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THE HARBINGER,

CONDUCTED BY A COMMITTEE OF GENTLEMEN.

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

VOL. I.

AUGUST 15, 1842.

No. 8.

CONTENTS—*Western Canada*, Report—*Eastern Canada*, Russeltown, Ordination—Baptism of the Eunuch—Sanctity of the Sabbath—Congregational Union of Eastern Canada—New Brunswick—Cobourg—Canada Baptist College—Ecclesiastical Statistics—Zeal of Superstition—Christian Principles, No. III—Nature and Constitution of a Christian Church—The Voluntary Principle—To Mothers—A Pious Mother—Architecture of the Heavens—Advice to Daughters—Religious Education—To Successionists—Religious Meditation—*Religious Intelligence*, Lady Hewley's Charities—the True Christian Temple—Scottish Ecclesiastical Statistics—Geneva, a "Light in Darkness"—Palm Sunday at Rome—*United States*, a Recantation—Trouble among the Mormons—*Missionary Intelligence*, Church Meeting in the Pacific—Way to Sleep Comfortably—Chinese College—Interesting Anecdote—Christian Literature—Poetry "It is I, be not Afraid"—"I sing of Calvary."

WESTERN CANADA. REPORT

Submitted to the fourth Annual Meeting of the Congregational Union of Canada West, held in the Congregational Chapel, Toronto, on the evening of Friday, the 3d June, 1842.

Another year of the loving-kindness of the Lord has passed over us, and we are again met to recount his goodness and to encourage one-another in our common engagements for the promotion of His cause. May that presence which is the Church's safety and glory be with us, and that wisdom which is its guide be imparted to us, that our intercourse may be happy and invigorating, and our deliberations and determinations such as shall contribute to the accomplishment of the Divine purposes of mercy and grace towards this young and interesting land.

In accordance with a resolution passed at last Annual Meeting, special and continuous religious services have been held during the past year, wherever practicable with much success. A growing interest in divine things is evinced by the Members of our Churches, and numbers have been led, in the judgment of charity, to a knowledge of Christ.

With most of the Churches, Sabbath-Schools are connected, which are generally in a prosperous state; promising to yield to the instructed and the instructors, to the Churches and the community, the happy fruits which they have produced so largely elsewhere. Bible-classes too are in some places in operation and with the happiest effect. These, your Committee would affectionately recommend to the adoption of all the Churches, whose circumstances will admit of their introduction, as a means pre-eminently adapted to raise the standard of intelli-

gence and piety among those to whom we look with hope as the future Members of our Churches, and to provide a supply of suitable agents for the carrying forward of our various operations; and they would press on their Members and the young people connected with them the importune of encouraging them by their presence. By tract distribution also, which is pursued by most of the Churches with vigour, considerable good appear to have been done during the past year.

To your Committee it is a source of much pleasure, and they deem it a matter of congratulation to the body; and thankfulness to God, that your Ministers *without an exception*, and the Members of the Churches very generally, identify themselves with the cause of Temperance, which they regard as among the most important instrumentalities which God is at the present moment employing to prepare men for the reception of the Gospel.

An object has been realized during the past year to which the anxieties of your Committee have been directed for a considerable time, namely, the commencement of Missions among the destitute settlers. Three stations have been taken up, at which respected brethren; two of them the first fruits of your infant Academy, are labouring with acceptance and encouraging success; and a fourth is about to be supplied by a young brother who is now leaving the Institution. Those of the Churches, which have been called upon, have contributed liberally in aid of these operations, and deputations have been appointed which are about to pay a general visit to them to prove their co-operation in the good work. Your Committee indulge the hope that this appeal may be so met as to enable them soon to enter on a department of labour to which they attach very great importance, but from which they are yet held

back by the inadequacy of their means, to wit, Missions among the Heathen Aborigines. For these interesting injured tribes, something has been done, and is being done, enough to call forth our gratitude to God and to those who, amidst much difficulty, have consecrated themselves with an Apostolic zeal to the work of their salvation; but little, very little compared either with their need or the Church's duty. **WE HAVE DONE NOTHING.** This we feel is not as it ought to be; and, we trust, it will not be long you will suffer it so to remain.

Of the nature and prospects of the Academy, it affords your Committee much pleasure to be able to report very favourably. The liberality with which the appellation made to the Churches was met, will, they hope, soon place the Institution out of debt. To the Churches visited, and to their respected Pastors, they feel themselves much indebted, and beg to tender them their thanks, but especially to the Church in Montreal, and its Pastor, which contributed no less a sum than £76 2 6—one munificent individual, John Dougal, Esq., giving £25, beside rendering valuable assistance otherwise.

The number of students at present under instruction is nine, seven of whom are sustained from your funds. Two are about to leave the Institution to enter on their work, and two others are expected to join on our re-opening after the vacation.

During the past year, three new Chapels have been opened, one at Oakville, one at Clairville, and one at Nottawasaga, and two others are at present in course of erection. Besides this, several of the causes have been freed from embarrassment by the payment of their Chapel-debts.

Although, as a body, it is yet the day of small things with us, your Committee feel, on reviewing the brief period of our existence and operations in this country, that we have much cause for gratitude and ground for encouragement. Eight years ago there was but one Congregational Minister, west of Kingston, and *not a single Church, or Chapel*; now we number eighteen Ministers, with twenty-two Churches and sixteen Chapels; and shall have, on our re-opening, nine young men preparing for the Ministry.

Much of this growth we owe, under God, to the liberality with which our brethren at home have treated us. For their sakes, as well as our own, and for the cause of God we rejoice. They have their reward, their object, and ours being the spread of principles and the establishment of Institutions to which we join in attaching a very great value, which we conscientiously and firmly believe to be Divine in their original and universal in their obligation, and of which we have experienced the happy tendency.

While, however, your Committee feel thankful for the measure of success with which their efforts have thus far been crowned, they are more deeply im-

pressed than ever with the necessity of vigorous, self-denying exertion. Much land yet remains to be taken possession of for the Lord. The attitude too of certain parties who regard themselves as exclusively entitled to dispense Christian ordinances or qualified to guide the people into the way of life, makes it imperative that we do all we can to diffuse juster views of Christ's kingdom.

Contemplating the effect of Missionary exertion on the Churches which engage in it, your Committee augur great good from the early connexion of this work with their movements. They desire to look on themselves and to approve themselves to the country as essentially a Missionary body. What they may accomplish is, of course, under God, very much dependent on the co-operation of their friends and the friends of Christ generally here, and of their brethren at home. Our hope is that the visit of our respected brother, Mr. Roaf, to the parent-land will be instrumental in awakening the attention of the British Congregational Churches to our circumstances and wants, and thus of placing at our disposal means more commensurate than we now possess with the demands of the field in which we find ourselves placed.

Before concluding, your Committee would urge the importance of our Churches and friends making all possible exertion on behalf of the Academy, both in the way of raising the funds necessary for its support and enlargement, and of preparing for it and introducing to it such young men as appear by their character and talents likely to make useful Ministers. While they would deprecate every thing like devotement to the Ministry irrespective of piety, they would yet suggest to Christian parents, the propriety of so directing, as far as practicable, the education of their most hopeful sons, as to assist in preparing them for that work, should God in His infinite mercy renew them to himself and inspire them with a desire for it. This they would recommend especially to their Ministerial brethren. Descendants of the puritans of England, from whom also sprang the pilgrim fathers, the founders of the neighbouring states and the source of all that is holiest in their feelings and most valuable in their Institutions, it is our prayer that there may be that continuance of the Ministry in the families of those now engaged in it which we meet with in their histories—our hope is that it may be so.

Your Committee would close their present Report, by the introduction of the following resolution, passed unanimously at a meeting held at Hamilton, on the ninth March, 1842.

Resolved—That in accepting the resignation of our Treasurer, J. N. Price, Esq., M. P. P. We beg to renew to him our expressions of respect and affection, and of gratitude for the important services rendered by him to this union and to our Churches during the time of his official connexion with us.

EASTERN CANADA.

RUSSELLTOWN—ORDINATION—FORMATION OF A
CHRISTIAN CHURCH.

The Rev. David Gibb, late of Dartmouth College and Andover Theological Seminary, who has laboured for some time in the above townships with much success, was ordained on the 27th ult. to the work of an Evangelist and the pastoral oversight of an infant Church which was organized on the succeeding day. The ordination took place at the Flats, where through the indefatigable and laudable exertions of Mrs. Forbes, a commodious sanctuary has been reared, in which the gospel of the grace of God is faithfully proclaimed to a deeply interesting Congregation. This chiefly consists of Scotch settlers, scattered over the surrounding district, who seem to appreciate the advantages of a Christian ministry amongst them, and who proved, by their attendance and by the deep interest they manifested in the proceedings of the day, that they were fully prepared to welcome and sustain the labours of the young brother who then received the oversight of them in the Lord.

A fearful thunderstorm on the night of the 26th accompanied with heavy rains, ushered in a day of surpassing loveliness. At an early hour, the farmers with their wives and families, were seen emerging in all directions from the woods, and moving in their light and commodious vehicles towards the place of sacred convocation. As the hour of service approached, the scene around the sanctuary was intensely interesting—waggons constantly arriving, laden with the willing worshippers,—the horses loosed from the disburdened vehicles, and grazing amidst the surrounding trees—and groups of well dressed men and women moving to and fro, interchanging their mutual expressions of Christian courtesy, and congratulating each other on the happy issue of their long cherished hopes in reference to the desired supply of the bread of life. The scene was—as a scene—romantic, and viewed in its associations present and to come was even morally sublime.

The service commenced soon after 10 A. M. When the Rev. H. Wilkes engaged in the introductory devotional services—and the Rev. J. J. Carruthers delivered a discourse on the constitution and design of a Christian Church. A brief interval was then given for refreshment, after which the Rev. J. J. C. asked the

usual questions and offered the ordination prayer. The Rev. Mr. W. then delivered the charge to Mr. G., and subsequently addressed the people. The services were closed about 3 o'clock. They were throughout enlivened by the exertions of an American choir who had come from Moer's Corner—a distance of twenty miles, to testify their interest in this important movement, and to give their British brethren a practical proof of their fraternal love. Such self-denied exemplifications of Christian charity, demand a grateful acknowledgment, and we are assured that the friends in Russelltown will hail the first opportunity of reciprocating the kindness of their neighbours.

On the following day at Russelltown after a sermon by the Rev. J. J. C. on Tim. 6, 12, fourteen individuals were constituted into a Christian Church, with whom several others subsequently united in the Lord's Supper. The Rev. H. Wilkes presided. The place of meeting was the school house, and the audience respectable, comprising several soldiers, a detachment of whom regularly attends the ministry of Mr. Gibb. May our beloved brother be eminently successful in turning sinners from the error of their ways, and extending the spiritual dominion of the King of Zion!

TO THE EDITORS OF THE HARBINGER.

SIR,—Will you allow me space in your columns to offer one or two remarks, on a quotation from Robinson's Researches in Palestine, &c., which appears in the Register of July 13th, and is headed "Baptism of the Eunuch." My reason for doing so is simply, that the quotation referred to contains only a *portion* of the facts stated by Robinson, respecting the supposed locality of the baptism of the Eunuch, and is thus fitted to leave a very erroneous impression on the mind of the reader. I believe most readers would suppose that extract is taken from the *text* of Robinson; yet it is taken wholly from one of the notes; and contains not one word of what is stated in the text, concerning Tell el-Hasy, and the valley, or *Wady* at its base. Allow me then, Sir, to supply this deficiency.

In page 389, vol. 2, after saying he started to visit Tell el-Hasy, he adds: "The land *descends gradually* towards the *Wady* of the same name which we reached in about forty minutes." And in the next paragraph. "The *Wady el-Hasy* is a broad tract of fine meadow lands, on which a large number of the *Henady* were pasturing their horses. The gravelly bed of the *Wady* winds through this lower tract, and in it a *little water* springs up at intervals. It can hardly be said to *flow*, but rather soaks along through the gravel."

Sir, this extract throws some light on the "baptism of the Eunuch." *First*, it explains the reason why Philip and the Eunuch descended to the water; for from the road, along which Robinson supposes, with great probability, the carriage was proceeding, the 'land gradually descends' to the valley, in which the water is found. *Second*, it states there was only 'a little water' there, found 'at intervals,' not running, but 'soaking through the gravel.' In the map, which accompanies Robinson's Travels, this water is represented in such a manner, as to show that water is found there "only periodically," that is, at the rainy season, and for a short time after it. Robinson saw it on the 22d of May, but if the Eunuch visited Jerusalem at the Feast of Pentecost, as some commentators suppose, his baptism would take place somewhat later, and consequently, the water would be more dried up, by the advancing heat of the season. These circumstances, which do not appear in the extract of your cotemporary, render it, in my opinion, very clear, that when the Evangelist and his noble convert went down to the bottom of the valley, they would find there but a small quantity of water; which, though amply sufficient for the ordinance of christian baptism, would yet be insufficient for bathing the body.

By inserting these remarks, you will present the opinion of Robinson on the 'baptism of the Eunuch' in a juster light than has been done by your cotemporary, and will confer a favour on

VERITAS.

TO THE EDITOR OF THE HARBINGER.

MR. EDITOR,—Would you be kind enough to favour one of your readers with your opinion upon the following subject. "Are professing Christians justified in either commencing or ending a journey upon any part of the Lords Day?"

Your compliance with this request will much oblige

AN ENQUIRER.

In no case can the practice referred to be justified, except on the *scripturally sustained* plea of necessity or mercy. We subjoin an extract which may be of use to other enquirers, as shewing that the strict observance of the Lord's Day, is not only compatible with the full discharge of secular duty, but directly conducive to temporal prosperity.—
EDITOR OF THE HARBINGER.

TESTIMONY FOR THE SABBATH.

Sir Matthew Hale, the distinguished English jurist, in a letter to his grandchildren, makes the following remarks on the proper observance of the Sabbath.

I will acquaint you with a truth, that above forty years' experience, and strict observations of myself, have assuredly taught me. I have lived near fifty years, a man as much conversant in business, and that of moment and importance, as most men;

and I assure you, I was never under any inclination to fanaticism, enthusiasm, or superstition.

In all this time, I have most industriously observed in myself and my concerns, these three things: Whenever I have undertaken any secular business on the Lord's day, (which was not absolutely necessary,) that business never prospered and succeeded well with me.

Nay, if I had set myself that day but to forecast or design any temporal business, to be done or performed afterwards, though such forecast were just and honest in themselves, and had as fair a prospect as could be effected, yet I have always been disappointed in the effecting of it, or in the success of it. So that it grew almost proverbial with me, when any importuned me to any secular business that day, to answer them, that, if they suspected it to succeed amiss, then they might desire my undertaking it upon that day. And this was so certain an observation of me, that I feared to think of any secular business that day, because the resolution then taken would be disappointment, or unsuccessful.

That always, the more closely I applied myself to the duties of the Lord's day, the more happy and successful were the business and employments of the week following. So that I could, from the loose or strict observance of that day, take a just prospect and a true calculation of my temporal success in the ensuing week. Though my hands and mind have been as full of secular business, both before and since I was a Judge, as it may be any man's in England, yet I never wanted time in my six days to ripen and fit myself for the business and employment I had to do, though I borrowed not one minute from the Lord's day, to prepare for it by study or otherwise. But, on the other hand, if I had borrowed from this day any time for my secular employments I found it did further me less than if I had let it alone; and therefore, when some years experience, upon a most attentive and vigilant observation had given me this instruction, I grew peremptorily resolved, never in this kind to make a breach upon the Lord's day; which I have strictly observed for above thirty years.

This relation is most certainly and experimentally true, and hath been declared by me to hundreds of persons, as I now declare it to you.

The Harbinger.

MONTREAL, AUGUST 15, 1842.

CONGREGATIONAL UNION OF LOWER CANADA.—The Annual Meeting of the Union will be held in Stanstead on the evening of Tuesday, the 20th September, and on the two following days. We understand that business of the utmost importance to the Congregational body and to the religious interests of the Colony at large, will demand the attention of the meeting, and it is earnestly hoped that nothing but absolute and unavoidable necessity will prevent the attendance of every Minister and delegate.

NEW BRUNSWICK.—Our esteemed brother, the Rev. H. Wilkes, is now on an official visit as Agent of the Colonial Missionary Society to this important province. He has promised to supply us with whatever information may seem suitable to our miscellany, and we doubt not that our readers will thank us for exacting such a promise.

COBourg.—We are happy to learn that a place of worship is about to be erected at Cold Springs, where the Rev. Wm. Hayden of Cobourg, has for some time faithfully and successfully proclaimed the gospel.

CANADA BAPTIST COLLEGE.—We have been favoured with the fourth Annual Report of this Institution, and rejoice to find that under the able superintendence of the Rev. Dr. Davies, it is already realizing the hopes of its enlightened and liberal supporters. It is destined, we doubt not, by the Divine blessing, to produce a native Ministry worthy of the Baptist Churches, and of the æra of enlightened and generous enterprize on which we have now entered. No richer boon can be conferred upon the Christian Churches of our land than a pious, zealous, and well educated Ministry.

ECCLESIASTICAL STATISTICS.

The following, it will be observed, is an official document. We transcribe it as we find it in "The Church" of the 2d July, marking only in *italics* three lines, which shew that if the State has, what Mr. Gladstone says it has, "a conscience," it is obviously very accommodating and easy:—

DIOCESE OF QUEBEC.

From the Estimates, Miscellaneous Services; for the year ending 31st March, 1842.

Estimate of the charge of defraying the expences of the Ecclesiastical Establishment of the British North American Provinces, from the 1st day of April, 1842, to the 31st day of March, 1843.
Thirteen thousand, two hundred and fifteen pounds.

CANADA.

Bishop of Montreal,.....	1,000	0	0
Archdeacon of Quebec,.....	500	0	0
Rector of Quebec,.....	400	0	0
Do. house rent,.....	90	0	0
Minister of Trinity Chapel, Quebec,.....	200	0	0
Rector of Montreal,.....	300	0	0
Do. Three Rivers,.....	200	0	0
Do. Darham,.....	100	0	0
Do. Caldwell Manor,.....	100	0	0
Do. St. Armand,.....	100	0	0
Evening Lecturer at Quebec,.....	150	0	0
Verger of Quebec,.....	30	0	0
Rent of Protestant Burial Ground,.....	20	18	6

Presbyterian Minister, Montreal, ..	50	0	0
Do. do. Argenteuil, ..	100	0	0
Roman Catholic Bishop of Quebec, ..	1,000	0	0
G. W. MORE.			
{ Colonial Office,			
{ November, 1841.			

Notwithstanding the *triple alliance* thus certified by such a paper, "the Church" of the same date, maintains, that "The Church of England,—the Church of the Sovereign, and of the Houses of Parliament (!) is the Established Church of the Empire." No such thing. The Colonial Clerk sets the matter in its true light, and shews us the *rose*, the *shamrock*, and the *thistle* in solid gold, entwined together, (fit diadem for "the Establishment,") and emblazoned by the motto of the United Kingdom:—*Tria juncta in uno.*

CHRISTIAN PRINCIPLES.

NO. III.

Nothing so deeply or so directly concerns us as the nature and moral character of that God, from whom we derive our being, on whom we are universally and perpetually dependant, and to whom, as intelligent beings we are severally accountable. The inspired scriptures represent Him—by explicit statement and historic illustration—to be, in his nature, infinite, eternal, and immutable—in his moral perfections infallibly wise, immaculately holy and inflexibly just. These same perfections characterize his providential government, the principles, purposes, and actual results of which are, in all respects, consonant with his nature and conducive to his glory. The *Trinity in unity*, although, like many other truths, inexplicable and unintelligible by any finite mind—is yet, as a fact, distinctly revealed in Holy Scripture, the knowledge and belief of which fact, are essential to the just appreciation of that scheme of mercy which it is the special object of the inspired volume to unfold. The views entertained as to this great scheme must ever be modified by our conceptions of the agency exerted in its execution, the rejection of Christ's divinity involving that of his vicarious propitiation—the denial of the Holy Spirit implying the disbelief of that universal depravity which, according to sacred scripture, it is his province to correct and to subdue. The believers and disbelievers of the doctrine of the Holy Trinity, have therefore nothing in common as to the essentials of religion, and their opposing systems cannot be properly described by any common designation.

The original perfection of man, his consti-

tutional free agency, his voluntary disobedience and consequent demerit, and the moral and physical evils thus entailed on his posterity, are facts pertaining to the history of our race, cognizable by observation, distinctly stated in Holy Scripture, and involved in the divine plan and purpose of redemption.

This purpose was announced and that plan partially unfolded to our first fallen parents before their ignominious and judicial expulsion from paradise—progressively developed by succeeding revelations—and at length accomplished by the incarnation of the Son of God—his divine nature giving to his voluntary obedience even unto death, virtue sufficient to compensate for the guilt, avert the ruin, and secure the restoration to purity and peace of all who, from the commencement to the close of time, have trusted, or shall yet trust in Him as their gracious substitute, their almighty Saviour. As He died for their sins, so he rose for their justification, and now sits at the right hand of God, crowned with glory and honour, having all judgment in heaven and on earth, controlling all agencies and all events, and carrying forward,—amidst the heedlessness of men and the wakeful hostility of wicked spirits—the mighty and magnificent design of subduing all nations to His peaceful sway, and of spreading throughout our world the grace and glory of His great salvation.

THE NATURE AND CONSTITUTION OF A CHRISTIAN CHURCH.

(Delivered at the ordination of the Rev. D. Gibb,
Russellton.)

It now devolves on me to lay before you as introductory to the peculiar and appropriate solemnity of this day, a few remarks in reference to the constitution and order of a Christian Church. In doing this, it is essential that at the very outset I should distinctly state, and you should clearly understand, that, on this and on other subjects of a religious kind, we the avowed Ministers and members of the body, usually denominated *Congregationalists*, are accustomed to refer to the Word of God, as the only rule of judgment—the only authorized and conclusive standard of opinion and of practice. We unequivocally assert not only the *right*, but the *bounden duty* of every man to “search the Scriptures,” that he may know what is the mind of the Spirit, and that his “faith may not stand in the wisdom of man, but in the power of God.” We maintain that, although in the scheme of Revelation—in the economy of Redemption, there be mysteries which no human sagacity can explain, and which are to be received in the exercise of unquestioning and implicit confidence in Him who cannot lie, yet no man who desires to learn the will of God, and for this purpose reads with attention the sacred page—compares spiritual things with spiritual—and sincerely

and earnestly implores Divine guidance and direction, can long remain in doubt as to what, in matters of religion, is either to be believed or to be done. We hold it to be presumptuous and sinful to claim or to exercise dominion over the consciences of our fellow men. This dominion belongs exclusively to God; it is ours, simply to urge and support His claim to confidence and credit, and pointing to His Word as the test of truth—the sovereign antidote to error—to say with the Saviour, “search the Scriptures,” and with the Apostle, “Let every man be fully persuaded in his own mind.”

Looking then to the Book of God, for a solution of the question, what is a Christian Church?—We cannot for a moment hesitate, either as to the character of its essential elements, or as to the principles and design of its peculiar constitution. There is a difference between “The Christian Church,” and a “Church of Christ.” *The Christian Church*, is the whole community of Christians, mutually connected by their adherence to the same principles, their indulgence of the same hopes, their possession and manifestation of the same distinctive elements of individual character. Their number may be so large, as not to admit of their assemblage in one place—or even in many places;—they may be locally divided—separated by intervening distance;—but this does not affect the oneness of their faith—of their hope—of their spiritual baptism—of their relationship to God, as the Father of all—and to Heaven as the place of universal convocation. In their collective and aggregate capacity, they constitute the “Church of the first-born”—“the Church of God, which he hath purchased with his own blood.” To this Church, all belong, who have “believed on Christ” who “love him in sincerity”—who “obey from the heart the gospel which they have received.” However mutually distinguished by subordinate diversities of opinion and practice, and whatever be their varied designations amongst men, they are “all one in Christ.” They may dwell in *Rome, Corinth, Ephesus, Philippi, Colosse, Thessalonica*. They may be “scattered abroad,” “having no certain dwelling place”—still they constitute, in the sight of God, and in the view of eternity, one family. A moral likeness pervades the whole,—all live under the same “well known laws of love and righteousness”—all enjoy the same privileges, and entertain the same gladdening prospects.

A Church of Christ is just a part of this great whole, consisting of as many as can conveniently assemble together, and hold communion with each other in the ordinances and exercises of social religion. The part is distinguished from the whole, only by *degree*. Viewed as a whole, they may be called “the Church of the living God.” Viewed separately, they may be designated “the Churches which are in Galatia”—“the seven Churches which are in Asia”—“the Churches” throughout all Judea, and Galilee, and Samaria; and each of these, consisting of true Christians, is a Church of Christ. In such a community, none but such as are *Christians indeed*, can be included. The primitive Churches are addressed as “saints”—as “faithful”—they are described as having “believed through grace”—as having been “born again”—“quicken together with Christ”—“alive unto God”—“new creatures in Christ Jesus”—“a peculiar people, zealous of good works.” They occupy a relation of contrast and of influence to the rest of mankind. If these are “in darkness,” they are “the children of the light and of the day;” if these

are far from God," "they are brought nigh by the blood of Christ;"—if these are "condemned," they are "justified,"—if these "walk after the flesh," they "walk after the Spirit;"—if these have "their portion in this life," "their treasure is in Heaven;"—if these, by their practical rebellion, habitually ask "who is the Lord, that he should reign over us?" their predominant and prayerful enquiry is "Lord, what wilt thou have me to do?" As light can have no fellowship with darkness, nor righteousness with unrighteousness, nor Christ with Belial—so these two classes, characteristically and irreconcilably distinct, can have no communion with each other. No man who is not renewed in the spirit of his mind, and is not known, by the fruits of holy obedience to be partaken of "like precious faith," can be admitted into a Christian Church, without polluting and perverting it from the proper purpose of its constitution; and should the majority of its members, and much more the whole consist of such—then it loses the essential nature of a Christian community—it is essentially *unchristian*—it has a "name to live, whilst it is dead"—it is the sepulchre of souls; "*whitewashed*" it may be, and garnished" so as to hide its pollutions—but still a sepulchre, filled with loathsome putrefaction.

The mutual association and combination of Christians, under the general designation of "a Christian Church," arises at once from what may be called the *instincts* of the renewed mind—the exigencies of the Christian life, and the relative practical purposes of that high and holy vocation whereby they are called. Men are social beings—nor do they cease to be so, when they become "the children of God, by faith in Christ Jesus." They cannot now indeed hold "fellowship with the unfruitful works of darkness"—they cannot "walk as other Gentiles walk"—they are "as men wondered at" for the bond of sympathy betwixt them and other men is broken. But there are some like minded with themselves, and what more natural, more suitable, more congruous with their mental and moral constitution, thus renewed and sanctified, than that they should be brought together, and kept together by the strong affinities of mutual resemblance and relationship? It is well worthy of remark, that very little is said in the New Testament, as to the duty of Church Membership; and if the reason of this be asked, we have it in the fact that *specific directions on this subject are superseded by the social tendencies of regenerated nature*. No human legislator ever dreamt of enforcing, by special statute, the mutual association of mankind. It is not law that brings men together, and originates those natural alliances which form the basis of society. It is instinct—individual helplessness—the irresistible desire of mutual communication. Man needs no law to prevent his preference of a life of solitude and estrangement from his fellows; nor does the Christian need it. He longs for companionship, sympathy, communion, and he finds these in association with those who, like himself have "passed from death unto life," and are "seeking the way to Zion with their faces thitherward."

It is thus that Christian Churches are originated and augmented. The communion of two or three in the exercises, enjoyments, and practical influence of true religion, forms a *nucleus* around which others are drawn, by the strong attraction of spiritual affinities, until, in the language of inspired prophecy, the "little one becomes a thousand, and the small one a great nation." Christians are drawn together, not by the force of law, but by the superior power of a renewed and spiritual affection,

—in one word, by *Love*; and if love was perfect—if each member of each Church was wholly sanctified—if all were as the Angels, or as the redeemed in Heaven, this law of love would stand instead of every other, and secure all the purposes of their sacred fellowship. But such is not the case. None of them has yet attained, either is already perfect; all are, in comparison of what they shall be, in a state of pupilage, of discipline, of moral preparation for the heavenly world.

(To be continued.)

THE VOLUNTARY PRINCIPLE.

NO. IV.—BISHOP HOBART.

The following remarks, by an American high-churchman, deserve attention for their own sake, as well as from the quarter from which they come:—

"With the union of church and state commenced corruptions of Christianity. And so firmly persuaded am I of the deleterious effects of this union, that if I must choose the one or the other, I would take the persecution of the state rather than its favour, the frowns rather than the smiles, the repulses rather than the embraces. It is the eminent privilege of our church, that, evangelical in her doctrines and her worship, and apostolic in her ministry, she stands as the primitive church did before the first Christian emperor loaded her with the honours that proved more injurious to her than the relentless persecutions of his imperial predecessors. In this enviable land of religious freedom, our church, in common with every other religious domination, asks nothing from the state, but that which she does not fear will ever be denied her—protection—equal and impartial protection."—*The United States of America compared with some European Countries, particularly England*. By the Right Rev. JOHN HENRY HOBART, D. D., Bishop of the Protestant Episcopal Church in the State of New York. Pp. 36, 37. London, 1826.

NO. V.—CHARLES HODGE, D.D.

"The great question," says Professor Hodge, of Princeton, well known in this country by his excellent Commentary on the Epistle to the Romans, "whether the church can sustain itself without the aid of the state, has never, perhaps, been subjected to so fair and extended a trial since the fourth century, as at present in our own country. As far as the experiment has hitherto been made, the result is as favourable as the friends of religious liberty could reasonably expect. Two centuries have elapsed since the first persecuted settlers of New England set their feet on these shores, to rear a church in all the liberty wherewith Christ hath made us free. The population of that section of the country has increased from a few individuals to eighteen hundred thousand; and there is one minister to every thousand souls—a proportion greater than in some of the oldest countries of Europe; and there is, doubtless, no equal population upon earth to which this privilege is administered with greater

idelity and purity. The same may be said of our own church, and of various sections of our country and denominations of Christians. In estimating the success of this experiment, there are two important circumstances which should be taken into account. The one is the rapid increase of our population. The American churches have had to supply the means of religious instruction not merely to the regular and natural increase of their number, but to keep pace with a population, (a large portion of which, he might have added, consist of the very refuse of the old world,) which doubles itself in twenty-five years. The other circumstance is, that in many parts of our country the population is so sparse, that to bring the ordinances of religion within the convenient reach of every family, would require one minister to every two hundred individuals. Taking these circumstances into consideration, I think it may safely be asserted that quite as much has been accomplished towards supplying the people with religious instruction, as in the countries where this duty rests upon their governments, and quite as much as would have been accomplished by any church establishment, and to unspeakably better purpose."—*Introductory Lecture, delivered in the Theological Seminary, Princeton, N. J. Nov. 7, 1829. — Biblical Repertory. New Series, vol. i. pp. 80, 81. Princeton, 1829.*

NO. VI.—JOHN HOLT RICE, D.D.

"Religion, to be completely successful, MUST BE FREE. Experience shows, in this country, that it has the energy of liberty—'it has free course and is glorified.' Beyond a doubt, it will ultimately triumph. At this time (1829) there are more than a million of communicants in the several Protestant churches in the United States, probably a larger proportion than exists in any other country in the world. The number increases at the rate of one hundred thousand a year. Such increase is perfectly unexampled since the days of the apostles. Religion will triumph; and no power on earth can prevent it; and it will triumph precisely because it is perfectly free.

The intelligent clergy, of all denominations, understand this; and would be the very foremost to oppose any effort to bind religion to the car of the state."—*High Church Principles opposed to the Genius of our Republican Institutions. By JOHN HOLT RICE, D.D. Minister of the First Presbyterian Church, Richmond, Virginia. Washington, 1829.*

A PIOUS MOTHER.

A retrospective view of the mercies of the Lord, hallowed by the heart's grateful emotions, must ever be esteemed by the Christian as a choice source of joy, causing him throughout his pilgrimage to sing,

"Earth has no sorrow that heaven cannot heal."

To trace with the natural eye the manifestation of infinite wisdom, power, and love, in

our own planet, and in the bright and beautiful worlds around us, is indeed a high duty and privilege, for the earth and "the heavens declare the glory of God." To trace the same hand of wisdom and love in all the guidance of the poor pilgrim from the city of destruction to the mount Zion of eternal glory, is a duty and privilege of a more excellent character, unfolding to the contemplative mind more varied kindness and multiplied adaptations of heavenly wisdom, love and power, to the numerable weaknesses, wants and unworthiness, of the vessels of mercy which our Father has "prepared unto glory."

Among these blessed means of grace, the favor of a holy mother, next to the gifts of the Son and Spirit of God, is pre-eminent. The relation she sustains in the department of the earliest training of the intelligent and moral being, forming, instrumentally, a character for earth and heaven, involves a responsibility and consequences which can be properly estimated only in the clear perception and vivid impressions of the awful realities of the eternal state.

To the praise of eternal love, the writer of this imperfect article bears his feeble testimony to the inexpressible value of a pious mother. While she now mingles her holier praises with those of the spirits of the just made perfect, he delights to raise his humble notes for the prayers, the tears, and the counsels of her, who in infancy, childhood, youth, and in manhood too, watched over him with a solicitude peculiar to a mother's love.

Often when his heart has been cheered amid life's woes with the animating hope of eternal rest, has he traced that hope to the divine mercy flowing in the instructions, the rebukes, and the pleadings of parental love. Often has the touching of this chord inspired his cold heart with ardent gratitude and joy, calling forth contrition for past delinquencies, and animating him to endure hardness as a good soldier of Jesus Christ.

Delightful indeed is the calm retrospective view of this invaluable favor. To think of the hour when, lying at the fountain of infant nourishment, the maternal prayer ascended on his behalf; of the hour when the folly of childhood was checked by faithful correction, and the perversity of youth rebuked by holy counsel; and especially of the hour, *thrice blest*, when the efficiency of divine grace secured to these means the result of holy penitence and faith—these are reminiscences more precious to his soul than the gold of Ophir. In the contemplation of them he still loves to linger.

As the daughter of the Egyptian monarch said to the mother of Moses, so God saith to every mother, "Take this child and nurse it for me, and I will give thee thy wages." How imperative the command! How solemn the charge! How fearful the responsibility! How encouraging the promise!

Who can estimate the thrilling joy of that mother, who, by divine favor, shall stand accepted at the last tribunal, saying, "Here am I and the children which thou hast given me."

Who can adequately imagine the emotions of that wretched mother, who, on that awful day, must hear, in unison with the dreadful sound "depart," the curses of her own children for educating them for earth and hell instead of heaven! O mothers, be entreated to pause and think how soon will the drop of sensual delight now granted you by the pride, the fashion and flattery of this world, be swallowed up in that ocean of agony and remorse into which you must inevitably plunge if you refuse to educate your children for God and immortality.—*Mother's Mag.*

TO MOTHERS.

(From a Correspondent.)

Is there a maternal association in your Church? If there is not whose fault is it? yours? They have been found by Mothers both in England and America a great blessing, multitudes have received from them valuable aid in training for "glory, honor and immortality," their offspring, and many children have been led to Jesus Christ through the increased watchfulness and prayer induced by these weekly assemblies.

Clergymen meet to consult upon the best means to use for the good of their flocks.—Physicians to compare views of diseases and theories concerning them—Merchants "most do congregate" where they can converse of the rise and fall of stocks—of the state of the markets, and can learn the opinions of those more experienced in business than themselves—and how much assistance does the farmer gain from intercourse with his fellows—the mechanic from interchange of thought with his brother. And why pray, should not the wisdom and knowledge and stimulus to be acquired by this communion with those in similar circumstances be made available to the aid of the Mothers in our churches?

But I hear some one ask, "who will take the lead in them? I should love to attend one, but I cannot pray before others." "The fear of man bringeth a snare," aye and the fear of woman too. You can talk with your christian sisters on other matters—the recipe for a cake or the pattern for a dress—the best mode of clothing the bodies, or of preserving the health of your children,—and can you not converse on the best means to use, in order that the robe of Christ's righteousness may be cast around your dear ones, that the "soul may be in health and prosper?"

Oh! my sisters, let us away with this foolish pride so little in accordance with the beautiful simplicity to be expected in, to be cultivated by, the Christian female.

But you have no maternal association: how shall

you set about forming one? If the Editors of the *Harbinger* will allow, I will send for their insertion in their next number, a letter published in the *Mother's Magazine* from the wife of an English Minister, which will shew you how the thing has been done by others.

The age is calling upon Christian females for action. The next generation need to be holier, wiser, more energetic than we who are now on the stage,—my dear sisters, are we doing what we can to make them so? Do we seek for those committed to our care, the great things of earth, or do we endeavour to make them eminently holy? Are their studies selected—is their reading directed to one object, that of making them useful, active Christian men and women? Are their habits of expenditure and dress, and are their employments also, made to bear upon this one point? If not, are we not responsible for all the good they might do were each one a Mrs. Graham, a Brainerd, or a Williams?

ARCHITECTURE OF THE HEAVENS.

Who has not gazed with admiration upon the starry firmament? And whose heart does not respond to the sentiment of the devout Psalmist, that "the heavens declare the glory of God." Verily, there is no speech nor language where their voice is not heard. The voice is heard by all men. Yet all do not equally understand its import. To the rudest intelligence it probably is not without some meaning. It intimates with more or less distinctness the existence of a Divine Being, and fills the imagination with dim and shadowy conceptions of his power, while, to the cultivated mind, it not only proclaims the existence of God, but, in the ascertained order, and harmony, and extent of the universe, unfolds the most impressive manifestations of his attributes.

Let us collect together under one view, the conclusions of astronomers upon the distances of the fixed stars,—their arrangement, and the consequent vastness of the stellar firmament. It is absolutely certain that the diameter of the earth's orbit, equal to about 190,000,000 of miles, would dwindle to a mere point, if seen from the nearest of the fixed stars. Of this fact, there is not, in the judgment of astronomers, the shadow of a doubt. And though we cannot here spread before our readers, all the evidence upon which this conclusion rests, nothing short of a mathematical demonstration can be stronger. We are sure that every one, who examines the subject, must admit its validity. But the distance, at which the diameter of the earth's orbit would become a mere point, that is to say, less than one second of angular space (which is about the least quantity directly and certainly measurable by the best instruments,) cannot be less than 19,200,000,000,000 miles, or such that light moving at the rate of 192,000 miles in a second, must be, at least, three and a half years in coming to us.

From these undoubted facts, the necessary

inference is, that the stars are so many suns; and many of them far greater than our own, and shining with an intrinsic splendor, in comparison with which ours would fade into a minute star, scarcely, if at all visible to the naked eye. But, have we any means of knowing, it may be asked, what would be the visible magnitude and brightness of our sun, seen from the distance of a star? Two principles of undoubted truth will enable us to form a definite opinion upon this point: first, that, the *visible diameter* is inversely as the distance; and secondly, that the *brightness* is inversely as the square of the distance. At double our present distance, for instance, the sun would have half the visible magnitude and *one quarter* the brightness which it now has. Pursuing this principle, we are altogether sure that if our sun were seen at 200,000 times its present distance, which at most would only equal that of the nearest star, its visible magnitude would be reduced to the 200,000th part of what it now is, or to be less than the 100th part of one second: and its brightness would equal only the 40,000,000,000th part of its present splendor. We are aware that numbers so vast furnish but a very inadequate means of forming a definite conception, but we have nothing better to take their place. It is ascertained, with a good degree of certainty, by direct measurement, that the solar brightness, diminished in the ratio expressed by those figures, would only equal that of a star of the second magnitude. The conclusion, therefore, that the stars are, in fact, resplendent suns, is not only admissible, but one which can no longer be resisted.

But the supposition which we have here made with regard to the distance of the stars, is the *least* which the facts allow. The stars may be—and there are very strong analogical reasons for believing that many of them are—immeasurably beyond the limits here assigned.

Reflect for a moment upon the amazing extent to which we are enabled, with the aid of the telescope, to penetrate the depth of the stellar space, so as to pick up and examine a single star, 192 times further than the remotest which can be seen by the naked eye! or such, that light must occupy more than 12,000 years in coming to us! And does this fix the limit of creation? Can it be believed that at this distance, inconceivable as it is, we have reached a point beyond which there is *nothing*, and where the wearied energies of creative power could do no more? Have our eyes beheld the *last solitary orb*, situated on the very verge of creation, and looking into the awful vacancy which stretches onward to absolute infinity beyond it? This we should hardly be prepared to admit, much less to assert, even though our vision could go no further. But we are not left in doubt on this point. The spots of diffused nebulous light which are thickly scattered in many parts of the heavens have been examined. Some of them were resolvable into stars, with the use

of the lower powers of the telescope. Others, which the lower powers could not resolve, yielded to the higher. And thus, using powers which varied from 400 to over 6000, it was found that the higher the power the greater the number of those faintly shining spots which were resolved into distinct stars. It is computed that many of these nebulous clusters must contain at least *twenty thousand stars*, in a space not more than *one-tenth* of that covered by the moon's disc. Then, besides these resolvable clusters, there are very many others, which as yet remain irresolvable. After many efforts to determine the reach of his instrument, Herschel concluded that with its highest powers, "he could descry a cluster of 5000 individuals, were it situated *three hundred thousand times deeper in space than Sirius probably is.*" Light from such a cluster must have occupied at least *one million of years in coming to us!* Is this impossible? Does it contradict any known law of the system? Does it conflict with any of the analogies which we are able to trace in the physical universe? Startling and incredible as this conclusion may at first appear, no astronomer would have the hardihood to pronounce it impossible. Nay, further; every sound mind would doubtless admit the separate probability of every step in the chain of evidence upon which it depends. It is clearly possible, then that Herschel, on some clear evening, when the stary firmament was rejoicing in its utmost splendor, may have caught glimpses of light which *ten thousand centuries* had only sufficed to transmit from its remote origin to our system? We say nothing of the bearing of this fact, such allowing it to be, upon the chronology of the creation. We regard it merely as illustrative of the vastness of the material universe. And in what commanding tone does it speak to us of the all-pervading presence and the ineffable glory of that Being, who, from his lofty throne, looks down upon this vast domain, this boundless range of worlds, and covers them all with the shadows of his wing!

How impressive are the teachings of science! And how evanescent are the days and years, and ages of man's chronology, compared with the prolonged annals of the skies! And how ennobling is the thought that the being of an hour, whose life is precarious as the tempest's breath, should be able thus by the aid of science to surmount the heavens, wander among the stars, and note those vast cycles by which alone the ages of eternity are shadowed forth! Surely, the deep impress of immortality is upon the spirit of man!—*Althezæum for July.*

RELIGIOUS EDUCATION.—"Every thing in the condition of mankind pronounces the approach of some great crisis for which nothing can prepare us but the diffusion of knowledge, probity, and the fear of the Lord. While the world is impelled with such violence in oppo-

site directions—while a spirit of giddiness and revolt is shed upon the nations, and the seeds of imitation are thickly sown, the improvement of the mass of the people will be our grand security; in the neglect of which, the politeness, the refinement, and the knowledge accumulated in the highest orders, weak and unprotected, will be exposed to most imminent danger, and perish like a garland in the grasp of popular fury.”—*Robert Hall.*

REV. HUGH PETERS' ADVICE TO HIS DAUGHTER.—Mr. Peters was the third pastor of the Salem church; but after a few years' residence in Massachusetts, he returned to England, and was executed for alleged treason, under Charles II., 1661. Just before he was taken to the scaffold, he sent his daughter a piece of gold, as a keepsake, and a small volume, written while in prison, entitled, “A Dying Father's Legacy to an only Child.”

The contents of the volume were as follows: “Whoever would live long and blessedly, let him observe these rules, by which he shall attain to that which he desireth:

Let thy	}	thoughts	}	be	holy and godly,
		talk			sincere, honest, true.
		words			gaudii, profitable.
		behavior			courteous, cheerful, modest.
		diet			temperate, frugal.
		apparel			neat, comely.
		will			obedient, resigned.
		sleep			reasonable, moderate.
		prayers			short, fervent, stated.
		recreation			lawful, brief, seldom.
memory	of eternity and judgment.				

To Successionists.—Would they have the affections and confidence of the great and good, let them point to the purity, disinterestedness, zeal and indefatigable labor of their ministers. Let them, in the language and confidence of the Apostles of the Gentiles, appeal for proof of their succession, to their numerous converts, as “the epistles of Christ written not with ink but with the spirit of God, not in tables of stone, but in the fleshy tables of the heart, known and read of all men;” and we shall acknowledge their claims, not to be the only church, but to be a church or churches, or branches of the church of our common Saviour. Until they do this, all boasting is vain; and when they do it, then will they acknowledge the validity of the claims, and hail as their equals all who produce this fruit, and measure up to this standard.—*Christian Repository.*

RELIGIOUS MEDITATION.—May we never forget that human learning, valuable though it be, can never, if alone, qualify us for the service of our Maker! There must be hours of study of the revealed word; of thoughtful, prayerful meditation; of absolute withdrawal even from the innocent and praiseworthy occupation of the world, if we would attain in any degree of usefulness in the Church of the Redeemer. It is then, and then

only, that we learn rightly, although, alas! how imperfectly, to know either God or ourselves. The world, when seen from a distance, appears for the first time in its true dimensions, and has no longer the exaggerated charms and glories with which while closely engaged in it we are apt to invest it; and we are enabled, when thus temporarily removed from it, to see something of its exceeding emptiness, and vanity; and thus, if we persevere in prayer, fully following out these true and holy impressions, we may be led by the grace given unto us, to renounce its sovereignty, to shake off its chains, and to rejoice in the glorious liberty wherewith Christ has made his people free.—*Blunt on the Pentateuch.*

RELIGIOUS INTELLIGENCE.
EUROPE.

LADY HEWLEY'S CHARITIES.

LADY HEWLEY of London, was an orthodox Presbyterian, who left a portion of her estate for the maintenance of “poor and godly preachers of Christ's holy Gospel.” The decline of Presbyterianism in England, from causes which we need not now specify, threw this fund into the hands of Unitarians, who have been perverting it from its original design. An attempt has been made to rescue it, and we have now the pleasure of stating that there is every probability that the fund, which is now said to amount to near \$500,000, will be restored to its original design. The matter was brought before the house of Lords, and the opinions of the English Judges requested, who, with a single exception, decided that the fund belonged to Trinitarian dissenters. If justice had its due, Cambridge College, Massachusetts, would, in like manner, change hands. The following is a sketch of the opinion of the Judges:—

“First. They thought extraneous evidence is admissible from contemporary history, and other sources, to ascertain in what sense the terms of the bequest (“poor and godly preachers of Christ's holy gospel,” &c.) were understood at the period when the testatrix used them. Secondly. Evidence is admissible with a view to ascertain Lady Hewley's religious tenets, and to what class of Christians she confined her bounty. Thirdly. That the term of “preachers” was not in Lady Hewley's time used in reference to ministers of the Church of England, nor did she herself attend the service of that Church; therefore ministers of the Church of England, though ever so poor and godly, are excluded from the benefits of the bequest. Fourthly. That Roman Catholics can have no claims at all. Fifthly. That Unitarians must also be excluded, for in Lady Hewley's time, they could not, by law, derive any benefit under the bequest, and they were then so few and insignificant as hardly to be an object of notice; besides, from Lady Hewley's requiring in the object of her bounty the knowledge of a particular catechism, it is

clear that she believed in the divinity of the second person of the Trinity. Sixthly. That the proper objects of Lady Hewley's bounty are Trinitarian Protestant Dissenters. Seventhly. That, under the existing law, Unitarians are not disqualified from enjoying the advantages of a similar bequest. The above are the points on which the Judges are almost all unanimous—Baron Maule is the only dissentient. The above opinions were stated without reference to the exact questions submitted by the Lords. There may be minor shades of difference, but to the above conclusion they all (except Baron Maule) came, though each arrived at those conclusions by different paths of reasoning. The seventh conclusion, given in the above, means no more than that if any person since the 53d Geo. III. 1793 (the Toleration Act) thought proper to endow a body of Unitarians, there is nothing in law to prevent his intentions from being carried into effect, and Unitarians enjoying his bounty. Judgment will be given this term, as Lord Brougham said that such an important case ought not to lie over longer."—*Belfast Chronicle*.

THE TRUE CHRISTIAN TEMPLE.—THE ARCHBISHOP OF DUBLIN, in laying the first stone of the new Episcopal Church, Wellington Square, Adelaid Road, Dublin, commenced by saying that he would not read the form of prayer generally made use of on such occasions, for a reason which he would explain. He wished those assembled on that as well as on every similar occasion, to remember that the churches erected by Christians heretofore, and at the present time, were not intended to correspond to the temple built by Solomon. Particular care was taken by the sacred writers to do away with this erroneous idea. It was not the sacred edifices which correspond to the temple of Solomon, but the Christians who worshipped the Lord in spirit and in truth. All Christians were the stones of the temple. It should ever be borne in mind that the Lord had said: "Where two or three are gathered together in my name, there will I be in the midst of you." It was also written, "Your bodies are the temples of the Holy Ghost." "Grieve not the Holy Spirit of God." "Whosoever denieth the temple of the living God, him will God destroy." This was his reason for not reading the form of prayers made use of on such occasions, lest any persons present or elsewhere should be under the mistake he had mentioned, which might arise from the word "temple" in the usual form of prayer being misunderstood, some persons applying the word literally to the edifice and not to Christians, who alone composed the temple of the living God.—*Voluntary*.

SCOTTISH ECCLESIASTICAL STATISTICS.—The entire population of Scotland is above 2,600,000. The national establishment con-

tains about 1,200 churches; 1,190 ministers 16 Synods, and 80 Presbyteries. These Presbyteries send 218 ministers and 94 elders as delegates to the General Assembly. Besides these, the city of Edinburgh sends 2 elders; 65 other burghs send 65 elders; 5 universities each one minister or elder; churches in India a minister and an elder—making a total of delegates, when all present, 220 ministers and 167 elders. The estimated number of Dissenters of all denominations is about 520,000. Of these the Secession church is the most important; the Independent Congregational church numbers about 98; ministers 84. The Episcopal Establishment has 6 dioceses, about 80 chapels, and about the same number of clergymen. The whole Romish population amounts to about 140,000, a large share of which are in Edinburgh and Glasgow.—*N. Y. Evangelist*.

GENEVA—A "LIGHT IN DARKNESS."—M. Merle D'Aubigne adds to his acquaintance with the historical records of the Churches of the Reformation, considerable pastoral experience, having exercised the functions of his ministry beyond the frontiers of his own little Republic. He was pastor at Hamburgh and at Brussels, before he became Professor and President of the Theological Institution connected with the Evangelical Society of Geneva. About forty students are now preparing for the Christian ministry, under his enlightened tuition, who will probably be led to embrace the truths so eloquently advocated by their master. We must indulge ourselves in a few more extracts from the Introduction, in illustration of the admirable spirit of the writer:—

"As a Christian, I belong to the universal and invisible Church of Christ: as a minister, I profess to belong only to the Church of the Reformation. Wherever is that Church, there is my Church. I do not acknowledge as mine any of the schools, sects, heresies, or churches that have since been founded. Were I offered a pastorship, or any other function, (which is not very likely,) in the Church of Geneva, that is to say, in a Church united to the State, and in part—perhaps, ere long, it will be the major part—Catholic, a Church which imitates Rome in incapacitating the flock to choose its pastor, never could I consent to ratify by my acceptance a state of things which I consider anti-Protestant and anti-Evangelical.

"It belongs to the essence of Evangelical Christianity to have no worldly support. If 'the just shall live by faith,' how much more should the Church live by faith! Christianity must sleep on a hard bed. Prepare her a soft couch, as Constantine did, and as others do now, and, under the influence of the favours of the State, she will dose, slumber, and sink into a fearful lethargy. If a religion has need of union with the State, you may be certain that it is a false religion. . . . I do not deny that a man who has his limbs paralyzed, has need of

crutches; I only observe, that a man in health will do much better to throw crutches away, because they will only fatigue him and obstruct his progress.

“Union is possible, only when the spiritual and the temporal and independent of each other; and to this independence every thing tends to conduct us. For, as says M. Vinet, in a country where there are various sects, the institution that creates privileges in favour of one sect, is little favourable to national union. If anything can promote religious unity, or maintain, in the midst of diversified opinions, union among citizens, it is liberty; and, in such a state of things, equality is essential to an integral part of liberty.” It is privilege that separates; liberty brings together and re-unites. Alas! we are far from that unity. We confess our defeat; we would proclaim it, if required on the house-top. We are defeated. It is now a received truth in Geneva, that the religion of Him who has said, ‘All power is given me in heaven and on earth,’ cannot move without the staff of the state, cannot provide for the subsistence of his people without an order on the Treasury.”—*Patriot*.

PALM SUNDAY AT ROME.—Our readers, of course, know all about Palm Sunday, and Whit Sunday, and Easter Sunday, and all those other Sundays with hard names, which Holy Mother celebrates with due observances. At least they ought to know, for what can be more edifying than such knowledge? It is so apostolic. Who can believe that Paul did not observe Palm Sunday? Certainly they do at Rome. An eye witness states that the most striking part of the services on that day is presented by the Procession of the Pope from the Sistine to the Pauline chapel, and his return. Gorgeously arrayed in purple, scarlet and fine linen, he is borne aloft on the shoulders of twelve men, thus representing, as they profess, the entry of the meek and lowly Saviour, on the foal of an ass into Jerusalem! What a meek creature the Pope is! He not only condescends to ride on an ass, but on twelve at once, thereby as every one can see, evincing his extraordinary humility by a twelve-fold proof. But mark the sequel. “When the procession has left the Sistine, the door of it is locked and bolted, and when it returns, a priest knocks loudly with a crucifix on the door, which is thrown open; the Pope is borne forward and the choir sings—“Lift up your heads, O ye gates, and be lift up ye everlasting doors, and the king of glory shall come in!” Where shall we look for a deeper impiety than this? Where for a more exact fulfilment of the prophecy of the Man of Sin, in 2 Thess. ii. 4, that “he as God, sitteth in the temple of God, showing himself that he is God,” and whom our Lord will destroy at his glorious appearing?—*Christian Intelligencer*.

ZEAL OF SUPERSTITION.—During the year 1841, the following subscriptions were collected for the purpose of the notorious *De Propaganda*, an Association organized to propagate Catholicism throughout the world. What a rebuke does this zeal in the service of the devil pass upon the worldliness and apathy of those who have the truth to deliver to the nations!

“In 1841, the subscriptions collected by the Association for the Propagation of the Catholic Faith throughout Christendom, amounted to 2,752,214 francs:—viz., in France, 1,479,434 francs; Bavaria, 210,000; Ireland, 195,000; Belgium, 159,000; England, 33,000; Portugal, 46,000; Holland, 18,000; the Roman States, 77,000; Naples, 61,000; Switzerland, 33,000; Prussia, 85,000; Tuscany, 41,000; and finally, the sums received from other countries of Europe, from the Levant and America, amounted together to 110,000 francs.”

UNITED STATES.

A RECANTATION.—The Rev. G. A. Brownson, a Unitarian clergyman, who has been somewhat conspicuous as the editor of the Boston Quarterly Review, having announced a material change in his religious opinions, has retired from the Review, and has taken charge of a church in Boston. His present theological opinions may be inferred from the following extract from an article in the July number of the Review.

“We see now the literal truth of what has been asserted of Christ as the mediator between God and man: we see how he can be both literally and truly, and indissolubly God and man, and therefore strictly a mediator between God and man; how his mediation can and does hold, in God’s providential plan for the salvation of men, the place commonly assigned to it; and how he can communicate his life to the world, and by so doing become literally, really, not by way of example, representation, or imputation, the life and salvation of the world. These great doctrines, which have been asserted and held on to by the Church as if life and death depended on them, which have been great and painful mysteries, and which in these days have driven so many from the Church and from Christianity, if we do not greatly deceive ourselves, we can clear up, make philosophically plain and certain, in the most simple and literal sense, and on as high a degree of evidence as that which we have for our own existence. A glorious discovery, for which we thank God, and which restores us without any subtlety, without any refining on terms, to the great household of believers.”—*Christian Intelligencer*.

TROUBLE AMONG THE MORMONS.—It seems that this most stupid of all delusions is in a fair way of being effectually unmasked. A quarrel has taken place among the leaders, and one of

them, Gen. John C. Bennet, Commander in Chief of the Nauvoo Legion, Chancellor of the University of Nauvoo, Mayor of the city of Nauvoo, &c. &c. having been in the secrets of the leading spirit of the Mormon sect, has published his affidavits, professing to make some important disclosures respecting Joe Smith and his associates. From his testimony it seems that the prophet, under the influence of that inspiration with which he is familiar, had foretold the violent death of ex-Governor Boggs, at a specified time, and when the time, arrived, commissioned one of his minions to go and fulfill the prophecy, who returned to Nauvoo the day before the intelligence of the murder of Boggs arrived. Bennet offers to prove the prophet guilty of murder in another instance, if the civil authorities will indict him for the purpose.

Mrs. Pratt, wife of Elder O. Pratt, has published also a letter and affidavit, exposing a base conspiracy against her, in which Joe Smith was a prominent actor. Since this, Elder Pratt has suddenly disappeared, leaving a paper stating that his disappearance was caused by Joe Smith's treatment of his wife, and by some wrong-doing in the church. He confirms the statements relative to Joe Smith's insulting conduct to Mrs. Pratt. It was supposed by some in Nauvoo, that he had committed suicide, and about 500 were out in search of him.—*New York Evangelist.*

FAITH OF THE INDIANS.—Cattin gives the following account of the belief of the Western tribes of Indians in a future state, as described by an Indian chief.—

“Our people all believe that the spirit lives in a future state—that it has a great distance to travel after death towards the West—that it has to pass a dreadful, deep and rapid stream, which is hemmed in on all sides by high and rugged hills—over the stream, from hill to hill—there is a long and slippery pine log, with the bark peeled off, over which the dead have to pass to the delightful hunting grounds. On the other side of the stream, there are six persons on the good hunting grounds, with rocks in their hands, which they throw at them all when they are on the middle of the log. The good walk safely to the hunting grounds, where there is one continual day—where the trees are always green—where the sky has no clouds—where there are continual fine and cooling breezes—where there is one continual scene of feasting, dancing and rejoicing—where there is no pain or trouble, and people never grow old, but forever live and enjoy the youthful pleasures. The wicked see the stones coming, and try to dodge, by which they fall from the log, and go down thousands of feet to the water, which is dashing over the rocks, and is stinking with dead fish and animals, where they are carried around and brought continually back to the same place, in whirlpools, where the trees are all dead, and the waters are full of toads

and lizards, and snakes; where the lost are always hungry, and have nothing to eat, are always sick and never die; where the wicked are continually climbing up by thousands on the side of the high rock, from which they can overlook the beautiful country of the good hunting grounds, the place of the happy, but never reach it.”

MISSIONARY INTELLIGENCE.

THE ensuing facts are extracted from the speeches delivered at the recent meeting of the London Missionary Society.

CHURCH MEETING IN THE ISLANDS OF THE PACIFIC.—One afternoon they were holding a church meeting, and a person was about to be received into communion who had been a member formerly, but had disgraced his Christian profession. He had given satisfactory evidence of genuine repentance, and I was just about to put the question, whether he should be received, when a man stood up in a distant part of the chapel, and said, “I think, brethren and sisters, I also have a little word to say, respecting our returning brother; while you have been asking questions, I have been thinking of Noah's ark. A bird went out and found no rest for the sole of its foot. What did Noah do? Did he shut the door and the window? No; he held out his hand and took it in, that it might there find rest. I think that ark resembles the Church. Our brother was in the Church formerly but he went out; he has been seeking peace in the objects of the world, but he has not found it, and now he has come back to the Church. What shall be our conduct to our returning brother? Shall we shut the door against him? No; like Noah, let us put out our hand, take hold of our returning brother, and put him in the Church again that he may there find peace. I therefore propose that our brother may be received.”—*Pritchard.*

WAY TO SLEEP COMFORTABLY.—Mr. Pritchard stated, that at the missionary meetings held by the natives in the Island of the Pacific there were sometimes 18 or 20 speeches made. He gave the following as a specimen.

“Friends, I shall sleep comfortably to-night; in fact I sleep comfortably every night. And there are three reasons why I can sleep so comfortably now. First, I have my Bible, and my other books.” And holding up his basket, he said, “Look here; here they are, I always have them with me; and can read them when I like; therefore I can sleep comfortably. Secondly, because we have for a long time been praying to God for a missionary from Britain, and now we have him. Here he is in the midst of us; our prayers have been answered; therefore now I can sleep comfortably. Thirdly, because we are all friends and live in harmony and this day meet together in peace; therefore I can now sleep comfortably. It was quite different formerly. I was then one of the

watchmen, who looked out for the approach of the enemy; but I never could sleep comfortably then. In fact I have slept in many places during my life time, but until the coming of the Gospel I could never sleep comfortably."

CHINESE COLLEGE AT MALACCA.

IDOLATRY IN CANTON.

In an address at a recent meeting of the London Religious Tract Society, Dr. Morrison remarked that Dr. Legge, President of the Chinese college, is carrying on his labours with a very hopeful measure of encouragement. He has no fewer than 36 students, partly Mahomedan and partly Chinese; some of the latter being from the best ranks of society in that place, a thing not known at former times in connexion with that College. A missionary, who has just arrived from that part of the world told me, the other day, that it was a most heart-cheering spectacle to witness these 36 youths walking into the hall of the College to prayer, with as much order and decorum as ever he had witnessed among a similar number of European youths.

It is also a pleasing fact, that a Chinese in Malacca, a man of literary habits, and known as a poet, has within the last three months given very decisive evidence that he has received the Gospel of Christ—and is now assisting the missionary in preparing Chinese hymns, that they may be able to celebrate the praise of God in that most intricate language.

I have found a great number of people who will scarcely believe, and we have been so misled that I do not wonder that people's faith should be stumbled, that China is in a purely heathen state. But how sad is the mistake, when I inform the Assembly, that, in the city of Canton, there are no fewer than 124 heathen temples, 2,000 priests—a tolerable supply—1,000 nuns; and that a sum no less than £100,000 is expended annually in the payment of these priests, and conducting the festival connected with the single city of Canton.—And yet this is not a heathen country, some people say, though the sum spent at an idolatrous service, say the least, conducted in that city, is one-sixth of the entire sum that the whole Christian world, including America, is yet able to bring forward to the help of the Lord, in proposing to convert the heathen world; for I believe the sum does not exceed £60,000 that we are employing in that object.

INTERESTING ANECDOTE.—The following instructive anecdote was told by the Rev. R. Moffat, missionary from Africa, at the late anniversary of the London Missionary Society. He and his companions had travelled in the interior all day and night, weary and without food.—They approached a village inhabited by the Corannas, who were accustomed to bloodshed and rapine. An individual who met them warned them against entering the village; they would do so at their peril. He pointed

them to the heights beyond the town, where he said they could sleep for the night.

We tied about us the fasting girdle to prevent the gnawing of hunger. We looked at each other, for we were hungry and thirsty, and fatigued above measure. At last an individual came; we asked for water. It was refused. I offered two or three buttons remaining on my jacket for a little milk. It was refused with scorn. It was evident something was brewing in the minds of the people, and we had good reason to be alarmed. We lifted up our hearts to God. There we sat; and as we gazed, saw a woman descend from the heights. She approached with a vessel in her hand and a bundle of wood. The vessel contained milk; having set them down she immediately returned. She shortly came back, bringing a vessel of water in one hand and a leg of mutton in the other. She sat herself down and cut up the meat. We asked her name, and if there was any relative of hers to whom we had shown kindness; but she answered not a word. I again asked her to tell me to whom we were indebted; and after repeating the question three or four times, she at last replied. "I know whose servants ye are, and I love Him who hath told me, he that giveth a cup of cold water to one of his disciples shall in no wise lose his reward." Her words seemed to glow, while she wept profusely to see one of the servants of Christ. On inquiring into her history, I found she was a solitary lamp burning in that village. I asked her to tell me how she had kept the light of God alive in her soul. She drew from her bosom a Testament, and holding it up she said, "that is the fountain from which I drink; that is the oil that keeps my lamp burning in this dark place." I looked at the book; it was a Dutch Testament, printed by the British and Foreign Bible Society. It was given to her by a missionary when she left the school! And it was that book that had been the means of her conversion, and had kept alive her piety without any teaching save that of the Holy Ghost, or any Christian fellowship except communion with God.—*Dayspring.*

CHRISTIAN LITERATURE.

CONSUMMATION; A VISION.—*By S. O. H.*—The author of this piece is "a young man in a humble walk of life" and who, should the present publication be approved, "will venture to publish a work of an extensive character, together with miscellaneous pieces now in course of preparation." Our pages will not admit of an extended critique upon so small a work. It is written in blank verse, and in a few places, the sentiment and diction reminded us of the "Course of Time."—It betrays a devout and fervent regard for divine truth,—and the imagination of the author, though obviously as yet unable to remain "long on

the wing," often soars above the region where ordinary bards find their congenial atmosphere. Modesty is universally the concomitant of genius. We therefore venture to suggest to the author as a young man who may yet do honour to his age and country, to study systematically and thoroughly the writings of our religious poets—*Milton, Cowper, Pollok, Jas. Montgomery*.—2, To submit his own writings, previous to publication, to some judicious and faithful literary friend; and 3, To bear in mind that the *greatest triumph of art consists in its own concealment*.

"So it is when the mind is endued
With a well-judging taste from above,
Then, whether embellish'd or rude,
'Tis nature alone that we love.

The achievements of art may amuse,
May even our wonder excite,
But groves, hills, and valleys diffuse
A lasting, a sacred delight."

POETRY,

'T IS I, BE NOT AFRAID.'

(From the United Secession Magazine.)

When the storm of the mountains on Galilee fell,
And lifted its waters on high;
And the faithless disciples were bound in the spell
Of mysterious alarm,—their terrors to quell
Jesus whisper'd, 'Fear not, it is I.'

The storm could not bury that word in the wave,
For 'twas taught through the tempest to fly:
It shall reach his disciples in every clime,
And his voice shall be near in each troublous time,
Saying, 'Be not afraid, it is I.'

When the spirit is broken with sickness or sorrow,
And comfort is ready to die;
The darkness shall pass, and in gladness tomorrow
The wounded complete consolation shall borrow
From His life-giving word, 'It is I.'

When death is at hand, and the cottage of clay
Is left with a tremulous sigh,
The gracious Forerunner is smoothing the way
For its tenant to pass to unchangeable day,
Saying, 'Be not afraid, it is I.'

When the waters are pass'd, and the glories unknown
Burst full on the wondering eye,
The compassionate 'Lamb in the midst of the throne,'
Shall welcome, encourage, and comfort his own,
And say, 'Be not afraid, it is I.'

Leith, January 1842.

W.

"I SING OF CALVARY."

Down from the willow bough
My slumb'ring harp I'll take,
And bid its silent strings
To heavenly themes awake.
Peaceful let its breathings be,
Soft and soothing harmony.

Love, LOVE DIVINE, I sing;
O, for a seraph's lyre,
Bathed in Siloa's stream,
And touched with living fire.
Lofty, pure the strain should be,
When I sing of Calvary:

Love, love on earth appears!
The wretched through his way;
He beareth all their griefs,
And wipes their tears away.
Soft and sweet the strain should be,
Saviour, when I sing of Thee:

He saw me as he passed,
In hopeless sorrow lie,
Condemned and doomed to death,
And no salvation nigh:
Loud and long the strain should be,
When I sing his love to me:

"I die for thee, he said—
Behold the Cross arise!
And lo! He bows his head—
He bows his head and dies!
Soft my harp, thy breathings be,
Let me weep on Calvary.

He lives! again He lives!
I hear the voice of Love—
He comes to soothe my fears,
And draw my soul above:
Joyful now the strain shall be,
When I sing of Calvary.

MRS. SOUTHEY.

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