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# THE HARBINGER,

CONDUCTED BY A COMMITTEE OF GENTLEMEN.

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

APR 9 1939

VOL. I.

JANUARY, 1842.

NO. I.

CONTENTS.—Preliminary Address—*Lower Canada*—Montreal—Quebec—Durham—Russelltown—Broom—*Upper Canada*—Toronto—Congregational Union—Intemperance—The times we live in—Congregational Union of England and Wales—Colonial Missionary Society—Home Missionary Society—Bible Circulation—Bible Education—Church of Scotland—Bishops of Jerusalem—Conversion to Romanism—Christian Missions—British India—Poetry.

## TO OUR READERS.

INSTEAD of issuing a Prospectus of this work prior to its commencement, we have preferred to issue an extra edition of the first number for general circulation.

The *Harbinger* has its origin in a very generally expressed desire, amongst the Congregational Churches in both sections of the United Province, for a medium of communication with one another through the Press, and for a larger measure of regular information, concerning the movements of the Christian Church in Great Britain—her Colonies, and throughout the world. It is not compatible with the design of any existing periodical work, to lay before the Christian public in Canada, even an epitome of those gigantic efforts, which Congregationalists in Great Britain and the United States, have been putting forth during the last half century, for the evangelization of the world. And yet does it appear a matter of some moment, not only to them, but to the Christian Church generally, that such information should be fully communicated. They who would know what the Lord is doing in these latter days, must not overlook the labours of any portion of the militant host of the Lord.

At this point, the conductors of the *Harbinger* are desirous of disavowing in the most express and decided terms, an anti-catholic temper or design. They rejoice in the progress of Evangelical Religion, in any section of that vast spiritual body—which alone is entitled to the designation of “The Holy Catholic Church,” and they recognize as a member of that body, every one who loves our Lord Jesus Christ in sincerity. In the successful labours of every such faithful disciple, they unfeignedly rejoice; and while they desire to fill up a *hiatus* in the periodical literature of Canada in regard to their own denomination, they design also to afford all the intelligence within their reach, of every holy enterprise, from whatever source it may emanate.

The name that has been adopted, is designed to convey, or rather to record the impression of the projectors of the *Harbinger*, that a brighter day is dawning on Canada. Assuredly since its first settlement, no period has arisen so pregnant with events of an onward and happy tendency, or so full of hope regarding all the interests of the country,

whether political or commercial, secular or religious, individual or social. If our little work should, under the Divine blessing, contribute its quota of aid in this progressively benignant state of matters, we shall have our reward.

It is not our purpose to make large promises in this introductory address. Having declared our intent of communicating as much religious intelligence, as can be condensed within our limits, and that with our denominational preferences and principles, we will not be driven from a catholic spirit and bearing; it may be further needful to avow the determination to vindicate *this*, as the "more excellent way." Our sympathies are at the farthest possible remove from that spirit of exclusivism, which is rearing its reptile form in some quarters of the ecclesiastical world. Against all assumption, whether Popish, or semi-Popish, or *soi-disant* Protestant, that would appropriate and confine the name or idea of the Church to any visible ecclesiastical organization, and would with unblushing effrontery, deliver over the other sections of the vast army of the faithful, to "the uncovenanted mercies of God," we shall always enter our calm, argumentative and uncompromising protest. With equal decision and all the vigour we can command, shall we oppose (should the opposition be required—which God forbid,) any attempt to form or to foster, by the civil power, an ecclesiastical establishment, or in any respect to favour one branch of the Church of Christ, more than another. Our theory on this subject may be expressed in a few words: civil governments have their appropriate and highly important sphere of action, from which the several arrangements of religion are excluded. All the procedure of civil government ought to be in strict accordance with the principles and precepts of the Christian religion,—but *her* advancement requires not *its* aid. Let all *her* children in common with other subjects, be protected by the "powers that be," "ordained of God!" for this purpose, and its office regarding the interests of religion is fulfilled. "The weapons of our warfare are not carnal," yet are they "mighty through God for the pulling down of strong holds."

With these remarks, we cast ourselves on the indulgence of our readers, hoping to meet them every month amid the joy and pleasure of increasing prosperity. It is fully expected from our brethren in the holy ministry, that they will afford us all the aid in their power, not only in circulating the work, but in communicating intelligence. For local intelligence, of which we would have a very full supply, we must depend on them, and we are persuaded such dependance will not be vain. Should there be a general desire amongst our readers, and corresponding support, we shall be prepared ere long to issue our numbers semi-monthly, and at length, if required, weekly. Such results, however, are quite dependant on the energies and wishes of our friends throughout the land.

## LOWER CANADA.

**CONGREGATIONAL CHURCH, St. MAURICE STREET, MONTREAL.**—We rejoice to learn that the Church and Congregation, assembling in this handsome and commodious edifice, have almost entirely liquidated the heavy debt incurred by its erection, and the more recent improvements which have so much contributed to the comfort and convenience of the worshippers—such as the erection of galleries, the fitting up of the school room, and the building and furnishing of a vestry. It says much for the Christian principles and feelings of this rapidly increasing community, that without asking or receiving any extraneous aid, they should in *one short year*, have cheerfully contributed to these various objects, nearly eight hundred pounds, besides meeting their current expences, and responding, with their wonted liberality, to the claims of the different benevolent Institutions of the day. We congratulate the honoured pastor of this zealous flock on such a practical and powerful testimony to the esteem in which he is held by the people of his charge, and to their just appreciation of those high privileges which they enjoy in connexion with their attendance on his ministry. These liberal efforts are, in themselves, every way worthy of most hearty commendation, but viewed as the unquestionable indications of present prosperity, and the sure pledges of continued zeal in furtherance of the interests of true religion, they further demand the most devout acknowledgments to Him who imparts as well the inclination as the ability to do good, and who has so signally succeeded, in the best and highest sense, the labours of our friend and brother, Mr. Wilkes. Though unconnected otherwise than by denominational preference, with this Christian society, we may be permitted to express our firm persuasion that their zeal will not expire with their late gigantic effort, but will find some new channel through which their moral and pecuniary resources may be made to bear on the advancement of religion, and the spiritual improvement of mankind.—Meanwhile, let other Congregations learn, from this noble and generous example, to honour and to exercise those cardinal principles of piety, which are ever invigorated by practical manifestation; and let such especially as are in debt endeavour, as speedily as possible, to free themselves from the oppressive incubus, and thus acquire at once the right and power to respond, with greater liberality, to those foreign claims which sometimes come into very painful collision with their own.

The Rev. J. J. Carruthers late of Liverpool, having been providentially detained in this city, has in addition to other important engagements, recently preached, in the afternoon of the Lord's day, in the lecture room of the Natural History Society. The room was opened for the above purpose, on the last Sabbath of December ultimo, and has since been nearly filled with attentive hearers.

**QUEBEC.**—The Lord has been very gracious to the Church and Congregation under the pastoral care of the Rev. T. Atkinson. In October the gothic edifice built of bastard granite, and finished externally and internally with admirable taste, was publicly and solemnly opened for Divine worship. The Rev. H. Wilkes, M. A., of Montreal, and the Pastor, officiated on the occasion. Three services were held, and the collections were liberal.—As full particulars were inserted in the Montreal papers at the time, we do not repeat the details. It will be gratifying to the friends of Zion to know that the ministry of the valued pastor of this Church is largely blest in the conversion of precious souls. During the year just closed, thirty six individuals have been received into fellowship, a large proportion of whom have been recently brought to a knowledge of the truth as it is in Jesus. Nor is the good work stayed, there are yet others "asking the way to Zion, with their faces thitherward."

**DURHAM.**—The following narrative of one recently deceased, the fruit of the labours of our valued and now afflicted brother, the Rev. D. Dunkerley, will be read with interest :—

John Graham was by birth a Scotchman, and came out to this country very poor a few years since. He married and settled upon a bush farm, and has left an amiable woman as his widow with four little children. Like many of his countrymen he had learnt his catechism and had something of a reverence for religious institutions but was an entire stranger to vital religion, a slave to an impetuous temper, and very profane in his language. Being a sober and in lustrous man he made good progress in clearing his farm, and was just beginning to maintain his family comfortably when he was cut off.

When I commenced my ministry in this town, a little more than four years ago, he became a constant hearer, and a very warm friend of mine, his mind gradually opened to Divine truth, and under its influence his heart was gradually changed till the lion became a lamb, the admiration of all that beheld him. He felt deeply on the subject of his own salvation, but if possibly more deeply for the spiritual welfare of his family. He erected a family altar and with fervour served the God of Israel. His instructions given to his wife who was comparatively ignorant of religion were constant, simple, earnest and by the blessing of God they have become the means of her salvation. No man ever felt more of a parent's responsibility nor prayed more earnestly for his children than did our friend.

The cause of Christ lay near his heart and almost from the time of his admission to our communion, he became a pillar in the house of God and one of our most active agents in doing good. When he received the hurt which terminated in his death, he was performing an act of charity to a poor family. A few of the neighbours had surrounded him, and our *deacon*, the only man residing in that immediate neighbourhood, had just arrived at that place where he was sitting with his injured limb, to whom he said, "Bettie, this will be my death." The females began to weep when he made this remark, "women do not weep for me for I am at peace with God." I saw him about five in the evening, and found him in a most comfortable state of mind, perfectly resigned to the will of God, and

notwithstanding the excruciating pain which he endured; he was not only confident in the Divine call but was rejoicing in the Lord. I left him in this state of mind about midnight and saw him in the evening of the next day in the same happy frame. On the Monday, a few hours before his death, I had a most pleasant conversation with him, when he seemed not to have a single doubt upon his mind though anticipating his immediate removal from time.

From the time of his injury on Thursday, to the time of his death, the Monday following, he never ceased to commend the Saviour to those that were with him.

He often remarked to his friends that he had much reason to esteem his minister very highly in love for his work's sake for it had been the means of salvation to him. A neighbour who had been with him a great part of the time of his affliction, told me that he had never witnessed such a dying scene *so peaceful and with so much confidence on God did he fall asleep on Jesus.*

You will perceive from the above narrative that it was a scene in which I had peculiar interest. Here was a fruit of my own ministry grown up to maturity in Christian knowledge, character and useful and just when the flower was full-blown it was cut down. I feel great pleasure in the recollection that if I had reaped no other fruit of my labour yet all the self-denial and pain of a residence in this wilderness, during the last four years are amply repaid by this one event.

**RUSSELLTOWN.**--A young brother, Mr. David Gibbs, son of the late Rev. J. Gibbs, of Stanstead, who has recently finished his course of study, is labouring with much acceptance and with prospects of extensive usefulness in this field. A very neat and commodious place of worship will be opened in the course of the ensuing month.

**BROOME.**--Mr. David Connell, who has recently completed his studies at the University of Glasgow, and at the Theological Academy in that city, under the care of the Rev. Ralph Wardlaw, D. D., and the Rev. J. Morell Mackenzie, M. A.--is labouring with apparent usefulness in this township. Our young brother is much encouraged, and the people are obviously awaking to their eternal interests.-- Measures are in progress to erect a suitable place of worship.

#### UPPER CANADA.

It is matter for rejoicing to learn from recent communications that the cause of our Divine Master is steadily advancing amongst our Churches in the Western quarter of Canada. It may be that the good tidings we have heard are true of other Churches besides those now alluded to, and we earnestly request our esteemed brethren to afford us early local information on these points.

**TORONTO.**--The Church in this city has been for a few weeks engaged in a series of special meetings and efforts for the revival of the Lord's work amongst them. The results have been happy. Our informant says--"considerable good appears to be in progress amongst

this people, more in the arousing of professors, and the decided closing with Christ on the part of those who have been irresolute. Our chapel will soon need enlarging. God is good to us." Of the Theological Academy in that city, we learn that it proceeds much to the satisfaction of the respected tutor, the Rev. A. Lillie, and of all interested in its welfare. The two brethren who have finished their studies are happily settled amongst affectionate flocks. There are now eight students, and an additional one expected immediately.

**BRANTFORD.**--The small Church in this beautiful town, after having been long bereft of the labours of a regular pastor, is now happily supplied by the Rev. Thomas Baker. Our accounts from Brantford are highly encouraging;--it is manifest that our valued brother is much beloved, and that he is enjoying increasingly the Divine smiles upon his work. An effort at once vigorous and successful is in progress to pay off the debt on the very handsome edifice occupied by this Church.

We have no other recent information, except that, before he departs for England, whether he goes on the business of the Colonial Missionary Society, our honoured friend the Rev. J. Roof has engaged to preach at the opening of three new places of worship, and at two ordinations in connection with the Congregational Union of Upper Canada. Such facts indicate progress.

#### CONGREGATIONAL UNION OF LOWER CANADA:

This Union of Churches and Ministers was formed in the summer of 1838, with the design of bringing into closer visible fellowship the Churches in the various parts of the Province, and of inducing general cooperation in those "works of faith and labours of love" which constitute at once the privilege and the glory of the Church on earth.

The last Annual Meeting was held at Quebec in the month of September last, much to the enjoyment, and it is hoped to the improvement of the Church in that city. The Ministers and Delegates met together in the spirit of fraternal union, entering with cordiality and energy into the consideration of efforts fitted to promote the welfare of the Churches and the extension of our Lord's Kingdom. Amongst the numerous matters before the assembly the following will demand our attention in future numbers of this work; while the issue of the work itself was a subject of much anxious deliberation, and ultimately of practical decision.

The annual sermon was delivered by the Rev. A. J. Parker, of Shipton, it produced a deep impression. The brethren requested the manuscript for publication. It is probable that our readers will hear more of it.

A declaration of faith and order, including sundry practical directions for the guidance of the Churches, having been prepared by a committee at the request of the Union, it was determined to publish the substance of them in this work, during the year unofficially, that the Churches may have an opportunity of considering them in detail, and that at the next Annual Meeting, after all suggestions have been received and considered, a document may go

forth as expressing the general views of the entire body.

It was determined to form an Academy, in which young brethren of suitable qualifications, might be reared for the work of the holy ministry. A committee consisting of brethren in various parts of the country was appointed, with power to make temporary provision for receiving and commencing the education of any young men who might offer themselves in their several localities. Already two young brethren have commenced a preliminary course of study, at first under the direction of one of the Pastors, and subsequently instructed by one whom Providence appears to have raised up and pointed out as a suitable Tutor for the Institution when fully organized. Our readers will be informed of all progress in this highly important movement.

A resolution was adopted to form an Association in connection with the Union for Home Missionary purposes, whose proceedings should be reported and whose annual meetings should be held as an appendage to those of the Union.

A Pastoral Address from the Union to the Churches was adopted and ordered to be sent to them all, that it might be read in some one of their solemn assemblies.

Fraternal letters were received from the Congregational Union of England and Wales and from several associations in New England, and such letters were addressed to sister associations in Upper Canada, Great Britain and Ireland, the United States, and Australia.

The Committee for managing the affairs of the Union during the year are:

The Rev. Richard Miles, Abbotsford, Secretary, Rev. A. J. Parker, Shipton, Mr. Arms, Sherbrook, Rev. Timothy Atkinson, and Mr. Muscen, Quebec, Rev. Henry Wilkes, and Messrs. Vennor and Dougall, Montreal.

**SUPPRESSION OF INTEMPERANCE.**—On this subject, important as it confessedly is, it is not our purpose to enlarge. Our reasons briefly are that a large monthly—the Canada Temperance Advocate—issues from the press of this city, devoted to this object; and it would be incompatible with the other claims on our attention and with our space, thus to occupy our columns. At the same time it is our fervent desire that the reformation of manners already so auspiciously begun, may advance until intemperance is placed in some category amongst the things that were. And that this desire may appear to animate us, there will be usually inserted in our pages a few extracts, anecdotes, or remarks bearing upon the subject.

We have seldom felt more disposed to be proud of our good city, though she has much on which her inhabitants may look with a justifiable complacency,—than on learning the decision of the Public Meeting held at the Court House, on the 12th instant, to hold a Temperance Soiree in commemoration of the recent birth which has filled the British Empire with gladness. There appears to have

been some slight misapprehension of the intentions of John Dougall, Esq., the mover, and Benj. Holmes, Esq. M. P. the seceder of the resolution; but after mutual explanations and the usual impartial and happy management of his Honor the Mayor, it was unanimously carried.—This gives an opportunity to those augmenting numbers of our citizens who have no sympathy with the engagements of the ball room, to assemble, and amid the unobjectionable social engagement of such a soiree, to testify their ardent loyalty to the House of Brunswick, and their special affection for our noble Queen, and her royal offspring. We hail, too, with pleasure the subscription entered into to regale the poor, only we would say give them no “fire water.” Let not intemperance be permitted to disgrace the day.

The following are cut out of several papers:

“EVIL COMMUNICATIONS corrupt good manners.”—We were amused with reading the following in one of the emigration papers issued by the government. The emigrant requires a recommendation from two respectable householders, the form of which is given. After the title, however, we perceived, in italics, this caution:—*N. B. This is not to be signed by publicans, or dealers in beer or spirits.* Their unfitness to sign it may be gathered from what follows:—“We certify that we are well acquainted with the above named applicant”—“further, that we believe the applicant to be honest, sober, industrious, and of general good character, and not likely to become a burthen on the colony”—which would scarce be a recommendation seen as the publicans could give to those “well acquainted” with them.—*British Temp. Ad.*

**INCREASE OF WAGES.**—Let me tell you one fact about temperance and wages, which was communicated to me by Mr. Petherick, the manager of the mines at Knockmahon, in the county of Waterford. I have it from his lips, that the weekly average of wages given to the workmen employed in the mines amounted to £2000 last year, and £2,400 this year; that is, an increase of one-sixth per week more during the last year. I asked him whether there were more men employed. He said, not one; they all worked by quantity, by what is called the job. I inquired if there were different men employed. He said not one was changed, the number was the same, and the men were all the same. I then inquired “What has made the difference?” His answer was, “Last year they drank whiskey, this year they are teetotallers.” They have added one day in the week to their existence, I may say, and they have added one-sixth to their wages, and there is not one tradesman or artisan that will not be able to work more and consequently cheaper, by becoming teetotallers, because their great and extravagant expenses were caused by debauchery, which rendered them inattentive to religion on the Sabbath, and unable to attend their work on Monday.—*Extract from Rev. A. O’Connell’s speech at Dublin.*

A NEW THING IN ILLINOIS.—Said a grog-seller

in Chicago the other day, "I have to-day seen a new thing in Illinois. I have four Irishmen at work for me, and this morning I offered each of them a glass of whiskey and they every one refused."

**THE FOREST AND THE INDIAN.**—"The white man wars upon all that is native here," said an old Indian. "Upon the forests and the red men. The one he destroys with the steel, the other with the burning fire of the accursed whiskey. He has made great havoc with us both, and we shall pass away together."

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## The Harbinger.

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MONTREAL, JANUARY, 1842.

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The preliminary "address to our readers" supersedes any further reference to the design of this publication, and the spirit which we trust will animate its pages. In all our original articles, we shall endeavour to "speak the truth in love," and no other articles shall find insertion but such as harmonize with the dictates of charity, the demands of Christian faithfulness and the desires of an enlightened and well directed zeal.

**THE TIMES WE LIVE IN.**—Nothing can be more consistent, more congenial with the spirit and tendency of our holy religion, than that Christians should habitually indulge and exercise the disposition to do good. If they have aught of the mind of Him, whose name they bear, they will not,—cannot be the apathetic witnesses of evils which they have the power either to alleviate or remove. If they have undergone that spiritual change which is essential to true religion, they will be morally incapable of resisting the appeals which in so many forms and from so many quarters, are perpetually made to their sympathy and succour. They will not be satisfied with the barren and unfruitful acknowledgment that misery exists, and that it is a good and laudable undertaking to aim at its relief. They will not be contented with the cheap and easy contribution of sentimental lamentation over an existing evil, and of good wishes for the success of those who are actively engaged in its counteraction or correction. They will not,—cannot turn away from the spectacle of human wretchedness, from the sound of human woe,

with the cold and callous inquiry of the primeval fratricide, 'Am I my brother's keeper?' Such hardihood of heart, such impassive and imperturbable selfishness of spirit, however it might suit the Stoic, is ill consistent with the name of Christian, and utterly alien and abhorrent from the tendency of our most holy faith.

It is the peculiar excellence, the pre-eminent glory of the religion of Christ, the proof at once of its Divine origin and its adaptation to the moral exigencies and actual circumstances of mankind, that it instrumentally inspires the sentiments which it inculcates, and supplies, not only maxims to regulate the decisions of the judgment, but motives also to subjugate and sway the desires of the heart. It at once informs and excites, directs and stimulates, and whilst it demands, inclines us to, the docile and reverent reception of its heavenly instructions. When Christianity has established her spiritual empire, obedience is the result not only of faith but of feeling,—not only of the intellectual perception or persuasion of what is just and right, but a desire and a disposition to conform to its requisitions. He who is benevolent, only because it is *right* to be so, may have discerned somewhat of the wisdom, but has yet to feel the power of Christianity. This furnishes not only a light to guide and a law to govern its genuine disciples, but 'spirit and life' wherewith to animate the otherwise dead and dormant sensibilities of the human soul, and bring into harmonious combination the dictates of the understanding and the desires of the heart. The philanthropic Christian is urged to the discharge of incumbent obligation—not so much by the stern command of an authority which he dares not resist, as by the strong though silent operation of feelings, which he would not, even if he could repress. His benevolence, in short, is not constrained but spontaneous, not the forced artificial product of an uncongenial soil, but the free and natural fruit of those seeds which the hand of Divine mercy has sown in the renovated heart, and which blessed by the beams of the son of righteousness and the influences of the spirit, spring up in simple majesty, fair as the lily of the valley, and fragrant as the rose of Sharon.

It is a matter of just and legitimate congratulation, that what, in former ages, might have been considered only as a theoretic exposition of the spirit and tendency of our holy religion, is in our own age, a fair representation of ex-

isting facts. Since Christianity was known indeed, there have never been wanting such exemplifications of its beneficent tendency as might have put to silence the ignorance of foolish men who, 'knowing neither what they said, nor whereof they affirmed,' endeavoured to stigmatize the faith once delivered to the saints, as unfriendly to the cultivation and exercise of an elevated and expansive charity. Such examples are now sufficiently numerous, —if not to satisfy the solicitude and realize the ardent and authorized expectations of the Christian disciple, yet to shame and silence the vapid reasonings and vituperative railings of the sceptic and the scorner. The last half century has witnessed the origin, extension, and triumphant progress of many an institution and many an enterprize, which never entered the imagination of the philanthropic sages of antiquity,—nor ever occupied the thoughts of the candid, liberal, benevolent cosmopolitans of modern times.

Whilst the progress of knowledge has greatly tended to equalize the intellectual resources—as also to extend more widely, and establish on more rational, and therefore more secure foundations, the rights of the British nation,—British Christians have felt and yielded to the impulse of those high and holy principles which are peculiar to their faith, and have signalized the preceding and the present age by the diffusion of knowledge more valuable by far than the accumulated stores of science,—of privileges unspeakably more precious than those which are now the universally acknowledged birthright of the British subject. The grand secret of *combination*,—a secret so long in the custody and safe-keeping of the enemies of the Cross,—has at length become known to Christians and to Churches; and the philanthropy of isolated individuals which would otherwise have evaporated in some faint and feeble effort, has by union and concentration, acquired a stability and strength, which enables it to grapple with the most formidable difficulties, and to secure results, the very conception of which would, at no distant period, have been pronounced chimerical. The mighty current of Christian beneficence, fed by a thousand tributary streams, bears down in its resistless course, obstacles, the least of which would have stemmed and stagnated the waters of the solitary rivulet. To speak without a metaphor,—each Christian may now lend his

aid to every benevolent object with the full conviction that this aid will be efficient,—and the poor man who gives his penny, and the rich man who gives his pound, becomes identified with the object he supports.

All this is very gratifying and very gladdening, peculiarly so to those whose advanced years enable them to contrast the apathy, the supineness, the inglorious indolence of a former period with the stirring activity of the present day,—and who, in the afternoon or evening of life, are privileged to see the wide diffusion of that spirit of genuine philanthropy which, in their early life, was the exclusive property of individuals,—individuals, the lustre of whose benevolence was enhanced by the moral opacity of their contemporaries. It is a delightful and dignified employment to contemplate the vast accession, both of energy and extent, which Christian philanthropy has acquired in these latter times, and to observe how its existence and activity are sustained by the harmonious concurrence and co-operation of so many heads, and hearts, and hands,—how it kindles and keeps alive the fire of sacred eloquence,—how it unlocks the iron grasp of avarice,—how it enlists, elicits, and unfolds the mental and moral energies of thousands who else must have put their candles under a bushel, and buried their talents in the earth. These are 'signs of the times.' Other signs there are which may and must excite feelings of a different and even of an opposite description; but we feel no disposition because we see no reason to inquire, What is the cause that the former days are better than these?

CONGREGATIONAL UNION OF ENGLAND AND WALES.—The Eleventh Annual Assembly of this Union was held on the 11th and 14th of May last in the Congregational Library, Blomfield Street, Finsbury, London, and was attended by a large concourse of Ministers and Delegates from all parts of the country. The proceedings were throughout characterized by that fraternal unity, that elevated tone of Christian principle and feeling, that steady regard to the high objects of the Christian vocation, which have from the beginning marked all the measures and movements of this important Ecclesiastical Body. The fears and jealousies once existing and expressed in some quarters as to the possible interference of the Union with the scriptural independence and separate jurisdiction of the Churches have well nigh disappeared, and all who are Congregationalists in principle—or nearly all, are now satisfied that whilst such an Union requires not the slightest

sacrifice of Christian liberty, it secures, to an extent otherwise unattainable, the great objects for which the Church of Christ is instituted, the diffusion of the truth, and the corresponding enlargement of the spiritual Kingdom of Christ.—To quote the language of one of the speakers on this exhilarating occasion, (the Rev. J. Burder, A. M. of Stroud.) “How delightful it is that there is not only union, which there always was amongst us, but there is a manifestation of union. That manifestation of union I doubt not, will have a most beneficial effect on the state of the Christian world, and will raise our body in the estimation of the Christian world. It will tend to show that the celebrated saying of Chillingworth, that, “the Bible, and the Bible alone, is the religion of Protestants” is not with us an obsolete maxim, but a practical precept, on which we act, and in which, as Christians, and Christian ministers, we may almost be said to live and move and have our being.” Much has already been done by the Union in awakening a deeper interest amongst the Churches generally, in the spiritual condition both of the Home and Colonial population, and measures have been adopted and are now in active progress for bringing the combined energies of the Churches to bear on the yet unevangelized portion of our fellow subjects. It is pleasing to know that these later efforts of sanctified humanity have, in no degree, impaired the resources of other institutions exclusively devoted to the conversion of heathen nations, and that in proportion to the extending claims which are thus presented to the Christian people of Great Britain, the necessary pecuniary supplies are generously and zealously afforded.

The adjourned meeting of the Union was held at Nottingham on the 19th and two following days of October last. On this, as on every preceding occasion, there was seen an impressive illustration of the power of Christian love, which more than any edicts of human authority, can secure a uniformity of purpose and pursuit, special prominence was given, on this occasion, to the subject of British Missions. Other topics however occupied the attention of the assembled brethren, and several able addresses, by different influential and talented ministers were delivered. On this occasion also, the assembly, seriously pondering the present relative position of political and ecclesiastical parties in Great Britain, adopted and issued a declaration, which has since been published, and which, with some minuteness, and with great simplicity and force of argument, points out the path of Christian duty, in these eventful times. It is truly gratifying to observe, how in this, and all their previous public proceedings, the united brethren have most sedulously avoided whatever might countenance or favour the idea of their usurping aught of authority, over the judgment or consciences of their constituents. They speak as advisers only, and their advice is founded on a most

deferential regard to the word of God as the rule of Christian practice; nor can we doubt that the great principles which, as British citizens, and Congregational Dissenters, they so ably advocate and so earnestly though temperately enforce, must, on due consideration, and diligent comparison with the only infallible standard of right and wrong, commend themselves to the understanding and the heart of every unprejudiced follower of Christ. We look forward with much interest to the next annual convocation of this great body, and shall not fail to make our readers acquainted with its proceedings.

THE COLONIAL MISSIONARY SOCIETY, in connexion with the Congregational Union of England and Wales.—The fifth annual meeting of this society was held in Finsbury Chapel, London, on the 14th of May last, when a report of its proceedings was read, which has since been put in circulation. Brief as has been the career of this Institution, it has, by the blessing of God, already secured the most valuable results. A very large proportion of its funds has been hitherto devoted to the mission and support of Christian ministers in this extensive province. The following brief survey of its proceedings in this part of the world, will interest our Christian readers, and (as the present writer is not one of the parties mentioned in the extract, he may add) will shew how justly our Christian brethren at home estimate the zealous labours of their agents and representatives in the foreign field:

At Toronto, the Rev. J. Roaf continues to labour with vigour and success. His new chapel is filled, His church increases. His influence grows. His course, as the agent of your Society in Upper Canada, is as satisfactory as that he pursues as a minister of the gospel in Toronto. He is your faithful, invaluable representative.

At London, the Rev. William Clarke continues his self-denying labours with good success; as also do the Rev. J. Nall, at Burford; the Rev. William Hayden, at Cobourgh; the Rev. T. Machin, at Bowmanville; and the Rev. Henry Denney, at Esqueness. These brethren retain the stations they occupied when the last report of your Society was presented; and your Committee are not aware of any circumstances connected with their labours during the year that require distinct notice. They are pursuing efficient labours with honour and good success.

The Rev. W. P. Wastell has removed from Guelph to Hamilton, the station formerly occupied by Mr. Dyer. As this removal was with the assent of Mr. Roaf, your Committee did not hesitate to continue to Mr. Wastell the same support he had received from your funds while at Guelph. Hamilton is a station of importance, and will be efficiently occupied by Mr. Wastell; but then Guelph stands vacant, and the people, much distressed, are very urgent applicants to your Committee for another minister.

At Pine Grove, a chapel has been erected for the labours of the Rev. Samuel Harris, in which, and in various stations around, he is faithfully labouring. This additional sanctuary in the wilderness is

now occupied by a numerous and interesting congregation.

The removal of the Rev. Thomas Baker from Kingston to Paris, was stated in the last report; his labours in his new station have hitherto proceeded satisfactorily.

The Rev. John Clinie, jun. is occupying at Nottawasaga with zeal and self-denial, a station involving much labour and hardship, where he is greatly respected and very useful.

The Rev. Adam Lillie has removed to Toronto, and commenced his labours there, as tutor of the Upper Canada Academy. He has under his care five students, Messrs. Kribbs, King, McGlashen, Fenton, and Ebbs. Gratifying accounts are received by your Committee of the qualifications and progress of these young brethren. All the brethren in Canada concur in the judgment that tuition is that department of labour for which the talents and acquirements of Mr. Lillie are best adapted. Your Committee look with much interest and hope on this commencement of plans for providing Canada with a native ministry. May this school of the prophets, however feeble in its beginnings, grow into magnitude and importance, and send forth, in future years, very many able, faithful ministers of Jesus Christ!

To advert next to the brethren and stations in Lower Canada:—

Of the Rev. Henry Wilkes, at Montreal, it is enough that the Committee say he continues, what from the first hour of his connexion with the Society he has been, its vigilant, zealous, wise, and faithful agent. Your Committee only regret the pain they too often unwillingly occasion both him and Mr. Roaf by either hurtful tardiness, or entire failure, in following up their energetic movements and proposals. In the scene of his own pastoral labours, Montreal, Mr. Wilkes is much blessed. His people are making a most energetic effort to liquidate, during the present year, the debt on their chapel, which amounted to £800. They are besides most liberal in their contributions to the various Canada chapel cases, which are happily beginning to grow numerous; and they raised in aid of the funds of this Society, during a period of one year and nine months, ending with 1840, £84: 17s.

At Quebec, the Rev. Timothy Atkinson is labouring with much success. The blessing of God is with him. His people are exerting themselves nobly to rear a commodious and substantial chapel, which, it is hoped, will be opened in August next. Perhaps no one of the stations occupied by the Society has received more evident marks of the divine approval and blessing than Quebec—and no city in the British Colonies can more need than this a faithful evangelical ministry.

The Rev. Wm. Milcs at Granby and Abbotsford; the Rev. D. Dunkerley at Durham and Kingsey; and the Rev. Mr. Anderson at Melbourne, are severally pursuing their labours wisely, faithfully, successfully, amidst much opposition and many difficulties. These beloved brethren deserve, as much as they need, the sympathy and support of your Society. The American Home Missionary Society continues to contribute liberally to the support of Mr. Anderson.

The Rev. J. T. Byrne continues indefatigable in laborious, self-denying, activity. His chapel at l'Original was opened in November last by Mr. Wilkes. His church numbers about forty members.

The labours of excellent Mr. Cameron receive the

approving testimony of all who witness them. He has proved a great blessing among the poor, and otherwise destitute settlers, in those parts of the eastern township, where he visits them in their rude abodes; gathers the children in schools, and the adults in prayer meetings; circulates tracts; promotes temperance; visits the sick; “does the work of an Evangelist.”

Such are your missionaries and their stations, labours, and successes, in the Canadas—Those noble provinces, now obtaining political repose and amelioration, and destined in all human probability to become the seat of a numerous, free, powerful people. What you are doing there is all good and hopeful, but it is very inadequate to the claims and calls of that wide field.

Alluding to the necessity of additional and suitable labours, the Committee add:

For such brethren their successors in office will wait, enquire, and pray. In producing such men for this great work, may the future year prove more fruitful than the past! Meantime your Committee are hoping for the early commencement in Lower Canada, either at Montreal or Quebec, of an academy similar to that in the Upper Province. By no other means can the wants of those extensive regions be adequately supplied. Yet would not such an institution, though commenced forth-with, supersede the necessity of sending, in the first instance able ministers from England. The first Congregational Churches in the Colonies must be gathered and modelled by able and tried ministers, and from such men must they receive their doctrine, discipline, and character, if we would have them be flourishing, stable, influential bodies of believers.

The labours of the Society's agents in the Australian Colonies, so far as they have yet advanced, have been crowned with much success, and the Committee state their conviction that, so soon as a suitable agent can be found, their benevolent assertions should be extended to New Zealand. We sincerely hope, and earnestly pray that the benevolent design may be speedily accomplished, and that our fellow subjects, who have been removed by providential circumstances, to that yet barbarous land, and are there seeking an asylum from temporal want, may be abundantly supplied with that “true bread from Heaven, of which if a man eat, he shall live forever.”

THE HOME MISSIONARY SOCIETY.—This has recently been brought, by the harmonious concurrence of all parties, into close connexion with the Congregational Union of England and Wales, and in this connexion has become more efficient, because better adapted to the great object it has in view—the supplying of the destitute population of Great Britain with able and zealous preachers of the gospel. The Society has no less than 143 stations under its care;—the number of its agents is 140, whilst ten students are zealously prosecuting their literary and theological preparatory studies, under the direction of an able Tutor. The Society has also under its superintendance, through the agency of its devoted missionaries 168 Sunday Schools comprising 9500 children—48 Bible classes containing 700 pupils,—and 53 mis-

sonary Churches, containing 1500 members. The Society's Agents in one year have circulated, (on the loan system) 250,000 tracts, and 4000 copies of the Holy Scriptures.

None of our readers, it is presumed, needs to be informed that all these Institutions are exclusively dependant for their support on the free will offerings of a single denomination of professing Christians. We hail with gratitude and gladness the extending resources and increasing labours of other denominations, and rejoice that the divine blessing has so abundantly signalized their efforts for the glory of God, and the good of men. "If any man will do the will of God, he shall know of the doctrine." May it not be that the reflex influence of these benevolent exertions will gradually bring into more decided prominence those great principles to which all true Christians pay their enlightened homage,—and that all will be practically constrained to admit that Christianity needs as little now as she did in the days of her primeval purity and power, the officious help of secular policy or patronage in order to realize to the full her predicted and anticipated triumphs?

O how unlike the complex works of man,  
Heaven's easy, artless, uncumber'd plan!

**BIBLE CIRCULATION.**—Although the Russian Bible Society, formed and fostered for many years by the supreme government of Russia, has long been extinguished, it is most gratifying to find that during three years (1837-39) the Protestant Russian Bible Society, with its auxiliaries, issued 35,034 copies of the Holy Scriptures; and, during the same period, they either purchased or printed 45,987 volumes. The receipts of the Society, for the same period, amounted to 56,393 rubles.

**BIBLE EDUCATION.**—The Rev. Dr. Philip, in a letter to the Secretary of the British and Foreign Bible Society, writes:—"One of the missionaries, who has had his church more than doubled in its numbers by recent conversions to God, says, 'We now see the great benefit of a Bible education in our schools; our late awakenings have been chiefly among those trained in our schools; and the difference between them and others, who have not had their advantages, is very striking. In the former case, it is like a man having his eyes opened at mid-day; and in the latter, like the slow return of light to a Greenlander. The faint streaks of light may be as reviving to the one as a fuller manifestation is to the other; but the one has a long time to wait for what seems to be lighted up in the mind of the other all at once.'"

**CHURCH OF SCOTLAND.**—The position of the established church in Scotland seems to be becoming less and less secure, so far as its connexion with the State is concerned. The non-intrusion party, which embodies a very large proportion of the evangelical ministers, and pious members of the church, cannot or will

not see the utter impracticability of securing their ecclesiastical independence, otherwise than by a relinquishment of State emoluments. Some measures, indeed, have, it is understood, been taken towards an amicable compromise of existing differences; but we have no idea, after the frequent and most unequivocal avowals of the non-intrusion leaders, that any compromise can be suggested or devised that will permit them, without dishonour, to recognize in any form, or under any aspect, the right of individuals to appoint the spiritual teachers of the people. Meanwhile the mutually hostile attitude of the ecclesiastical and civil courts, and the bitter partizanship so painfully obvious in the recent proceedings of several Presbyteries, must open the eyes of the community at large to the absurdity of attempting to brow-beat the patrons of the church into a relinquishment of their "vested rights," and the equal absurdity of attempting to reconcile the angry fulminations of party strife with the "meekness and gentleness of Christ." The issue of these commotions cannot be far distant, and it requires no supernatural gifts to foresee that, however painful and perplexing to those who are in love with State establishments, as such, that issue will vindicate the wisdom of Him who at first gave, and still continues to his church resources sufficient for all the objects of her constitution, and which resources will ever be diminished rather than augmented by her practical distrustfulness of his power and grace.

**BISHOP OF JERUSALEM.**—The consecration of the Rev. MICHAEL SOLOMON ALEXANDER, as "Bishop of the Church of England and Ireland in Jerusalem," with a jurisdiction extending over Syria, Chaldea, Egypt, and Abyssinia, has naturally presented to many minds a practical enigma not very easy of solution. What the dignitaries of the Greek and Roman and Armenian Churches may say to the appointment, it is difficult to foresee; but we shrewdly question whether they will perceive all the difference which some parties imagine to exist betwixt the monosyllables of and in, in their application to a Bishopric. Bishop Alexander, seventeen or eighteen years ago, was the officiating Rabbi of a synagogue at Plymouth.

**CONVERSION TO ROMANISM.**—A considerable sensation has been produced in certain quarters in England by the recent ordination of the Rev. R. W. Sibthorp, brother to Colonel Sibthorp, of quondam parliamentary notoriety. The extending influence of Puseyism seems to justify the expectation that not a few clergymen of the Episcopal Church will ere long follow his example.

**SUDDEN DEATH.**—We observe in the English papers, the sudden death of Mr. George Bennett, the fellow-voyager of Mr. Tyerman, whose travels, edited by the poet Montgomery, have long been known to the public.

## CHRISTIAN MISSIONS.

It is our intention to devote a portion of each number of the *Harbinger* to the illustration of principles and the detail of facts connected with the propagation of the gospel,—an intention which, we doubt not, will be hailed with satisfaction by all our readers. In the history of modern Christian Missions, we have reached a point from which we can look backward, and in the retrospect, observe much that is distinctly indicative of the approbation and blessing of the Most High,—much that is fitted to inspire us with confidence as to His concurrence and cooperation with his people in this labour of love,—much that is calculated to admonish and instruct us as to the spirit in which and the means by which, this work may be most effectually carried on,—much to assure us that our most sanguine expectations fall far short of the actual amount of glory to God and of good to man, arising from the humble, faithful, persevering, and successful labours of those who are gone forth, and are yet to go, as the messengers of the Churches and the glory of Christ to heathen lands.

It is a subordinate, indeed, but yet substantial cause of thankfulness to God, that we are now exempted from the necessity of much of that argumentative discussion in which the originators of modern missionary effort were compelled to engage, and in which, of course, so much mental energy was necessarily expended. They were often put on their defence, as to the correctness of their representations of heathen intellect and morals; and many were the shafts of ridicule, and scorn, and contumelious invective with which they were assailed by such as loved to theorize on the dignity of human nature, and by partial and superficial views of unchristianized communities, to sustain the reasonings and fortify the conclusions of a false philosophy.

Those reasonings are now at an end. These conclusions have been effectually overthrown. None but the wilfully ignorant, or determinately infidel, would ever dream now of questioning the accuracy of the most appalling pictures that were ever drawn of the actual condition of the heathen. It would now be a work of supererogation to demonstrate that heathenism in all its forms—even the mildest and most mitigated,—is, in its nature, opposed to every just conception of the character and claims of God, and in its influence on man, degrading, demoralizing and destructive. It would argue a moral hardihood—a hopeless insusceptibility of conviction on any subject capable of demonstration or of proof, were any *now* to deny that the heathen stand in need of Christianity, or to assert that the zeal of the Church of Christ for their evangelization is misdirected or gratuitous. The least intelligent enemies of the gospel themselves, if retaining the slightest residue of ingenuity or candour, must confess that, apart altogether from the ultimate objects at which Christian philanthropy supremely

aims,—the temporal evils, the intellectual depression, the moral pollutions, the social disorders, the inhuman cruelties, arising out of sanctioned, supported and hitherto perpetuated by heathen superstition, justly at least the efforts that are made to propagate the enlightening and sanctifying doctrines of the Cross.

Nor are we only spared the toil and trouble of defending against the allegations of the unbeliever, those representations of the heathen world, on the truth of which any appeal to the benevolence of Christians must ultimately rest; but, what is still more gratifying, and still more demands our thankfulness to God, is the almost entire cessation of controversy in the Church itself as to the practicability, or even the positive duty of evangelizing the heathen world. The doctrines of Divine sovereignty and Christian accountability, are not now practically regarded as incompatible; and it would now be worse than gratuitous to demonstrate, that in attempting to evangelize the heathen, we are not infringing the prerogative of God, and are only yielding—alas! too reservedly yielding to the claims of Divine authority and of that unparalleled benevolence and condescension which constitute us first the recipients, and then the dispensers of the gospel. So far as relates to the great principle of obligation, all argument is now at an end. Much is yet to be done as to the application of the principle, but it is matter of just exultation that the principle itself is so generally, so almost universally conceded, and that the advocate of Christian Missions is now spared the painful and most irksome task of convincing Christians that they are—not only in name—but by appointment and qualification, the light of the world, the salt of the earth, the stewards of the manifold grace of God. There are other and still more substantial grounds for devout thankfulness in reference to the general subject of Christian Missions—these, however, we must leave till a future opportunity, and proceed meanwhile to survey, very rapidly and succinctly, the results of missionary labour in some particular section of the field, committed for cultivation to the Church of Christ. We begin with

## BRITISH INDIA.

Next to the British American and Australian Colonies of Great Britain, of which we shall yet have occasion and opportunity to say much, no country more imperatively demands the benevolent attention of British Christians. Believing as we do, that the affairs of men are universally controlled and overruled by God for purposes and on principles ever worthy of himself, we might, in the absence of any explicit declaration of his will, have safely concluded that in conferring such an extensive territory on Great Britain, and subjecting to her authority and rule so many millions of our race, he intended something far beyond what secular ambition and sordid avarice can desire or enjoy.

Thirty years have nearly elapsed since the impolitic, unjust, and anti-christian restrictions placed on missionaries and missionary movements in our Indian possessions were removed. The elders of our

age can remember the struggle to which the desire to remove those restrictions gave rise, and how, even in the British Senate, it required all the patriotic energy of Whitbread, and the ardent, earnest eloquence of the immortal Wilberforce, backed by the distinct and ever powerful utterances of popular opinion, to counteract the efforts of the Leadenhall Street Legislators, who sought to turn our Senators from the straight path of Christian propriety and enlightened policy, - and to exclude, for another period of twenty years, the self devoted benefactors of the teeming millions of the east. It was a severe struggle; but it was final;—it forever settled the question whether the short-sighted and selfish views of a few, should be allowed to overbalance in the affair of legislation, the real welfare of the many, and this question too, still more momentous, whether the *legitimate* and *just* ascendancy of any ruling power can ever be endangered by the widest and most unfettered proclamation of the doctrines of the Cross.

A circumstance connected with this event seems peculiarly worthy of commemoration. Amongst the nine hundred petitions which were sent to Parliament, praying for such a modification of the East India Company's charter, as would admit of the free ingress of Christian Missionaries into India, one came from the Directors of the London Missionary Society. It was presented to the House of Commons by Mr. Whitbread, whilst the *Duke of Kent* undertook to present it to the Lords. When the discussion came on, the Duke was unavoidably absent, but he entrusted his high commission to his royal brother, the Duke of Sussex who faithfully represented and seconded the prayer of the petitioners. It is far from being the least of the many honours that invest the youthful Sovereign of the British Empire, that she is the immediate descendant of a man who, when nominal religion was less fashionable than now, and missionary effort cried down in every fashionable circle as the offspring of an imbecile fanaticism, was not ashamed to undertake the advocacy of a measure so humane, so Christian, so directly calculated to render Britain, what she never could have otherwise become, the benefactress of her Eastern dependencies. We can desire nothing more, we dare desire nothing less for our beloved Queen, than that she may know experimentally the inestimable worth of those great principles, to which her illustrious father thus paid an enlightened homage, and which, whatever may be the clashing and conflicting opinions of mere worldly men must ever lie at the foundation of all real personal happiness, social union, and national prosperity.

In attempting to form an estimate of the amount of benefit already conferred on British India by the labours of those devoted men who have successively visited her shores on the high embassy of Christian benevolence, there are several things that ought not to be neglected. Consider, *first*, the vast extent of British territory in the East and the dense and extended masses of its benighted population. Any change affecting this population, *by fine times* that of the whole United Kingdom, must necessarily have considerably advanced before its signs and symptoms can be discerned, even by the careful and scrutinizing observer. Consider, *secondly*, the small number of actual labourers in this wide field. An intelligent missionary from India, states that the whole number of effective European labourers in that vast continent does not exceed one hundred. This will not appear surprizing when we remember the extreme brevity of *European* life in

India, the number of missionaries, never less probably than one third of the whole, who are only preparing for active service by acquiring the language of the people, and the considerable proportion who are driven from the field by the attacks of disease or consigned to what we, in our ignorance of this department of God's moral government, are apt to think a premature grave. An hundred preachers of the gospel to more than one hundred millions of heathens and Mahomedans! Only imagine a proportionately scanty distribution of evangelical ministers in England, or even in Canada. Reflect, *thirdly*, on the vast number and diversity of native languages and dialects which must be mastered by European missionaries, before they can directly and effectively declare the truth to the tribes of India. Taking these things into consideration, and others might be mentioned, it would not have been strange if even to this hour, we had not been able to specify any real or any *apparent* indications of success. Even then indeed we would not have been without encouragement to patient, persevering effort. Our faith, we trust, in the divine origin, the all-surpassing excellence and universal adaptation of the gospel, is not of so flimsy or so frail a texture as to be unable to resist the stroke of disappointment. No, we have seen enough in our own day, and have read enough in the authentic records of days gone by, to doubt that what we in our ignorance regard as a failure, is, in truth, one step towards the realization of our hopes, that the darkening cloud will be followed by the fertilizing shower and the clear shining of the sun—that the decomposition and apparent destruction of the seed are only preparatory to ill expected fruitfulness. But in regard to India, there has been no disappointment, no failure even in appearance. We have so far succeeded as to have silenced, *by facts*, every tongue that rose up in rebuke and reprobation of our plans and our proceedings. Whatever lingering suspicions might, up to a recent period, have been entertained by some as to the practicability of subverting the gigantic fabric of Hindoo superstition, no doubt can now be entertained upon the subject. The Hindoos themselves are becoming *avowedly* distrustful of the stability of their monstrous system, and our missionaries find the disposition to defend that system continually less perceptible and powerful. Instances are constantly occurring in which the people give their approving respose to the statements of our missionary brethren, even in the presence of the priests, whilst these are compelled to feel, that in proportion as knowledge is diffused, their "craft is in danger."

So far as the public edicts of the Leadenhall Street merchants go, the patronage and support hitherto given by the East India Company, to the gross abominations of Hindooism is now avowedly withdrawn, though that withdrawal is rendered somewhat equivocal by the annual payment from the Indian Treasury, of a sum of money equal to an ample and even munificent endowment. When will this world's rulers lose their pusillanimous fears as to the consequences of doing what is just and right, and leaving truth and error to their own resources.

Those who have read with attention the various published communications from our East Indian missionaries, will have recently observed a considerable modification of the plans of education hitherto pursued. Little advantage of a religious kind was found to accrue from the multiplication of general day schools for the education of native children, and

doubts are now very extensively entertained as to the propriety of consuming the time and talents of well qualified missionaries in the conveyance of elementary instruction. *Boarding schools*, in which the children are entirely separated from their heathen neighbours, are rapidly superseding those of a more general character, and are furnishing to the wives of our missionaries and other Christian philanthropists an admirable sphere of benevolent exertion.

There is, besides, at all our principle missionary stations a growing desire amongst our brethren for some provision more adequate than any yet existing for the education of native preachers, catechists, and schoolmasters. Candidates for all these offices are rapidly increasing, and, as it must be by natives that India must be eventually evangelized, too much attention cannot be given to the subject. The natural timidity of the Hindoo character, the necessarily limited acquaintance with divine truth which the most proficient native can as yet obtain, the *fact* and *courage* and *moral power* essential to the prosecution of the missionary enterprise will for a long time require that Europeans should direct and superintend the labours of their native brethren. But the time has come when our measures in reference to India, must assume a very decided character, and never was there a juncture in the history of Britain more favourable for the adoption of such measures than the present. The Christians of our British voluntary Churches, are now prepared to rival and even to excel those of another order in the provision made for securing the inestimable advantages of an educated ministry. *Such a ministry must be given to India*, and we foresee the time when the best energies of our greatest and most gifted men will be devoted to the formation and execution of some plan that shall secure for the teeming millions of India, a succession of enlightened native preachers of the gospel. We long to see the schools of the Christian prophets rising amidst the Temples and Mosques of Hindoostan, and sending forth, as from so many fountains, the waters of salvation throughout that moral wilderness. Till then, the British Churches will have but very partially discharged their obligations in reference to India,—till then we shall not be able rationally to anticipate the full realization of our hopes, the plenary answer to our prayers on behalf of India.

## MISSIONARY INTELLIGENCE. INDIA.

### NATIVE FEMALE EDUCATION.

The subjoined communication from the Rev. John Hands, lately returned to England, supplies a gratifying testimony to the progress of female education in Travancore, and clearly establishes the competency of this branch of Christian labour to achieve, under the Divine blessing, the object it has in view.

On the 15th December last, I attended an examination of the native girls' school at Nagercoil; the largest and the best conducted institution of the kind I have seen in India. It contains ninety girls, who are all supported and educated in the Mission-house. I was delighted with the clean, neat, and orderly appearance and behaviour of the children; with the intelligence they generally displayed; and especially the readiness and propriety with which most of them replied to questions on the Scriptures and various

religious subjects. A good number of these children contribute to their own support by the manufacture of lace; these I afterwards saw at their work, and was strongly reminded of what I have often witnessed in my own county in England.

After the examination, a number of the young women who have been trained up in this school, but are now married and settled in the neighbourhood, called, in a body, upon me: they expressed their thankfulness to Mr. and Mrs. Mault, who had so long cared for them and instructed them; and to God, who had, in his mercy, brought them into the mission-school, and taught them to know him, and, as they hoped, to love him too; and they particularly requested that, on my arrival in England, I would express to the kind ladies who had contributed to the support of their school, how deeply they felt obliged to them. I promised I would do so; and suggested how much better it would be for them to express their feelings in a short Tamil letter, which I would get translated into English, and carry home, for the perusal of the ladies subscribing to the school; they agreed to this, and three of their number were deputed to draw up the letter. It was written the same day, and faithful translation thereof made by Miss Mault. I send you both the English and original. I am sure it will please you, and be especially gratifying to those ladies who aid in supporting the school. Several of these young women, with their husbands, are members of the church; some are teachers; and all who have families are endeavouring to train up their children in the nurture and admonition of the Lord.

The following is the letter which Mr. Hands thus introduces:

Kind and benevolent Ladies,—We shall feel to the end of our days, that we owe you a great debt of gratitude, for though we were entire strangers to you, yet you had compassion on us, and sought our welfare, but providing for us the means of better instruction, that we might, like Mary, choose the part.

It would be impossible for us to enumerate all the mercies that we now enjoy through your liberality. We hope you will kindly accept this brief mention of them.

You, being aware of the ignorance, superstition, and ungodliness, prevailing among the people of this country, together with the oppressions the poor experienced from the rich, and the unmerciful treatment the slaves received from their masters, sent your missionaries among us, and when they came they found us in this deplorable condition. Moreover, according to the custom of this country, we, in connection with the rest of the female part of the community, were stupid and unlettered; but, by your favour and bounty, we have been raised from this wretched condition, have been taught to know the true God, to feel the evil nature of sin, and to follow the Saviour of the world. Some of us have been redeemed from slavery, and now enjoy liberty, and, what is still more important, all of us have been taught, not only to read the Scriptures, but also to understand the truths therein contained. The rich and the great of this country do not contribute in any degree to the furtherance of this object; but when we look on what you have done, we are persuaded you are influenced by the benevolent and divine command which says, "Love your neighbour as yourself." We who have been trained up in this good way, and are now the mothers of from one to five children, are enabled to live in

comfort above many of our neighbours. While in the school we learned to make lace, and are able to carry it on in our houses; and when we consider that it was through your kindness we obtained the knowledge of it, we feel very grateful to you.

So through your kindness we have not only improved in our temporal condition, but have been taught to seek for an inheritance incorruptible undefiled, and which fadeth not away. How can we repay so much kindness? He that said, "Whosoever shall give to drink, unto one of these little ones, a cup of cold water only in the name of a disciple, shall in no wise lose his reward," will, we sincerely trust, abundantly reward you at the last great day. We are unacquainted with many of your names, but through the letter that we have received from Mrs. May, of Maldon, we not only know her name, but we have been edified by the good advice contained in her affectionate epistle, for which we are greatly indebted to her.

Dear benefactresses, by the grace of God, our dear friends, Mr. and Mrs. Mault, who labour constantly for the benefit our souls and bodies, are well: we not only praise of God for this blessing, but also pray, that he may prolong their lives and the lives of all who desire our good, for many years of usefulness.

Mr. Hands, of Bellary, who is here on his way to England, spoke to us of the great interest you take in our welfare, and encouraged us to persevere to the end in the Christian course. We have the pleasure of sending this by him.

Begging the continuance of your support to the school, that it may continue to flourish, and that our children and others may enjoy the same benefits that we have received.

With our most dutiful respects,

We remain, dear ladies,

Respectfully yours, on behalf of the rest,

NALLAMOOTHO.

Wife of the Reaver, E. Balm.

PARIMBAMOOTHO,

Wife of J. H. Palmer.

FANNY FREEWILL.

Nagercoil, Dec. 16th, 1840.

#### THE PITCAIRN ISLANDERS.

The very interesting account of this singular community, which is inserted below, has been furnished by our devoted and enterprising brother, the Rev. Thomas Heath, who visited the island towards the close of last year, while on his return in the *Camden*, from Sydney to the Samoas.

##### *Appearance and character of the island.*

Nov. 14.—In the afternoon of this day, Pitcairn's Island, to our great joy, came in sight. We had been within 100 miles of it for several days with a wind directly against us.

Nov. 10.—Found ourselves close to shore at day light this morning. The island is only about five miles in circuit. It is rocky, and a large portion of the higher mountains is barren; the highest rises about 2,500 feet above the level of the sea. There is no good entrance nor anchorage. One entrance is on the west side, where there is a sandy beach, but from thence to the settlement, the road is difficult. The other is a small cove on the north side, called "Bounty Cove," because there the *Bounty* was anchored until burnt by the mutineers. This is more difficult as an entrance, but is only about a mile from the village, and the road is tolerable.

##### *Social condition of the islanders.*

Soon after sun rise a canoe came off, and was shortly followed by four or five more; and we soon had on board several of the leading men of the place, and several young ones. Among them were George Adams, son of the celebrated John Adams, Arthur Quintall, magistrate for the present year, and his half brother, Edward Quintall.

On hearing that we were come on purpose to visit them, and to bring them presents from the Governor and clergy, and other friends at Sydney their pleasure and gratitude were beyond expression.

When we landed we received a hearty welcome from a party on the beach, who conducted us to the village, where we were met by Mr. George Nobbs, who has for some time acted as teacher, and also by Mr. Buffet and Mr. Evans, two other Englishmen, who have for some time been residing in the island.

We found thirteen neatly-built wooden houses, thatched with the pandanus leaf, beside some out-buildings. The cottages are neat and comfortable, furnished with tables, benches, chairs, cupboards, &c. There are now 108 people.

Their garden plots are very clean and neat, and they grow a considerable quantity of yams and sweet potatoes, and some taro. They have also coconuts, bread fruit, and bananas, sugar-cane, and other vegetable productions. Their animals consist of goats, pigs, dogs, cats, and fowls in abundance.

After calling at two or three other houses, we visited Mr. Arthur Quintall, the magistrate. From him and others we obtained the history of the mutiny on board the *Bounty*, the settlement of the mutineers, and the principal subsequent events.

We then dined with the magistrate. The table was very comfortably set out, and two or three joints of "a kid," with yams, &c., afforded us a good dinner.

##### *Attention to religion.*

Between two and three o'clock the people were called together, by sound of trumpet, for public worship. Nearly the whole population were there. The chapel is a neat wooden building, which serves also for a school. Mr. Nobbs is accustomed to read to them, twice on the Sabbath, the Church of England prayers. I therefore requested him to do so to-day. He complied, and read them well; and the people repeated the responses very reverently, and sung from Dr. Watt's hymns. I then addressed them on the "great salvation." They heard with fixed attention, and many of them with tears.

Arthur Quintall, Capt. Morgan, and Mr. Nobbs, also respectively addressed the people; and I then walked round and questioned several of the people on the texts, and some of the chief Scripture facts and doctrines, and most of them gave ready and suitable answers.

In the afternoon we walked out to see a part of the Island containing John Adams's grave, and other noted spots, and to collect a few curiosities. We also called on two old Tahitian women, the only survivors of the party who came in the *Bounty*. One of them remembers both Cook and Wallis.

##### *State of religion and education.*

We supped and slept at Mr. Nobbs's, but it was 12 o'clock before we retired to rest; for five or six of the natives kept us in conversation on the most interesting of all questions, "What they must do to be saved." It was a rare and delightful thing, in this part of the world, to be pressed with anxious

inquiries on experimental godliness. The three Englishmen also conversed with us on this topic, and while we think very well of two of them, we hope the third is also inclined to "yield himself to God." One woman (Hannah Young) particularly interested Capt. Morgan and myself by her earnest inquiries and tears, as also by her pertinent remarks, and expressions of gratitude, on several occasions during our stay.

Nov. 11.—After breakfast we attended the school, and examined the scholars. Some of them have proceeded in arithmetic as far as the Rule of Three. Their copy-books show very good specimens of hand-writing. We heard several classes read in the New Testament, and their spelling-books; they also answered some questions in the catechisms, selected promiscuously, repeated my texts, answered questions respecting the Saviour, and other points of Evangelical history. On the whole, their advancement in education is very creditable both to themselves and their teacher, Mr. Nobbs, to whom I gave a certificate to that effect.

#### *Religious service—departure from the Island.*

The people invited me to preach a second sermon, and after dinner the congregation was assembled as the day before, and I addressed them on our condition and duties as "strangers and pilgrims." They were again earnestly attentive, and abundant in their thanks. After service a consultation was held, as to Edward Quintall's wish to leave the island, and seek employment at Raihiti, or elsewhere. His brother objected, and Capt. Morgan and myself did not like to remove so important a member of the community. We also feared he would fail in his object. He at length agreed to remain until I should make inquiries, on his behalf, at Raihiti and Sydney.

There is much patriarchal simplicity of manners among this people, and a very general and regular attention to religious duties, both public and family. We left them this afternoon, and nearly all of them assembled on the beach to bid us farewell. Quintall and Adams went on board with us. On their leaving the vessel, with a youth, their companion, to return on shore, they gave us three cheers, which were returned by the crew, and to which they again responded. Some of the natives had slept on board on the Tuesday night, and the mates and crew were as much interested as we were on shore by their manners and conversation. The crew subscribed some small presents to them.

It appears that this island was formerly inhabited, for when the mutineers arrived, they found some stone idols, remains of maraes, stone walls, stone tools, and skeletons. I obtained the mutilated head of a large stone idol, some stone adzes, and other relics; and also a little of the wood and copper of the *Bounty*.

The islanders showed me Capt. Beechey's account of the mutiny; they said that he was wrong in one or two particulars, but correct in general. The facts, in brief, they relates as follows:—

#### *History of the mutiny.*

On the *Bounty* returning from Tahiti, when she was off Tufua, near Tongatabu, Fletcher Christian, who went out as master's mate, but was then acting 2nd Lieutenant, being irritated at the arbitrary conduct of Lieut. Bligh, resolved to construct a raft, and by night leave the ship, and proceed to that island. He began to prepare, but another sailor, to whom he mentioned his design, asked him why he was such a fool to hazard his life in that way, he

might as well take the ship and turn the Captain adrift, for they were all dissatisfied. Christian at once resolved on adopting this plan, and before morning it was fully matured and acted upon, above half the ship's company having joined in the mutiny. They seized the armory, and armed themselves well, seized and pinioned the Captain and other officers, and kept a strict watch on all opponents and waverers. The master made an attempt to rally a party to retake the ship, but failed. They then prepared the launch, which they furnished with provisions, ammunition, &c., and turned the Captain and his party adrift. [These, it is known, after much suffering, reached Timor.]

#### *Landing of the mutineers on Pitcairn's Island.*

The mutineers then returned to Tahiti to procure natives as interpreters, wives, &c. Having succeeded in these objects, they attempted to settle at Tupuai, but were opposed by the natives. They again returned to Tahiti, and part of them resolved to stay there, but part still determined to seek some other island. The party which now sailed away, consisted of nine Englishmen, six Tahitian men, eleven Tahitian woman, and one child. The Englishmen were John Adams, Fletcher Christian, Matthew Quintall, William M'Coy, Isaac Martin, John Williams, William Brown, Edward Young, and John Mills. They sailed about for some weeks and I think Mr. Williams was right in his conjecture that they called at Rarotonga; and I also think (from what old Susan Young says) that they saw Tanna. At length Christian, having seen Capt. Carteret's account of Pitcairn's Island, resolved to proceed thither, and there at length they landed. They anchored in the cove we landed in, and as soon as they got their stores on shore, they burnt the vessel to escape detection.

#### *Quarrels among the settlers.*

After about two years the Tahitian talked of murdering the whites, because of their oppressive conduct. In dividing the land, the latter gave none to the former, yet made them work hard, and beat them frequently. The whites ascertained their intentions, and killed two of the Tahitians in order to weaken their party. Two years later, jealousies and quarrels again broke out, which led to the murder of five whites, and all the remaining Tahitians, one of whom the women killed out of revenge for the murder of some of the whites. There were now four whites left, Adam Young, Quintall and M'Coy. Quintall was afterwards killed by the other three because they suspected he meant to get rid of them. After that Young died of consumption, this was in 1801, and then M'Coy, having said he could not live with Adams, drowned himself. He was very fond of drink. Thus Adams was left with several young children.

#### *Descendants of the mutineers now living.*

There are now two families who have sprung from Adams, two from Quintall, two from Christian, one from M'Coy, and three from Young. Two sons of Quintall are living, one of Adams, and one of Christian. John Adams died in 1829, having for some years behaved peaceably and kind, and instructed the young a little in reading, and in the first principles of religion. In 1831 they were all removed to Tahiti by the British Government, with a view to settle there; but were dissatisfied and unhappy, and in a few months returned to Pitcairn's. They are now formally under the protection of the British flag.

The islanders have prayers twice on the Sabbath, after which Mr. Nobbs read sermons from Burder, Watts, Blair, or Whitfield. There is also a Sabbath-school, a Bible-class is held on the Wednesday, and a day-school every morning and afternoon, contains 49 children. They have received many books from the Tract Society, and other friends. They are very anxious to have a Missionary. Mr. Nobbs wishes to be more formally sanctioned and paid as a schoolmaster. He has written to the bishop of Australia, who has promised to let him have definite information shortly.

The people marry, baptize, and bury, according to the forms of the Church of England.

On the whole, we were highly gratified by what we saw and heard in this small, but far-famed island; and the people seemed equally pleased with our visit.

### POETRY,

BY T. RAFFLES, D. D. L. L. D.

LIVERPOOL.

ECCLES. xi. 6.—In the morning sow thy seed, and in the evening, withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

In the morning sow thy seed,  
Nor at eve withhold thy hand,  
Who can tell which may succeed,  
Or if both alike shall stand,  
And a glorious harvest bear  
To reward the sower's care?

In the morning sow thy seed—  
In the morning of thy youth;  
Prompt to every generous deed,  
Scatter wide the seeds of truth;  
He whose sun may set at noon,  
Never can begin too soon.

Nor withhold thy willing hand  
In the eventide of age,  
E'en to life's last lingering sand,  
In thy closing pilgrimage,  
Seed may yet be sown by thee,—  
Sown for immortality.

"By all waters," be it sown,  
Everywhere enrich the ground  
Till the soil, with thorns o'ergrown,  
Shall with fruits and flowers abound;  
Pregnant with a sweet perfume,  
Deck'd in Eden's loveliest bloom.

Sow it in the youthful mind;  
Can you have a fairer field?  
Be it but in faith consigned,  
Harvest, doubtless, it shall yield,  
Fruits of early piety,  
All that God delights to see.

Sow it 'mid the haunts of vice—  
Scenes of infamy and crime;  
Suddenly may paradise  
Burst, as in the northern clime  
Spring, with all its verdant race,  
Starts from winter's cold embrace.

Sow it with unsparing hand,  
'Tis the kingdom's precious seed;  
'Tis the master's great command,  
And his grace shall crown the deed;  
He hath said, the precious grain  
Never shall be sown in vain!

Long, indeed, beneath the clod,  
It may lie, forgot, unseen—  
Noxious weeds may clothe the sod,  
Changing seasons intervene—  
Summer's heat, and winter's frost—  
Yet that seed shall ne'er be lost.

But at length, it shall appear  
Rising up o'er all the plain—  
"First the blade, and then the ear,"  
Then the ripe, the golden grain,  
Joyous reapers glodly come,  
Angels shout the harvest home.

Edge-Hill, January 1, 1841.

A NOBLE REPULSE.—A true son of Ireland and of temperance, on arriving lately in New York, was asked to take a glass of grog, but he alleged that he had signed the teetotal pledge before leaving Cork. His friend said—"Your pledge there is not binding here." To this species of left-handed morality, Pat indignantly replied—"Do you think then, that when I brought me *body* to America, I'd be afeather leaving me *soul* in ould Ireland?"

The *Harbinger* will be published about the 15th of every month, by John Lovell.

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.

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 Mr. John Lovell.

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 work, and disappointment to subscribers.

MONTREAL:

Printed for the Committee, by John Lovell.