400 persons were assembled in the church built in the 19th concession. At the last service, the Rev. Mr. Clarke was present, spoke for a few minutes in Gaelic, and he, with many others, parted with the writer in the most affectionate and cordial manner. Many came from a long distance during these meetings. Some who had arranged to be in Montreal on business, put off their visit, although late in the season, that they might be present. The greatest interest was manifested by all. Sectarianism was altogether excluded. There was perfect unanimity in the speakers and hearers, and the greatest kindness was evinced. Indeed, the writer never spent a week with greater satisfaction and delight, and there is reason to believe that God blessed the efforts made in his name and for his glory, in the revival of religion among his people, and in the conversion of sinners.

Since these lines were written I have been informed that several friends in Montreal contributed to the erection of the church just mentioned. How gratifying to them must be the preceding information, and what an encouragement to the friends of Christ to contribute of their substance to aid in the necessary multiplication of suitable places of worship in this growing province.

J. T. B.

May 2, 1843.

CHURCH MUSIC.—We have received the following communication, with the query appended, from an esteemed Correspondent in Toronto. We cannot promise to open our pages to a long discussion on the subject

of the query; but should not refuse one or two temperate and brief articles on both sides of the question.

PIETY IN CHURCH CHOIRS.

Employing ungodly choirs of singers in the Church is a barrier to the progress of the Gospel. Singing is a very important part of divine worship. It is either adoration, confession, deprecation, intercession, supplication, or giving of thanks: and should therefore be conducted by pious persons, who "sing with the spirit and with the understanding also," Christians would not think it right for ungodly men to engage in public prayer in the sanctuary of God, but would be greatly shocked at such an impropriety: and yet there would be no more impropriety in that, than for ungodly choirs to lead the singing of public worship; for in both cases, the holy God is to be addressed and worshipped. Far too little attention is paid to this subject in every section of the Church: and hence in many of our places of worship, when that Being is to be praised before whom angels veil their faces, we have no devotional singing; but a grand performance of sundry conceited, vain, and giddy young people, who praise God with their lips, whilst their hearts are far from him.

Their spirit, gestures, and general behaviour, as well as much of their music, would be more accordant with the Opera, than the house of God; and yet, strange to say, many of them are remunerated for their valuable services.—REV. ROBERT YOUNG.

QUERY.—How far is it agreeable with New Testament principles, for Christian Churches to allow the use of Musical Instruments of any kind in leading or assisting in the praise of God, under the Christian dispensation.

C.

PEACE CONVENTION IN LONDON.

The following communication was received per last mail from London; addressed to the Rev. H. Wilkes, by the Rev. John Jefferson, Secretary of the Peace Society. We hasten to lay it before our readers:—

LONDON PEACE SOCIETY,
19, New Broad Street, April 7, 1843.

MY DEAR SIR,—The Committee appointed to make the necessary arrangements for the ensuing Peace Convention, respectfully invite your attention to the accompanying Circular, and your assistance in the attainment of its object in any way which may be in your power. Is there any possibility of our obtaining delegates from your Province? Are there any friends to peace who can be called together and consulted with on the subject? Can you obtain insertion of the Circular, or a notice of it in any of the newspapers or magazines published in the Colony? Can you

supply, by letter or otherwise, any information which may be useful to the Convention, especially of a statistical kind?

PUBLIC CONVENTION.

The Committee appointed to make the preliminary arrangements for the ensuing Peace Convention, have great pleasure in placing before the friends of the cause, a more complete statement than has yet been furnished concerning this important measure. Some of the particulars here mentioned are already known to many; but as this Circular will probably come into the hands of others who have had fewer opportunities of information, it is thought desirable to repeat them.

The proposal for holding a Convention of the friends of Peace from all parts of the world, originated at a meeting at Boston, in America, in the year 1841. The American Peace Society entered cordially into the proposal, and submitted it to the consideration of the Peace Society in London; and at a Conference specially summoned to discuss the propriety of the measure, the Convention was decided upon in May, 1842. The Committee of the London Peace Society, with a few other gentlemen, were appointed to make the necessary arrangements, as to time and place, and the order of business, so far as appeared eligible. The Constitution of the Convention; the principle upon which it is to be founded; its object; the rules for regulating its proceedings; and the probable order of those proceedings, will be fully learned from the accompanying programme, which has been prepared with care, and will, it is hoped, meet the just expectation of the friends of the Convention.

The Committee do most respectfully and earnestly ask your attention to this object, and your cordial and vigorous co-operation to give to it the greatest degree of publicity and effect. It is peculiarly gratifying to know that the pacific character of the Christian religion is more clearly and extensively understood than formerly; and that the Governments of the nations are less readily induced to enter into war: and that in several instances, they have shown themselves inclined to adopt peaceful means for the settlement of international disputes; a course of procedure which has never been fairly tried without leading to the most satisfactory results. That Peace Societies have done much to contribute to this improved state of feeling and action, will not be doubted by any who have had opportunity fully to consider their operations. To give to the principles of Peace as set forth in the New Testament, their due prominence before the world, and especially amongst the professed disciples of Jesus, cannot but be regarded as an effort of paramount importance. If the object contemplated by Peace Societies can be brought forward, so as to excite that degree of interest in the minds of the Christian public, which its magnitude rightly claims for it; if it should once take hold of their sympathies and prayers, as it is evidently desirable that it should, an impulse would be given to the cause of Peace, upon the progressive effects of which in annihilating war, it is impossible to calculate. The Committee urge you to reflect, whether the Convention be not very likely, under the Divine blessing, to secure such a result, at least in some considerable degree. It must excite attention, attention will

elicit inquiry; inquiry will lead to consideration, to reading, to reflection; and from these, where rightly directed, conviction as to the will of Christ must follow. The Committee cannot doubt but you will feel a lively interest in this great project, and that you will do whatever lies in your power to further and sustain it. If delegates are not already appointed in your place of residence, it is hoped that this preliminary step will be immediately taken; and that the names and residences of the gentlemen so appointed, will be forwarded to this office as early as possible. The sittings of the Convention will commence on Thursday, the 22d of June next; and it is expected that they will not continue more than three days. They will be held in the same place with those of the Anti-Slavery Convention, which they will immediately follow; most likely at Freemason's Hall, Great Queen-street.

The Committee would now commend the cause to your devout consideration, and the blessing of "the God of peace." May He give "wisdom profitable to direct," and "establish the work of our hands."

Signed for the Committee,

JOHN JEFFERSON,
Secretary.

London Peace Society,
Office, 19, New Broad-street, Feb. 23, 1843.

Programme of the Peace Convention, 1843, as agreed to by the Committee, May 17.

CONSTITUTION.

1st. Members of the Convention to consist of Officers and Committee of the London Peace Society.

2d. All persons nominated by Peace Societies and Associations, at home or abroad, whether Auxiliary or otherwise to the London Society.

3d. All persons nominated by Religious Bodies or Societies, and Philanthropic, Literary, or Scientific Institutions.

4th. All persons appointed at Public Meetings of towns or districts, specially convened for the purpose.

5th. All persons specially nominated by vote of the London Committee.

PRINCIPLE.

The principle on which the Convention shall be constituted to be, "That war is inconsistent with the spirit of Christianity, and the true interests of mankind."

OBJECT.

The object at which it shall aim, as defined by the Conference, May 14, 1842: "To deliberate upon the best means under the Divine blessing, to show the world the evil and inexpediency of the spirit and practice of war, and to promote permanent and universal Peace."

There follow in the Circular "Rules for conducting the business of the Convention," and the "Proposed order of business; of which our limits will not permit the insertion.

HISTORICAL NOTICES.

NO. III.

THE CONGREGATIONAL CHURCH AT POTTON.—The Tow ship of Potton extends to

the line separating Canada from the State of Vermont. The peculiarity of its position cuts it off from much intercourse with the neighbouring towns in the Province—Lake Memphrenagog and Sutton Mountain forming somewhat formidable barriers to such near intercourse. Owing to this circumstance, the Congregational Church at Potton was organized in connection with our sister churches in the State of Vermont, and has always had an ecclesiastical relation with the Orleans County Conference of Churches. The Bishops, who, from time to time, have had the oversight of this Church, have been members of that Association, and the Church has ever been represented at the County meetings.

On the 14th July, 1826, the Church at Potton was formed, consisting of fifteen members. During the six years succeeding, the little flock enjoyed the pastoral oversight and evangelical labours of the Rev. Silas Lamb, Bishop of the Church at Westfield, a place in Vermont, twelve miles from Potton. This brother spent one-fourth of his time at Potton. At the end of this period the Church elected to the office of Deacon a worthy brother who still retains that position,—Mr. Lemuel Orcutt. During the years from 1832 to 1836, this little flock in the wilderness was left destitute of regular services; but they, nevertheless, walked together in the faith and love of the Gospel. They were indebted to the Rev. Wm. E. Holmes for some occasional ministrations for several months.

In the year 1836, the Rev. Moses P. Clarke commenced his ministerial labours at Potton, equally dividing his time between Potton and a neighbouring town; but on the 6th July, 1837, he was regularly ordained to the office of Bishop, and from that period, during nearly four years, he devoted his entire attention to this flock, "over which the Holy Ghost had made him a Bishop." There has been no regular dissolution of his pastoral and episcopal relation to the Church, though circumstances in the all-wise Providence of God have induced him to remove his residence to that of the parents of his wife, at Hardwick, distant from Potton thirty-eight miles, and, as a consequence, any relation existing can be only nominal. During one year after Mr. Clarke's removal, the Church and Congregation were favored with the ministerial services

of the Rev. William Miltimore, for one year, and afterwards for the summer months of another year. It is supposed that since the close of 1842 they have been entirely destitute of ministerial labour.

Since its organization, in 1826, there have been added by profession sixteen members, and by letter nineteen. There have been removed—by dismissal, eight; by death, four; by excommunication, two. The present number in fellowship is *thirty-six*,—but of these sixteen are non-resident, leaving only twenty resident members. During the period of the ministry of their Bishop Clark, the Church enjoyed some pecuniary help from the Vermont Domestic Missionary Society. The members of this Church live in the midst of Christians of other denominations, towards whom, we rejoice to learn, they sustain happy fraternal relations. Very decidedly attached to the principles of our Congregational polity, satisfied of their apostolicity, and also conscientiously persuaded of the duty and privilege of devoting their infant seed to God in the observance of Christian baptism, they, nevertheless, hold affectionate intercourse with those, who, differing from them on these points, yet hold “the Head even Christ.” It appears, moreover, that they have ever been harmonious in all their deliberations and decisions as a Church, so that there has been no “schism in the body.” And, finally, it affords us pleasure to learn that, like all our Congregational Churches in Canada, this Church frowned on our recent unnatural rebellion.

May the Good Shepherd mercifully supply the wants of his little flock in Potton, and abundantly bless them in the revival of his work.

The Harbinger.

MONTREAL, MAY 15, 1843.

UNITY OF THE CHURCH IN MONTREAL.—As announced in our last number, there assembled on the evening of the 24th ultimo in the Wesleyan Chapel, Great St. James Street, one of the most important meetings for some time held in this city. The object was twofold. 1. To show that the Protestant Churches had all the life, vigour, and beauty of essential Unity,

without the coldness, stiffness, or monotony of UNIFORMITY. 2. To place that true unity before the Churches of our Lord Jesus Christ in this land, in connection with the great Missionary work of the Church more especially in relation to the heathen world. We look for the Church of Christ in her proper sphere of action, the high places of the field of holy enterprise where the victories of the cross are won, and souls are converted. There we find her;—one army—under one leader—having the same weapons—but doing service in various regiments and contending manfully in separate companies. Her essential unity here becomes visible, while she fulfils the behests of her ascended Lord, and goes into all the world preaching the gospel. The meeting was very large, representing the intelligence and piety of the Churches in Montreal, of nearly all the Protestant denominations. It was addressed by the following Bishops: Dr. Black and Essoñ, Kirk of Scotland; C. Strong, American Presbyterian; W. Taylor, United Secession; W. Squire, Wesleyan; Dr. Davies and J. Girdwood, Baptist; H. Wilkes and J. J. Carruthers, Congregational. J. Howard, Method^{ist} New Connection, offered prayer. The resolutions were drawn up with great ability; and the meeting was altogether *one of no common interest*. A standing committee was appointed to correspond with the several Missionary Societies, and to promote the general diffusion of Missionary Intelligence. We shall be happy to receive and to publish communications from this Committee.

APOSTOLICAL SUCCESSION.—This designation, given usually to the views of High Churchmen, whether Romish or Anglican, in relation to that sacerdotal genealogy in which they love to glory, is exceedingly ambiguous; an ambiguity that gives to our haughty opponents not a little semblance of advantage. “Apostolical Succession!” say they. “Can we have any thing better than the Apostles gave us? Is it not well to be in succession to them?” Truly it is, and we Episcopalians, whose Bishops, like the Elders of Ephesus, have the oversight of single “congregations of faithful men,” and amongst whose Bishops there is parity in respect of office, claim a real Apostolical Succession; that is, we follow the Apostles. But without dwelling on the easily furnished proof, or even

at this moment adducing it, we commend to the serious attention of our brethren in Christ, who love his cause, and who think far more of the "conversion of sinners from the error of their way," than of the *sole* right of their clergy to "orders," even although they are on the whole disposed to think the claims of said clergy valid,—we commend to the attention of such men, being members of the so-called Church of England, or more properly the Episcopal Church in England, Ireland, Canada, &c., the following observations, which we read somewhere, it may be years since, and transferred to our scrap-book:—

"A Christian might have studied the New Testament through a long life, committed every text to memory, and examined the import and connexion of every word, and yet never once have thought of this figment of Apostolical Succession by Diocesan Bishops. No one can more notoriously give up Christianity to the scorn of the infidel than he who contends for the exclusive validity of Christian orders and sacraments derived through the Church of Rome.* If we could suppose that this alone was genuine religion, this which recognizes the Popes and Bishops of corrupt ages, as the authorized Ministers of Jesus Christ—channels of mercy to mankind—a rational man would have a right to deny that this religion could come from the moral Governor of the world. Miracles could not prove it. Moral is above physical evidence. If a man wrought signs and wonders to induce others to worship idols, they were to stone him to death. The whole force of miracles rests on a moral principle—that the God of Truth would not employ his power to bear witness to an impostor, and palm on us a delusion. But the Apostolical Succession through the Roman monsters gives the lie to the moral character of God, and renders the highest evidence of Christianity null and void." —"Jesus Christ declares that he will at the last day say to the *workers of iniquity*, 'I never knew you!' What! never knew the men who were his only genuine Ministers! Never knew the true Shepherds and Bishops of souls! Never knew the only men whom he empowered to give the true sacraments on which the salvation of his people depended! He must have known and acknowledged them, if he owned any of his flock; for the acceptance of the poor sheep depended upon the recognition of these as the true Shepherds!! It is of no avail to say that the Judge will not own the workers of iniquity in *that day*; for he will declare, *I never knew you!* With all those who regard the word of Christ as firmer than the pillars of heaven, this sentence is quite enough to shiver to atoms the boasted chain of succession through monsters of iniquity, to grind it to powder and scatter it to the winds."

How delightful the consideration that within the same section of the Church of Christ,

there are very many, clergy and laity, the excellent of the earth, who utterly disclaim all these anti-Christian assumptions, and who "love all who love our Lord Jesus Christ in sincerity." That their temper and views are more consonant with holy Scripture than those of their High Church brethren, might be easily demonstrated; it is not our business to determine which party acts most consistently with those standards of faith and order which they have subscribed. We hope that an increasing number of the godly will unite in the prayer that this unhallowed bigotry may be rooted out of the earth:—

"— that some whirlwind may bear
Unto a rugged, fearful, hanging rock,
And throw it thence into the raging sea."

THE INTOLERANCE AND BIGOTRY OF "THE CHURCH" NEWSPAPER.—We cut the following extracts from the columns of our contemporary "the Christian Guardian," which we are glad to see is ably contending for Protestantism against the more than *semi*-popery of the above mentioned journal. The first is from a pamphlet addressed to "the Editor of the Church," by the Rev. M. Richey, A. M. of the Wesleyan Church, in which we are told, for we have not seen the pamphlet, the intolerant Editor receives a well merited, and no less well inflicted castigation. In the following extract we object simply to the designation "Dissenter." The Church of England has no right in Canada to apply that name to any portion of the Christian Church. We assume and intend to maintain our position of perfect equality; she has not and she shall never have dominancy in this land; we say "shall never have," because she is but a small minority of our population, because she has no right to any civil ascendancy, and because the Protestant Churches generally will not for a single instant submit to it.—She is entitled to our respect, and she has it, as one of the sections of the visible Church; but only as *one* of them. Let then the epithet "Dissenter," be blotted out of our Canadian vocabulary.

"You may erect a different standard, and, not deigning to "consort in religious fellowship" with Methodists or Dissenters, from the haughty distance to which you retire to "avoid them," you may exclaim. "*The temple of the Lord, the temple of the Lord, are we!*" By assuming that the Church of England is the only Church of Christ within the British realms, you may band as schismatics, and represent as left to uncovenanted mercy, all who are not within her pale,

* The case is not altered if Rome be thrown out of question, and England be taken from the period of its conversion to Christianity, as is now the fashion.

but every "babe in Christ must perceive that by so doing you incur the fearful responsibility of condemning those who God hath received, and who are "manifestly declared to be the epistle of Christ, written, not with ink, but with the Spirit of the living God," as any within the pale of your own communion. How preposterous, then, are your exclusive and truly Papal pretensions! It would be well for you to reflect whether the indignant terms in which Dr. Campbell rebuked the temerity of the famous Dodwell, a man after your own heart, are not as fully applicable to yourself:—

"Arrogant and vain man! what are you, who so boldly and avowedly presume to foist into God's Covenant, articles of your own devising, neither expressed nor implied in his words? Do you venture, a worm of the earth? Can you think yourself warranted to stint what God hath not stinted, and, following the dictates of your own contracted spirit, enviously to limit the bounty of the Universal Parent, that you may confine to a party what Christ hath freely published for the benefit of all? Is your eye evil because he is good? Shall I then believe that God, like deceitful man, speaketh equivocally, and with mental reservations? Shall I take his declaration in the extent wherein he hath expressly given it; or as you, for your own purpose, have new-vamped and corrected it? Let God be true, and every man a liar! You would pervert the plainest declarations of the oracles of truth, and, instead of representing Christ as the author of a divine and spiritual religion, as the great benefactor of human kind, exhibit him as the head of a faction—your party."

The "Christian Guardian" has received several communications from "Churchmen"—or rather, for they have no exclusive title to the designation,—from members of the Church of England. We extract the following:—

A member of his Church, writing to us, says, "The Church's anti-Christian sentiments cannot but lead to the alienation of many from the denomination of which he is the organ. I for one cannot concur in such exclusive sentiments, denouncing all who do not fall in with his narrow views; and I know very many members of the Church of England who are becoming disgusted with his bigoted proceedings; for they are certainly calculated to do much harm. They can have no other tendency but to destroy that harmony which it is so necessary to cultivate amongst Christians. Their bitter fruits indeed are beginning to show themselves amongst those who are led by them." He rushes—to his downfall.

CONGREGATIONAL UNION OF EASTERN CANADA.—Our respected brethren the Bishops of the Churches composing the Union are reminded that the Annual Assembly will meet at Montreal on the first week in July. Our next number will announce the order of services, and give any notice the Secretary may have to impart. It is of much importance, however, that very accurate statistics should be furnished to that officer as early as

practicable. Let every Bishop write to the Secretary early next month, postpaid, affording specific information on the following points: when the Church was organized, and with how many members. How many members now in communion. What increase or decrease during the past year, specifying additions and removals. What the average attendance on public worship. How many regularly supplied out stations. What number of souls are connected with the Congregation:—this estimate will include the families of all who are identified with the Congregation, or if more than one, the Congregations, the design being to ascertain what portion of the population our Churches supply with the means of grace. The Sunday School, number of teachers and pupils. The Library—any other information of a miscellaneous nature that it may appear desirable to communicate.

CONGREGATIONAL UNION OF WESTERN CANADA.—The annual meeting of this important and increasing body will be held at Bradford on the first week in July. May the Churches, with their Bishops and Deacons, enjoy the divine blessing.

CONGREGATIONAL INSTITUTE.—Should any of the Churches or their Bishops desire the assistance of our young brethren the students during the approaching vacation, application should be immediately made to the Rev. J. J. Carruthers, Secretary, and professor. The vacation commences in July, and terminates end of September.

MISSIONARY INTELLIGENCE.

NEW HEBRIDES.

Our friends will be gratified to find, by the subjoined communication, that two devoted Missionary brethren from this country, have commenced their labours in the last island which was visited by Mr. Williams, previous to his lamented death in November, 1839:—
(From Rev. Messrs. Turner and Nisbet, Tanna, July 7, 1842.)

After long but unavoidable delay, it is at length our privilege to address to the Directors our first letter from Tanna. We left Apia on the 6th ultimo, and after calling at Rotumah, arrived here on the 30th. We had not long cast anchor, when our teachers came off, and upon the whole, their report was as favourable as we expected. Since the *Camden*

was last here, the people have assisted them in building a house; have frequently brought them food; and in other ways have shown them kindness. Many of them, too, have assembled and listened to the instructions of our teachers, but none have yet given up their heathen customs. The teachers say, and we little doubt its truth, that any attention of the people to them proceeds more from the hope of getting some presents when the vessel comes, than from any other motive. They have been a good deal annoyed by the pillaging habits of the natives; and we, too, have already seen that we must not leave any thing exposed. We do not, however, much wonder at this, in the present state of things.

On the day after our arrival, we landed without the least hesitation or alarm, and after giving instructions to assemble the principal Chiefs about the bay, we walked several miles inland. The people every where seemed as happy as they were surprised to see us. On our return, we found the Chiefs assembled in the house of our teachers. We told them our object in coming to them, and received their assurances that they were anxious we should live among them; that they would attend upon our instruction; make our persons and property sacred against war or violence of any description; and give us opportunities of procuring for our subsistence whatever the island produces. Indeed they seemed willing to meet our wishes in every proposal. We fear, however, it is merely with a view to obtain property, and the honour of having white men among them; but the Divine blessing upon our efforts can soon lead them to seek after the "pearl of great price." Poor creatures! they are in a very degraded state; but naked, painted, savages as they are now, we look upon them with the deepest interest and compassion. We do not forget that, like ourselves, they are beings destined for eternity, and that multitudes of them may yet shine in our Redeemer's crown. For this we seek to spend and be spent among them.

On the morning of Sabbath last, we had our first religious service in Tanna. Upwards of two hundred people assembled, including the principal Chiefs, around us. We were glad to see several, to whom we have been giving presents, come clothed; many of the women, too, were present, and it was pleasing to see the order observed by all. The most of them were armed with bows, clubs, &c. They are accustomed to go about constantly in this way. We and our brethren, Heath and Slatyer, addressed them, and we trust that our simple yet earnest declaration of the love of God in Christ Jesus was to some extent understood and pondered.

As to the other parts of the island, we know almost nothing. Our teachers have never been above a day's journey from this place, and the people here seem ignorant as to them. All, apparently, have been long

living jealous of each other, and few tribes unite and have intercourse with other tribes, except for war. We trust, however, that the Gospel of peace will soon open a way round the island, and bind into one happy union all its population.

Before reaching this place, we were driven about several days off Erromanga. One morning we hoisted a white flag, and stood close in to the fatal Dillon's Bay. On observing a crowd of natives on the very spot where Williams fell, it was proposed to lower the boat and make for the shore, with a view to show some kindness to any who might swim off, or launch a canoe. But as we got near, all ran off to the bush. As our main object was to get to Tanna, we did not delay or hazard a second landing. Many, many, were our prayers for this land of martyrs' blood, as we stood and gazed, with the most indescribable feelings, upon its shores. We hope that the day is not far distant when, by means of Tanna or Nina men, we may obtain a landing for ourselves on this long-to-be-remembered island. Since we came here, we have been told by Naurita, a Nina Chief, who has friends at that part of Erromanga where our teachers were left, that his friends there have been wondering why the teachers were taken away; that they were sorry for it; and that they wish to receive others. He has promised, too, that if we send other teachers, he will get some of his friends at Nina to go with them, and see that their object is understood, and that they are well attended to by his other friends at Erromanga. Naurita has of late rather decreased in the estimation of our teachers here; still what he says of Erromanga is favourable: the door is not to be considered hopelessly shut, and you may rest assured that we shall lose no time in devising and putting into execution some plan for its evangelization. The Lord guide us!

GREAT AWAKENING AT THE SANDWICH ISLANDS.

We abridge the following from the *N. Y. Observer*:—"The Lord is still at work among the Islands of the Sea. The Rev. J. D. Paris, a very judicious and devoted missionary, writes from *Hawaii*, August 1, 1842:—"During the last three months a great change has taken place among this people. The Papists have entered the field with all the forces they could number, and their professed determination was to convert or exterminate every Protestant on this end of *Hawaii*. But God, who is rich in mercy, and oftentimes destroys the counsels of the wicked, was lifting up a standard against the *Beast* and his image. This spirit of inquiry has gradually increased and spread abroad until there is now a general awakening throughout the whole field. VAST NUMBERS come to us every

week, and some every day, with the anxious and solemn inquiry, 'What must we do to be saved?' Some days I am compelled to spend five or six hours at one sitting, with the inquirers, endeavouring to lead them to the 'Lamb of God, who taketh away the sins of the world!' At other times I am three or four days in the week, from morning until evening, examining those who wish to be admitted to the church. It is exceedingly interesting and affecting to see these poor creatures come some thirty, forty, and even fifty miles; the aged and the young; the blind, the sick, and the lame, all inquiring after the way of salvation. The great desire seems to be to know, love, and serve Christ. When I ask them to give me an account of their views and feelings, or ask them what they desire; the answer in most cases is—(make-make au Jesu-Christo)—I desire Jesus Christ, or I desire to come to Jesus Christ. At our last communion we admitted to the church about two hundred persons on examination, and we have now propounded upwards of two hundred and fifty to be received at some future time. The work of grace still continues, and is silent and progressive: it is evident by the Spirit of Almighty God moving upon the hearts of this heathen people, and subduing them to himself. 'Tis the work of God, and not ours; to His great name be all the glory! In the meantime the novelty of popery has worn off, and its attractions are lost, so that they are at a stand, or rather many of their converts are among the anxious."

LONDON MISSIONARY SOCIETY.

MISSIONARY LABOURS IN THE BECHUANA COUNTRY.

In the early part of last year, the Rev. David Livingston, accompanied by two members of the native Church at Kuruman, proceeded on a journey to the interior of the Bechuana country, with a view to the furtherance of the Gospel among the barbarous and benighted tribes scattered over those extensive regions. From the narrative of his arduous labours, transmitted under date of July last, the following passages are selected, describing his visit to one of the most numerous and interesting tribes, to whom his efforts were directed at this period:—

Our route to the Bamangwato skirted the sandy desert which flanks the Bechuana country to the westward; and as the sand proved very fatiguing, when within 40 or 50 miles from that people, the oxen were unable to proceed farther, and I had to leave both oxen and wagon, and perform my visit on foot. But I had not the least reason to regret having done so, for the Chief (Sekomi) was evidently pleased that I had thrown myself on his bounty, without the least appearance of distrust. Indeed, before I had been ten minutes in his company, and while

sitting, surrounded by hundreds of his people, he began to show his satisfaction by feeding me with the flesh of a rhinoceros, and some other things which they consider dainties. He then took me to the house of his mother, presented me with a large elephant's tusk, and more food; and, as we became better acquainted, he frequently and emphatically exclaimed, "You have come to us just like rain;" and, "if you had brought your wagon, I should have detained you at least a month, looking at you."

Sekomi has a large number of people under him: in the town alone I numbered 600 houses, which considerably exceed what I have been able to count in any other Bechuana town in the country. But they are all very small, and cannot contain many individuals each. The one in which I lived was quite as large as any in the town, and three of us could not sleep in it without touching each other, unless we put out our fire. The population is sunk in the very lowest state both of mental and moral degradation: it would be difficult, if not impossible, for Christians at home to realize any thing like an accurate notion of the grossness of that darkness which shrouds their minds. I could not ascertain that they had the least idea of a future state; and though they have some notions which seem to be connected with a belief in its existence, I have not met one who could put the necessary links together in the chain of reasoning, so as to become possessed of the definite idea. Indeed, they all confess that they never think of anything connected with death, and do not wish the introduction of that subject.

Their conceptions of Deity are of the most vague and contradictory nature, and the name of God conveys no more to their understanding than the idea of superiority. Hence they do not hesitate to apply the name to their Chiefs. I was every day shocked by being addressed by that title; and, although it has often furnished me with a text from which to tell them of the only true God, and Jesus Christ whom he has sent, yet it deeply pained me, and I never felt so fully convinced of the lamentable deterioration of my species before. It is, indeed, a mournful truth, that "man has become like the beasts that perish."

The country abounds with lions, and so much are they dreaded by the natives, that a man never goes out alone. The women have always some one to guard them when they go to their gardens, and they always go in companies to draw water, for the sake of the protection which numbers give. Nor are these precautions unnecessary. For a time I could not believe it. But the earnestness with which the Chief reproved me one day for going a few hundred yards from the town unattended, and the circumstance that he always sent an attendant, if at any time he saw me going out afterwards; together with

the fact, that a woman was actually devoured in her garden during my visit, and *that* very near the town from which I had frequently walked so far, fully convinced me that there were good grounds for their fears and precautions. It was most affecting to hear the cries of the orphan children of this woman. During the whole day after her death, the surrounding rocks and valleys rung and re-echoed with their bitter cries. I frequently thought as I listened to the loud sobs, painfully indicative of the sorrows of those who have no hope, that if some of our churches could have heard their sad wailings, it would have awakened the firm resolution to do more for the heathen than they have done.

In some countries the light which the Gospel once shed has gone out, and darkness has succeeded. But though eighteen centuries have elapsed since life and immortality were brought to light, there is no certainty that these dark regions were ever before visited for the purpose of making known the light, and liberty, and peace of the glorious Gospel. It would seem that the myriads who have peopled these regions have always passed away into darkness, and no ray from heaven ever beamed on their path. And with whom does the guilt rest, if not with us who compose the church militant on earth? My mind is filled with sadness, when I contemplate the prospects of these large masses of immortal beings. I see no hope for them except in native agents. The more I see of the country, its large extent of surface, with its scattered population, and each tribe separated by a formidable distance from almost every other, the more convinced I feel, that it will be impossible, if not impolitic, for the church to supply them all with Europeans, Native Christians can make known the way of life: there are some in connexion with both this and the church at Griqua Town, who have done it effectually. Others, too, are rising up, who will soon be capable of teaching; and if their energies are not brought into operation by taking up the field now open before us, I do not see where the benevolent spirit springing up among the converts of the two missions is to find an outlet.

I may, perhaps, be permitted to relate an incident which seems to indicate that even the darkest minds feel the need of a something to speak peace to their troubled thoughts. On one occasion, Sekomi having sat by me in the hut for some time, in deep thought, at length addressed me by a pompous title, and said, "I wish you would change my heart! Give me medicine to change it, for it is proud, proud and angry, angry, always." I lifted up the Testament, and was about to tell him of the only way in which the heart can be changed, but he interrupted me by saying, "Nay, I wish to have it changed by medicine to drink, and have it changed at once, for it is always very proud, and very

uneasy, and continually angry with some one." He then rose and went away. This seemed to me the more remarkable, as we had not then spoken to either him or his people on the necessity of a change of heart.

Another incident, which also happened amongst the Banangwato, gave me some encouragement to hope that even itinerating by native Christians may, by the divine blessing, be productive of good. Late one evening, as I was sitting on one side of the hut, a young man, having a most intelligent expression of countenance, came in with a present of food, and said, "I once carried the gun of Sepamore (a member of the church here) when he was in this country hunting; and I asked him what he thought about God." (Here he gave me a surprisingly correct account of the Supreme Being.) "But," added he, "What do you say?" Most gladly I confirmed what he had heard, and added a little more to his stock, by telling him of "Jesus and the resurrection." This may have been all curiosity. But it may please the Holy Spirit to operate by even these small portions of truth, and lead some, though unknown to us, into the regions of everlasting glory. And if so, our itineracies will not be in vain.

I was much gratified by the hospitality shown by the Banangwato to myself, and the two natives who accompanied me. We came among them without any thing to insure us a good reception; and, after living for a fortnight, entirely on the bounty of the Chief, when we left he sent thirty of his people to guard us, and carry the presents he had given both to myself and people, safely to the wagon. Four of his men he instructed to proceed with me to Kuruman, and bring him back a faithful report of all the wonderful things I had told him. They are, an under Chief of his, and three servants. I wish and pray that I may be useful to them, so that when they return they may tell not only of the strange customs of the "Makuas," but also of the "wonderful works of God."

FOR I AM NOT ASHAMED OF THE GOSPEL OF CHRIST.

There is something searching, something to awaken thought, reflection, serious self-inquiry, in the following remarks of Chalmers, occasioned by this declaration of the Apostle:

"But let us not pass over the intrepidity of Paul, in the open and public avowal of his Christianity. We call it intrepidity, though he speaks not here of having to encounter violence, but only of having to encounter shame. For, in truth, it is often a higher effort and evidence of intrepidity, to front disgrace, than it is to front danger. There is many a man who would march up to the cannon's mouth for the honour of his country—yet would not face the laugh of his companions for the honour of his Saviour.—We

doubt not that there are individuals here present, who if the Turkish Armada were wafted on the wings of conquest to our shores, and the ensigns of Mahomet were proudly to wave over the fallen faith of our ancestors, and they were plied with all the devices of eastern cruelty to abjure the name of Christian, and do homage to the false prophet—there are individuals here, whose courage would bear them in triumph through such a scene of persecuting violence; and yet whose courage fails them every day, in the softer scenes of their social and domestic history. The man who under the excitements of a formal and furious persecution, was brave enough to be a dying witness to the truth as it is in Jesus, crouches into all the timidity of silence under the omnipotency of fashion; and ashamed of the Saviour and His words, recoils in daily and familiar conversation from the avowals of a living witness for His name. There is as much of the truly heroic in not being ashamed of the profession of the gospel, as in not being afraid of it.—Paul was neither: and yet when we think of what he once was in literature; and how aware he must have been of the loftiness of its contempt for the doctrine of a crucified Saviour; and that in Rome the whole power and bitterness of its derisions were awaiting him; and that the main weapon with which he had to confront it was such an argument as looked to be foolishness to the wisdom of this world—we doubt not that the disdain inflicted by philosophy, was naturally as formidable to the mind of this apostle, as the death inflicted by the arm of bloody violence. So that even now, and in the age when Christianity has no penalties and no prescriptions to keep her down, still, if all that deserves the name of Christianity be exploded from conversation—if a visible embarrassment run through a company, when its piety or its doctrine is introduced among them—if, among beings rapidly moving towards immortality, any serious allusion to the concerns of immortality stamps an oddity on the character of him who brings it forward—if, through a tacit but firm compact which regulates the intercourse of this world, the gospel is effectually banished from the ordinary converse of society, as by the edicts of tyranny the profession of it was banished in the days of Claudius from Rome: then he who would walk in his Christian integrity among the men of this lukewarm and degenerate age—he who would do all and say all in the name of Jesus—he who, in obedience to his Bible, would season with grace and with that which is to the use of edifying the whole tenor of his communications—he, in short, who, rising above that meagre and mitigated Christianity, which is as remote as Paganism from the real Christianity of the New Testament, would, out of the abundance of his heart without shrinking and without shame, speak of the

things which pertain to the kingdom of God—he will find that there are trials still, which to some temperaments, are as fierce and as fiery as any in the days of martyrdom: and that, however in some select and peculiar walk he may find a few to sympathize with him, yet many are the families and many are the circles of companionship, where the persecution of contempt calls for determination as strenuous, and for firmness as manly, as ever in the most intolerant ages of our church did the persecution of direct and personal violence.

THE UNITY OF THE CHURCH.

We copy from the Rev. Mr. Bickersteth's introduction to J. H. Merle D'Aubigne's discourse on Modern Oxford Theology, the following admirable remarks upon the true unity of the universal Church. If believers can be truly united to Christ and drink in his Spirit, they will soon be brought to feel and act in harmony in all external matters.—*Episcopal Recorder*.

"How blessed is the assurance that the real unity of that which is truly *THE HOLY CATHOLIC CHURCH*, being united in spirit with the whole heavenly company, and all the just men made perfect, who, from the beginning of the world, have gone before us, (Heb. xii. 22—54,) and having communion with all the saints in every land, now living on the earth, is more and more manifesting itself even on the occasion of these serious errors. True Christians of all churches and denominations, holding the *Word*, are more and more finding out their *ONENESS*, however separated by outward forms of churches, or language, or countries. They see in each other the same faith, the same hope, the same charity: they have one Father, one Saviour and Sanctifier: they have passed from death to life, they are made new creatures in Christ Jesus; they love their Saviour in sincerity, they are fighting the same battles with the world, the flesh, and the devil; they are journeying in the same narrow way; they are eating the same bread of life, and drinking of the same living waters, waiting for the appearing of the same Redeemer, and will soon be together with each other and with him in the kingdom prepared for them from the foundation of the world. May each reader seek to belong to this blessed company.

DR. CHALMERS AND THE CHURCH OF SCOTLAND.

Measures are in progress for the great separation. The following will show the spirit with which the preparatory work goes on. Recently a meeting of ladies was held in Edinburgh, to hear an address from Dr. Chalmers on the plan lately devised to raise subscriptions for the ministers who are about to

leave the establishment. The Rev. Mr. Guthrie opened the meeting with praise and prayer, after which Dr. Chalmers addressed the meeting. He commenced by explaining what was meant by the local system of philanthropy, as distinguished from a general system. Men are fond of speculating and dilating on a scheme in all its bulk and vastness; but the matter was usually beyond their powers; and that was the reason so many philanthropic schemes fell to pieces. It was so formerly in philosophy.

He then proceeded to explain the nature of the books that were to be used by the collectors. There were two kinds—one for general collections, which he would not discourage, though he believed these would in time settle down to the second class of the local subscription books. These were intended for agents who would take thirty or fifty families contiguous to each other, who would go forth among them, and work them up to the required measure of liberality. The agent must not pass beyond his prescribed bounds, even though he should not get a single subscriber among them; his business was to ply them with information by tracts and otherwise, and so bring them to view the question in a favourable aspect, and to subscribe. He then proceeded to give instances of parishes that had subscribed. If these results were carried over all Scotland, the amount raised would be £150,000.

It was owing to the sacrifices made by the ministers, and the efforts made by the people in the large towns, that the difficulty had been overcome of providing for clergymen in localities where the population could not afford to do what they desired for the sustentation of their ministers. From the general fund all would receive their equal share; and to show how determined the ministers of Edinburgh were to apply all the advantages of their position to the promotion of the general benefit, he would mention—and he trusted his rev. friends would excuse him for doing so—that Dr. Gordon and Mr. Henry Grey had taken smaller houses, and at lower rents, than their present ones; Dr. Cunningham had taken an attic in York place; and Dr. Candlish a flat in Frederick Street; and why had Dr. Gordon done so, when his congregation had raised four thousand five hundred pounds? Because he desired that the benefit should extend to all. A saddler had descended from a £35 house to a flat in Thistle Street at £13, that he might be enabled to aid the "Free Church."

He would not recapitulate the noble efforts he had formerly mentioned; but he trusted that no delay would take place in carrying out the collections, on the ground that the people needed to be enlightened on the subject, for this would be in fact to say that the best means of enlightening the people should not be used until they had been enlightened. It was the same as if people were to object to

bring lighted candles into a room because it was too dark to receive them. He considered that the agents would be the most effective torch-bearers that could be devised. There was another objection he anticipated he would be met with, that they were taking money from the poor, and plunging them into pauperism. He denied this altogether, and if he were provoked to it, he would republish a pamphlet he had issued several years ago upon the subject; for he believed that if there was one barrier more effectual than another to ward off the pauperism which now threatened to desolate the land, it would be the accustoming of the working classes to the luxury of giving in support of charity. The difference between the dignity of giving and the degradation of receiving was immense; and if the former habit were once established, it would be difficult to break down. It was strange that many who did not grudge men spending money on snuff or tobacco, or perhaps a little whiskey, should grudge them all participation in the higher luxuries, the intellectual and moral luxury of charity. It seemed to be imagined by some, that because there was a bare impossibility of an equitable adjustment, they should pause in the meantime; but this he argued was the very ground on which they should proceed all the more strenuously. If a disruption took place, then they would find the machinery in operation—they would have a certain fund realised—and be thus really prepared. If a disruption did not take place, then the donations which were generally intended for the erection of churches would not be called for; but they had in their subscriptions the best means of facilitating a settlement. One principal advantage of the associations was, that they would tell at once upon the Government, who, though they did not understand their principles, understood their subscriptions perfectly.

Even if there should be a right adjustment of the question, he would by no means be for letting down this organization. There were thousands of philanthropic objects in Scotland to which their contributions might with great advantage be applied.

He concluded his address, which lasted for upwards of two hours, by throwing upon the higher classes all the responsibility of whatever might ensue from the civil disavowal of the best institute in the land from the national system and the national institutions. Let them take care—he spoke not in a tone of defiance but of warning—let them take care lest having thrown away the means of protecting the country from the flood of pauperism that was setting in, they should find a perilous state of things approaching. A spirit was abroad which, if unchecked by moral means—by those influences which could alone control it—would shake society to its centre.

Mr. Guthrie then pronounced the benediction, after which the meeting separated.

THEMES FOR CONVERSATION.

There is perhaps no department of Christian life and influence susceptible of greater improvement than daily conversation. At the family meals, in the evening circle, and in the social intervals of business, the watchful Christian will find many opportunities to give a profitable direction to the course of familiar remark. In order to do this, there is often requisite some previous care and preparation.

At the present day, there are several themes of conversation often introduced, which, as they are generally handled, are unprofitable. One is, the doctrine of Millerism. Unless some person is really anxious to obtain light upon it, or needs some aid against its delusion, we think it had better be shunned. It is almost impossible in a mixed company, to secure for it a serious treatment, and if the ordinary witticisms are indulged, and ludicrous anecdotes retailed, we may be trifling, ere we are aware, with the salvation of immortal souls, or indulging in flippant remarks, which would be as appropriate to the doctrine of the last great day, as to the baseless predictions of Miller. Such conversation is not favourable to spiritual religion. When the subject is introduced, the care of the Christian should be to use it as a path to more serious and substantial doctrines, or to a contemplation of those great and precious promises which respect the restoration of the Jews and the conversion of the world. Or it may serve as an occasion of remark on our latter end, and the inconceivable importance of being always ready to meet our Lord, when he calls for us in the solemn hour of death.

Another topic just now prevalent, is the frequency of fearful murders in our land. The duty of having good rulers, efficient laws, and prompt officers of justice, is one which every one should feel, because all are deeply interested in having our land cleansed from the unavenged blood of the innocent. But the details of evidence, as brought before our courts, and the various local circumstances and various connections of the deed, should be carefully avoided as matters of common conversation. They exert an evil effect by familiarizing the mind with associations of a corrupting character.

As a general rule, it is important also to avoid most of the common rumours of the day. Many of them amount to no more than unprofitable gossip respecting men in public life, or the private character of individuals in ordinary society. Hence, they degenerate into scandal—misrepresentations of the absent and defenceless, and occasion many hasty expressions which inflict unnecessarily a lasting injury upon some of our fellow-men.

It is not sufficient merely to shun the evil, but it is our duty to encourage and secure the good. The discoveries of modern sciences—the reports of intelligent travellers—the labours and travels of our missionaries at different stations, the theme of some new and profitable book not yet generally circulated—the nature and uses of the fine-arts—the history of our country and of other lands—the prospects of the church of Christ—the doctrines, precepts, prophecies, and promises of the Bible, its geography and biography, its beauty of style, and exuberance of evidence—the cause of humanity everywhere, however depraved or promoted—these are some of the ample

and teeming fields which invite us to read in order to think, and think in order to converse in an entertaining and instructive manner.

It is because there is so much levity of mind common among so many professing Christians, that we have so much contemptible nonsense dealt out by ladies' men, and so much silly simpering and giggling among those who are capable of ranking among rational beings, if they were only aware of their powers.

General improvement in conversational habits is a powerful means of elevating society. Often it is in animated conversation that the scholar obtains his profoundest thought, the rhetorician his purest illustration, and the business man his most practical hints. Conversation should preserve the tone of kindness. It should be made the instrument of expressing benevolent affections, in all their variety, tenderness, and elegance.

Conversation should not be left to float naturally along, although violent interruptions and changes are to be generally avoided. An active mind of ordinary skill, vigilant for doing good, will find sufficient occasion to give a new direction to the course of talk when it is degenerating, in some remark that is made, or some circumstance which will naturally occur.

Those, however, who wish to do good in conversation, must not be overbearing or officious. They must wait for the proper time, and cherish the manner of modesty, as well as cultivate correct and forcible language. Yet modesty must not decline to dullness, but a certain freedom, liveliness and promptness, is essential to a pleasant companion in the social circle.

We conclude with an extract from Cowper's poem on conversation, which it will be profitable to read entirely through, for those who wish to do good to their fellow-men, and glorify God in the use of the tongue:

“And first, let no man charge me, that I mean
To clothe in sable every social theme,
And give good company a face severe,
As if they met around a father's bier;
For, tell some men, that pleasure all their bent,
And laughter all their work, is life mispent;
Their wisdom bursts into this sage reply,
'Then mirth is sin, and we should always cry.'
To find the medium asks some share of wit,
And therefore 'tis a mark fools never hit.

But though life's valley be a vale of tears,
A brighter scene beyond that vale appears,
Where glory with a light that never fades,
Shoots between scattered rocks and opening
shades;

And while it shows the land the soul desires,
The language of the land she seeks inspires.
Thus touched, the tongue receives a sacred sense
Of all that was absurd, profane, impure;
Held within modest bounds, the tide of speech
Pursues the course that truth and nature teach.
No longer labours merely to produce
The pomp of sound or tinkle without use;
Wherever it winds, the salutary stream,
Sprightly and fresh, enriches every theme;
While all the happy man possessed before,
The gift of nature or the classic store,
Is made subservient to the grand design
For which Heaven formed the faculty divine.”
—New York Evangelist.

READING AND LEARNING NOT IDENTICAL.

There was much wisdom in Quintilian's remark, that it is not the reading of many books, but the much reading of a few, that profits the mind. But that policy is sadly forgotten by many literary gourmands of the present day, who seem to fancy themselves learned, in proportion to the number of volumes which they have read. Reading is needful, to inform and invigorate the mind, just as food is needful for the health and strength of the body. But a surfeit of reading does no more towards strengthening than a surfeit of eating. An overtaxed memory, like an overburdened stomach, is weakened. A mere book-glutton is like Pharaoh's lean cows, that devoured all the fat ones, and were as lean as before. In order to our profiting, there must be the reading to gather the materials of thought; and then the reflection, or labor of composition, which is still better, to store away those materials, so that they will be more available when called for. The animal that ruminates, that is, chews the cud, first gathers its stomach full, and then enjoys it again, and prepares it for digestion. So the student, that ruminates on his collected materials, turns them to the best account.

But we have need, also, to take care what we read, as well as how we read. Most of those books belonging to the class of light reading, so called, impart debility, rather than strength to the mind. There are oceans of literary trash now abroad, which are not fit food for man or beast. To say nothing of the demoralizing tendencies chargeable to a large portion of this material, it is the aliment of weakness, rather than of strength. Some of it may serve as a useful purpose, as a means of unbending and relaxing, for a season, a mind exhausted in severe studies. But this use of it, as a relaxation, assumes that it is unfit for invigorating a healthy mind. And when we think how this sort of material, at the present day, is devoured by cart loads, we need not wonder that "this enlightened age" has got the mental dyspepsia, and is suffering from flatulence, weakness, vertigo, disturbed dreams, and the whole train of the symptoms of that disorder.—*N. E. Puritan.*

COLLEGE OF THE PROPAGANDA.

A fact mentioned in the London Patriot shows what preparation the Romish Church is making to introduce and establish her errors among all nations. At a trial of their standing in January last, each of the pupils was required to deliver an oration in a foreign language in praise of the Madonna.—Orations in 48 different languages were delivered by Germans, French, Poles, Irish, Chinese, Arabs, Ethiopians, &c. All of whom are to go forth to their native homes to labor to build up the papacy, and in close correspondence with the Propaganda, and in fulfil-

ment of their oaths, transmit to Rome circumstantial information of every remarkable or important occurrence. There is no nation respecting which the Jesuits do not obtain the most accurate information through the medium of their agents.

NOVEL PULPIT STAIR-CASE.

Rev. John Williams, in his travels among the South Sea Islands, says on his arrival at Rurutu:

"Here our eyes were struck, and our hearts affected, by the appearance of certain simple yet signal trophies of the "word of God," which in these islands is really going "forth conquering and to conquer." These were "spears," not, indeed, "beaten into pruning hooks," but converted into staves to support the balustrade of the pulpit stair-case; for the people here "learn war no more," but all submitting to the Prince of Peace, have cast away their instruments of cruelty with their idols."

THE BIBLE.

Let the Bible be studied in its original, as we study the Iliad of Homer, or the history of Livy, and giants in intellect will rise up to surpass the loftiest geniuses of past ages. Let the student study the incomparable histories of Moses and Luke, and the sententious writings of Solomon—men of wonderful grasp of mind, of strong massive style, of deep reflection—also the writings of Paul, another name for the perfection of condensed eloquence—the unrivalled poetry of David, Isaiah, Ezekiel, Habakkuk; and he will find such a discipline adapted to indurate his mental constitution; to give it muscle and energy; to gird the intellect with power; and to aid him in concentrating its energies so as to bring vast regions at once to the mind, to comprehend almost the infinite in the finite, as the "cope of heaven is imaged in the dew-drop."

Such is the literature of the Scriptures. Written by its numerous authors during the space of fifteen hundred years, in the sands of Arabia, in the deserts of Judah, in the rustic schools of the prophets, in the sumptuous palaces at Babylon, in the bosom of pantheism and its sad philosophy, the Bible comes to us the oldest offspring of sanctified intellect, the highest effort of genius, the effusions of truth and nature, the overflowings of genuine feeling, the utterance of undisguised sentiments. It is essential truth, the thoughts of heaven. This volume was conceived in the councils of eternal mercy. It contains the wondrous story of redeeming love. It blazes with the lustre of Jehovah's glory. It is calculated to soften the heart; to sanctify the affections; to elevate the soul. It is adapted to pour the balm of heaven into the wounded heart; to cheer the dying hour; and to shed the light

of immortality upon the darkness of the tomb. The force of its truths compelled the highly gifted but infidel Byron to testify, that

"Within this awful volume lies
The mystery of mysteries.
O! happiest they of human race
To whom our God has given grace
To hear, to read, to fear, to pray,
To lift the latch, and force the way:
But better had they ne'er been born,
Who read to doubt, or read to scorn."

NONCONFORMIST CATECHISM; or, Reasons for not belonging to the Church of England. Montreal. Rollo Campbell. 1843.

This is an excellent little manual which at the present crisis deserves an extensive circulation. The Land is being covered with High Church Tracts:—this is an admirable antidote. We regret the N. B. on p. 16. It is not needful to tell us that Baptist Nonconformists utterly reject Infant-Baptism, nor to enter into their reasons for the rejection. We know they reject it, and the large majority of Nonconformists believe them in error as it regards this matter; but to meddle in any way with this controversy in a work which all Nonconformists might otherwise circulate is suicidal. It greatly mars the book, and cannot fail to injure its usefulness. The N. B. is, we presume, by the Montreal editor. It were better expunged in a second edition.

POETRY.

WORK WHILE IT IS DAY.

BY JAMES MONTGOMERY.

Work while it is to-day!

This was our Savior's rule;
With docile minds let us obey,
As learners in his school.

We as he did should do,
Who practised what he taught;
By precept and example too,
Our Master spake and wrought.

To work the works of God;
Was his Divine employ;
And we must tread the path he trod,
Or enter not his joy.

Lord Christ! we humbly ask
Of thee the power and will;
With fear and meekness every task
Of duty to fulfil.

Our own salvation be
Our first and constant aim;
Then far and wide, on land and sea,
Glad tidings to proclaim.

At home by word and deed,
Adore redeeming grace;
And sow abroad the precious seed
Of truth in every place.

That thus the wilderness
May blossom like the rose:
And trees spring up of righteousness,
Where'er Life's river flows.

LATEST NEWS.

The last accounts from New Brunswick describe a scene of desolation along the banks of the River St. John, quite equal in the destruction effected and losses incurred, to that which our St. Lawrence has exhibited between this City and Quebec. The sudden thaw acting upon an unusual depth of snow, is the cause in both cases.

His Excellency Sir Charles Theophilus Metcalf, is busy receiving and answering addresses from all parts of the country. It is understood that the Governor General will reside in this city during the principal part of the summer.

The military head quarters are actually removing to Montreal, from Quebec—a fact somewhat symptomatic concerning the intended locality of the Seat of Government.

There is nothing of particular interest in the last dates from Europe. Trade in Scotland, and in some parts of England, had slightly revived.

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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, Congregational Library, Bloomfield Street, W.

LIVERPOOL.—George Philip, S. Castle Street.

MONTREAL:

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