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THE HARBINGER.

UNDER THE SANCTION OF THE CONGREGATIONAL CHURCHES.

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

VOL. II.

NOVEMBER 15, 1843.

No. 11.

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THOSE TEARS!

They were a mother's. A wicked son's perversity caused them. They were many. They were bitter. Bereavement causes tears. Loss of property makes them fall. Anguish of the body will wet the cheek. Oppression causes weeping. But more bitter than all these are the tears of that heart-broken mother. Sweetest, fondest anticipations were dashed. Expectations, that had shot their cheering radiance through the dark clouds of long years of adversity, were at an end. She wept, for it was the funeral day of her hopes.

Those tears—how eloquent! Every drop uttered a volume of terrible truth. What language they uttered!

1. Concerning the *depth of that son's guilt*. That *he* should cause them for whom had been endured all the pangs of maternal solicitude since the hour of his birth—that *he* should cause them, whose most tender care it should have been to shield the parental bosom from every sorrow—this was most unnatural. What obligation could have been in force upon him, that was not to make the author of his being happy, and prevent, by all the forms of tenderest kindness, that any tears should ever fall on his account. But he trod down and trampled on all these obligations. And those tears, started by his guilt—what a tale they told of its amount!

2. Spake they not too of his *danger*? It was not simple maternal love that made that being a mourner. She was allied to the Saviour and Judge of the world by a living faith. Those tears were shed over God's broken law, and redeeming love lightly esteemed, and the Spirit of grace grieved. Those tears were the more bitter, because she that wept, wept

over God's dishonor as well as her own withered hopes. God saw those tears! Was there not an alliance of his holy mind with the mourner, and deep displeasure in that mind at the guilty cause of her tears?

That wicked son saw them. Fast and free they fell. But he steeled his heart against them. There was thrilling eloquence in them, but they pleaded in vain for his repentance and return. He rushed into the arms of temptation. He linked his soul with the vicious and vile. It is long since he has trodden the threshold of his home. For her he wandered. Parental love and tenderness asks—"Where?" but hears only the lonely echo of its own voice.

Those tears! Perhaps that son will yet remember them. The stern mood of a guilty mind is sometimes strangely relaxed. He who had braced his nerves against every tender and solemn appeal, finds stealing over him thoughts and reflections that make the giant frame of his depravity shake like an aspen leaf. Those tears—the terrific hand-writing on the wall—may yet startle him as memory retraces the picture before him. He saw them once. Again he may see them. They may have redeeming power. They may prove the last, yet the successful appeal of eternal mercy. The remembrance of them may touch the only remaining chord whose vibration could arrest steps that were taking hold on hell!

Those tears! If they reclaimed not, what will they say to that son in eternity? Holy parental love shed them in vain. What a spectre to enter the world of despair, and thrust itself on the vision of guilt! Who shall fathom the ocean of his woe that shall meet it then.—*N. Y. Evangelist.*

PASCAL.

J. II. MERLE D'AUBIGNE, D. D.

John Henry Merle D'Aubigne, D. D., was born in Geneva, in 1794. His family is descended from Huguenot ancestors. He was educated in the "Academy" of his native city. The Theological Faculty, when Dr. Merle was a student, was wholly Socinian; but it pleased God to send a faithful servant to Geneva about the time he was finishing his theological training. This was Mr. Haldane, of Edinburgh. He invited a number of the men to his hotel, and endeavoured to teach them the glorious Gospel. God blessed his efforts to the salvation of ten or twelve of them, including M. Merle. One of these was Felix Naff, of blessed memory. Another Henry Pyt. The greater part of them, however, still live. Not long after this ordination Dr. Merle set out for Germany, where he spent a number of months, chiefly at Berlin. On his way to that city, he passed through Eisenach, and visited the Castle of Wartburg. It was whilst gazing at the walls of the room which the great Reformer had occupied, that the thought of writing the *History of the Reformation* entered his mind. From Berlin, Dr. Merle was called to Hamburg to preach to an interesting French Protestant Church. In that city he spent five years. From Hamburg he was invited to Brussels, by the late King of Holland, to preach in a chapel which he had erected in that capital for Protestants who spoke the French language. In the year 1830, a revolution took place in Belgium. The priests joined De Potter and the other "patriots" in their revolutionary measures. The Dutch were driven out; and all who were considered friendly to the King, or intimately connected with him, were in no little danger. Among those who were in this predicament was Dr. Merle. He escaped from Belgium to Holland, where he spent a short time, and then went to his native city. The return of Dr. Merle to Geneva was most opportune. The friends of the truth had been steadily increasing in number, since the year 1816, and had begun to think seriously of founding an Orthodox School of Theology, in order that pious Swiss and French youth, who were looking to the ministry of the Gospel, should no longer be forced to pursue their studies under the Unitarian doctors of the Academy. The arrival of Dr. Merle decided them for immediate action. The next year (1831) the Geneva Evangelical Society was formed, one of whose objects was to found the long-desired seminary. In this movement Dr. Merle took a prominent part, and was placed at the head of the new school of theology. His intimate friend, the excellent Mr. Gausson, so favorably known in this country for his *Theopneustia*, and in Switzerland for many other writings, took an equal part in this important enterprise, and was chosen Professor of Theology. The publications of Dr. Merle have been numerous. Besides the *History of the Reformation*,

he has published thirteen others on various subjects, of from twenty to two hundred pages. But Dr. Merle's great undertaking is his *History of the Reformation in the Sixteenth Century*. The author is now engaged on the fourth volume, in which he is well advanced. It treats of the Reformation in Great Britain, and is expected with very different feelings, by different religious parties in England. The fifth and sixth volumes will not be published for some years.—*Wesleyan Chronicle*.

NONCONFORMIST THEOLOGIAN.

"The Puritans and Nonconformists were men of powerful intellect and ardent piety, whose principles had been tried and strengthened in the fierce collisions of their age, and whose character received in consequence the energy it might else have wanted. The measures of government that threw the Nonconformists out of their pulpits were fitted to produce an admirable class of writings, such as the church has not often enjoyed. Many of these devout men, mighty in the Scriptures and incessant prayer, had they been left to the quiet discharge of their pastoral duties, would have kept the noiseless tenor of their way, and the world would probably have heard little or nought of their authorship. Preaching would have absorbed their minds and consumed all their strength. The mere preacher has little leisure and often little fitness to be a successful writer. Thus the published remains of Whitefield are of little value compared with the writings of many men far his inferiors in the pulpit and in its immediate results of usefulness. Had then the edicts and policy of the Stuarts left the Nonconformist fathers to their own chosen course, they would, many of them, have died and bequeathed no literary remains; or those remains would have been comparatively meagre and jejune, from the want of leisure in a life of active and unremitted pastoral toil. But on the other hand, had the rich and varied writings of that class of men who, from the prison or beside its very gate, sent out their treatises to their peeled and scattered churches, been composed by mere students, men of the lamp and the closet, they would have been deficient in their popular style, their earnestness and their apt familiar illustrations. None but pastors, acquainted with the people, and familiar with the popular modes of communicating religious truth, could thus have invested the deepest truths of theology and morals with a racy vivacity, and surrounded them with such simple and every-day imagery.

"Thus, only men who had been bred pastors could have written some of these works. And, on the other hand, had they continued pastors, they could not have written them for want of leisure, inclination, and even perhaps mental power. But when the prison and the pillory shut them in, and the pulpit had shut

them out, these resolute and holy men resorted to the only channel left them for communicating with the hearts and consciences of men. It was the press. Had Baxter been a mere student and not a pastor, he would probably have made all his writing thorny, abtuse and sterile, as the works of those schoolmen whose writings he seems so fondly to have loved and studied so closely. And, in that case, where had been the usefulness of the Saint's Rest, and the Call to the Unconverted? Had he continued always a pastor he would have preached much more to the men of the 17th century; but it is very questionable whether he would have preached to men of the 19th century as he now does. Here then is a class of writers, in whose history God seems to have made special provision that they should be trained to become effective as the practical writers of the church, bringing to the experience of the pastor all the leisure of the scholar, and grafting upon the meditations of the study all the unction, the simplicity and the popular tact of the pulpit."—*Rev. Dr. Williams.*

THE REFORMATION.

When I recall to mind how the bright and blissful Reformation, by Divine power, shook through the black and settled night of ignorance and anti-Christian tyranny, after so many dark ages wherein the huge overshadowing train of error had almost swept all the stars out of the firmament of the church, methinks sovereign and reviving joy must needs rush upon the bosom of him that reads or hears, and the sweet odor of the returning Gospel imbathes his soul with the fragraney of heaven. Then was the sacred Bible sought out of the dusty corners, where profane falsehood and neglect had thrown it; the schools opened, Divine and human learning was raked out of the embers of forgotten tongues, the prince and cities came trooping apace to the newly-erected banner of salvation; the martyrs, with the irresistible might of weakness, shaking the powers of darkness and scorning the fiery rage of the old red dragon.—*Milton.*

RAVAGES OF LOCUSTS.

In the "Life of a Travelling Physician," just published, the author, in describing his visit to a part of Russia, near Odessa, gives the following remarkable account of the devastations of locusts in that part of the world:—

"It is almost impossible to hope for credence from those who have not been eye-witnesses of the sight which the garden presented. The whole of the surface was covered, ankle deep, with these insects, clambering pell-mell over each other, but all proceeding in the same direction.—They did not allow us to tread upon them, but on our approach, rose on wing with

a whizzing noise, and, flying forward over the heads of the main body, settled down again in the vanguard of the main body of their army. This is the manner in which they alight from the wing: the first rank pitches upon the ground, and the others do not follow train, but precede it, alighting one before the other, so that the rearguard in flight is the vanguard when they are upon the field.

The sight of them upon the trees was most curious. The branches were bent to the ground by the incumbent weight, and the Italian poplars resembled weeping willows, from their lighter branches being reversed by the weight of the locusts. Several trees were already completely bared, for the insect destroys much more than it consumes. It gnaws the stem of the leaf, and not the body, so that the leaf drops upon the ground almost entire, its stalk only having been eaten.

When the insects are browsing upon the trees, they are not so easily scared away by the appearance of man as when merely settled upon the ground: they hold fast to their food, and the boughs must be shaken before they will leave their hold. This was a curious and amusing experiment; for it was something like magic to see a tree throw its branches up into the air, as soon as the locusts were shaken off. They avoid coming in contact with mankind in their flight. I have actually been in clouds of them without one having come near my face. Sometimes, from accident, or from injury, or from fatigue, a solitary one will drop down exhausted, just as we see the straggling sick of an army; but when in vigour, they stand clear of human kind.

When they arrive in full force in a country which is at all populous, the inhabitants drive them away by making noises with marrow-bones and cleavers, &c. They also burn straw or sedge, or whatever light fuel they may possess, to smoke them out. All these efforts go but a little way to accomplish their end; for the locusts, driven from one field, proceed to another; and wherever they appear, it may be truly said, in the language of Scripture, that 'The land is before them as the garden of Eden, and behind them a desolate wilderness.' It is possible to destroy great numbers by preceding them and cutting deep trenches across their path; they all walk into the trench, where they find lighted straw to receive and consume them. This is a common and most effectual way. Upon the same principle, a person in Odessa invented a kind of long iron roller, which was to be dragged with horses at full pace over their marching armies. All the means, however, resorted to at present, are more plausible than effectual, and have only destroyed the hundreds, to see the millions vanquish. It is asserted, that when they have devoured all that is green upon the earth, and are unable to procure more food, they are pushed by hunger to prey upon each other; the weak and the wounded thus feed

the strong, as in the case with quadrupeds under similar pressure of want. The same cause which compels them to consume each other, has often compelled the inhabitants of Syria, in cases of famine, to consume them. They actually grind the dried bodies of the locusts, and knead them into a cake."

The Harbinger.

MONTREAL, NOVEMBER 15, 1843.

The Editor, in resuming his official duties, congratulates the readers of the Harbinger on the steady progress of evangelical principles and order in this important province. The erection in different places of new Churches, as reported in this and preceding numbers, is sufficiently indicative of the extending triumphs of the Gospel, and nothing is wanting to secure the continuance and accelerated progress of the truth as it is in Jesus, but a more copious effusion, upon all who have received that truth in the love of it, of the spirit of God. In the diligent cultivation of personal and social piety consists the moral power of every Christian community, and in the possession of such power, it cannot fail to diffuse the savour of Christ through the surrounding neighbourhood, and secure fresh accessions to the number of sincere believers. Whilst the abettors of barren and lifeless formalities are so assiduous in their efforts to extinguish the vitality of true religion, and re-impose on professing Protestants "the yoke of bondage" which was broken by our forefathers, let us prove—not by the high sounding words of affected superiority or supercilious contempt, but by "the work of faith and labour of love," by the assiduous inculcation of evangelical truth, and by the practical exemplification of its principles and spirit, that we desire to "know nothing" and to "glory" in nothing but in "Jesus Christ and Him crucified." Let us "avoid foolish questions" which "minister strife rather than goodly edifying," and "follow after the things which make for peace, and things whereby one may edify another;" Thus shall we secure "the blessing from on high." "God will visit us, and that right early—He will bless us and make us a blessing."

LONDON, WESTERN CANADA.

NEW CONGREGATIONAL CHURCH.

On Monday last, 25th inst., the corner stone of a new Congregational Church was laid in this town, in the presence of a deeply interested auditory. The service commenced by singing an appropriate hymn, and prayer for the Divine sanction and blessing on the undertaking, by Mr. W. F. Clarke. An address was then delivered by the Rev. W. Clarke, showing that Religion was inseparably connected with our individual and social welfare—our domestic charities—our provincial happiness and prosperity,—thus proving the necessity of the Christian ministry, and buildings for public worship. He then stated the leading features of the views and practices of the Congregational order, which, though different from other sections of the Christian Church, they hold in charity, disclaiming all infallibility—holding out the right hand of fellowship, and welcoming to the table of the Lord all who love the Saviour in sincerity. The foundation stone was then laid, under which were deposited some silver and copper coins of the reign of Queen Victoria, and some papers containing an account of denominational views, and names of the Ministers, Deacons, and Trustees for the erection.

The attendance was numerous and respectable, considering the unfavorable state of the weather. The Reverend gentleman informed the audience that the Committee had decided to build with brick; which, from the plans submitted, we think will be an ornament to our rising town. We are happy to learn that a liberal subscription list is in the possession of the Committee, and we think that a generous public will sustain them in this noble undertaking. We must add that the site is considered very eligible, from its central position.

CONGREGATIONAL CHURCH, SOREL.

A number of families of British and American origin, resident at Sorel, who have been in connexion elsewhere with churches of the Presbyterian, Congregational, Methodist, and Baptist denominations, feeling the want of a Ministry and Divine service, more in accordance with their principles than any heretofore to be obtained in that village, united very cordially together in the month of January last, in an invitation to the Congregational body, to supply them with Ministers. This request was acceded to, and a very interesting and encouraging congregation was gathered. The want of a suitable place of worship was immediately felt—to obtain which, the people have put forth very considerable effort, having raised amongst themselves upwards of £160.

with the hope of increasing it to £200. Our brother, Mr. Dunkerley, the Bishop of the Church at Durham, has given much attention to this object. He has visited Montreal and Quebec for the purpose of raising funds, assisted in both places by certain of the Trustees who have also made highly creditable efforts, the sum of £ was collected at Montreal, and about £30 will be raised at Quebec.

The building was designed by Mr. J. H. Springle of this city, and is highly creditable to his taste. It is built of brick, the workmanship being superior to any thing we have seen in Eastern Canada.

The services at the opening are thus described in the daily journals:—

The new Congregational Church at Sorel was solemnly opened for the public worship of God, by appropriate religious services on Wednesday last, 1st November. The Rev. T. Atkinson, of Quebec, preached in the forenoon, and the Rev. H. Wilkes, A. M., of Montreal, in the evening. The Rev. R. Miles, of Abbotsford, and the Rev. D. Dunkerley, of Durham, assisted in the devotional exercises. This small but truly elegant Church has been erected under the superintendance of Mr. Springle, architect, of this city, to whose taste it does great credit. A very large portion of the British inhabitants of Sorel being non-conformists in relation to the Episcopal Church, the only one heretofore existing there, the Congregational Churches were applied to by the people for the stated supply of the means of grace and they have responded to the call by affording during nearly a year the regular ministration of the Word, and by assisting in the erection of this building;—but as members of nearly all the Evangelical denominations are benefited by the movement, it is hoped, that a general and liberal subscription in this city will be cheerfully afforded.

THE CONGREGATIONAL UNION AT LEEDS.

We extract from the *Patriot* the following account of this important assembly. Our extracts are necessarily brief, and the lateness of its arrival has alone prevented the insertion of the whole account. The proceedings of the Union on this interesting occasion fully justify the concluding remarks of the Editor, and cannot fail to exert a happy influence on the Congregational Churches at home. The subject of general education especially engaged the attention of the assembly—a natural result of the zealous but happily abortive effort of the government to make the whole business of popular instruction subsidiary to

the aggrandisement of the State Church. We would especially direct the attention of our readers to the extracts from the speech of Dr. Vaughan. They are every way worthy of the speaker, the audience, and the theme:

This assembly of the Ministers and Delegates of the associated Churches of the Congregational Body, had been looked forward to with more than ordinary interest, on account both of the various important subjects to be brought under the consideration of the Assembly, and of the circumstances of the times, which render every movement of the Dissenters a matter of public interest. Accordingly, the attendance both of pastors and of lay delegates has been more numerous than at any previous meeting held in the country. Besides a large proportion of the Ministers of the Congregational denomination of the West Riding and other parts of Yorkshire, there were present, from the Metropolis, the Rev. T. Binney, J. Freeman, J. Robinson, T. James, Dr. Matheson, A. Wells, W. S. Palmer, B. Ashton; the Rev. Dr. Taughan, R. Fletcher, and J. W. Massie, of Manchester; the Rev. J. Kelly and W. Bevan, of Liverpool; Rev. J. A. James, of Birmingham; Rev. T. Stratten and E. Morley, of Hull; Rev. J. Gawthorn, of Derby; Rev. J. Reynolds, of Romsey (Chairman); Rev. J. Roberts, of Merton Mowbray; Rev. E. Wight, of Carlisle; and other Ministers from most of the Midland Counties; also, the Mayor of Birmingham; Sir Wilfred Lawson, Baronet; George Hadfield, Esq., of Manchester; and various gentlemen from London and the larger towns.

On Tuesday evening, a public devotional service was held, preparatory to the meeting, at Belgrave Chapel, when a sermon was delivered by the Rev. T. Binney, of London, from Jer. x. 21: "The Pastors have become brutish, and have not sought the Lord; therefore they shall not prosper, and all their flocks shall be scattered."

This discourse was listened to with the deepest and most solemn interest, and we are happy to state, that Mr. Binney was unanimously and earnestly requested to publish it for the benefit of the Churches.

On Wednesday morning, the Assembly commenced its sittings at nine o'clock, in Belgrave Chapel, the Rev. J. Reynolds, of Romsey, Chairman, opening the proceedings with prayer. The first business on the paper related to a Series of Resolutions on the subject of General Education. The Rev. J. Kelly, of Liverpool, rose to move their being taken into consideration *seriatim*. After adverting to the happy defeat of the Government Education scheme, the Rev. Gentleman avowed his strong conviction, that any interference with Education on the part of Government would be found to be fraught with prejudicial results; but an increased responsibility was thrown upon those who maintain-

ed this, to exert themselves for the extension of the education of the people. Hitherto the concern of ministers and Churches had been chiefly the promotion of religious instruction by Sunday schools; and no extension of Day school instruction, he was persuaded, would supersede the necessity of every effort to improve the efficiency of Sunday schools; but it was now indispensable, even for the preservation of those schools, to combine them with Day school instruction. The motion was seconded by Mr. Edward Baines, jun., who prefaced his remarks by acknowledging his obligations to the excellent Chairman as his early instructor, from whom he had imbibed, with the elements of learning, his attachment to the principles of Civil and Religious Freedom. Mr. Baines then laid before the meeting the results of his extended inquiries into the state and progress of education in the northern manufacturing districts. Two important facts, he said, must be admitted; first, that there exists a great deficiency of general education, both in quantity and quality; and, secondly, that Dissenters had not borne their proper part in supplying that deficiency. Of late years, the Clergy had been, in this respect, indefatigable. Maintaining as he did, that it is no more the province of Government to educate the people, than it is to supply the people with food, or to govern their families, he must contend also, that, as it is the primary and sacred duty of parents to provide education for their children; so, it was the duty of all religious men to assist parents in the lower walks of life in educating their own children, and the duty of the ministers of religion to inculcate upon parents their inalienable obligation.

Extracts from the Speech of Dr. Vaughan, President of the Lancashire Independent College :

We are a Congregational Union of England and Wales, simply for carrying into effect the scheme that has come down sketched to our hands by the very fathers and founders of the principles we profess. (Applause.) Let us hear no more, then, of novelty as connected with these things. (Hear, hear.) We are taking up the old paths of men whose names we value above those of any other men in the history of the Church since the age of the Apostles. (Hear, hear.) I can only now say that I am far from looking with discouragement in referring to those principles, from many things that are taking place around us, which seem to bear a most hostile aspect. I always judge of any breach that is made in regard to any great public principle, by the vigour of the reaction that is found to be called forth by it. We should never have reaction in the various forms presented to us in favour of the Christianity of the middle ages, if it were not for the breadth that is taken, and if it were not for the onwardness that marks the influence of the Christianity proper to us, as derived from the Holy Scriptures. (Hear, hear.) I gather courage, when I see a field so

occupied, for I am sure there must have been good at work, ere this principle would be aroused from its natural slumber in the manner in which it has been. (Hear.) Then I would just say one word upon the point to which we have had our attention directed to-day—education. If I were asked to say what I expect to be the great advantages of this union in respect to education, I should say, in addition to see copy the various objects we have classed under the head of our British missions, there are such questions as those of popular education rising in relation to it, which it is really of moment that our men of most sober thought, our men of more considerable reading on these questions, should come together, and confer and agree as to what they think would be the best course of meeting the emergency of the demands in this respect. We are now in a position to feel that the education of the people of this country must be mainly, if not entirely, the work of the religious communities that are founded. (Hear, hear.) I am not sorry that we are brought to this state, because it will have in it an indication of a great social manhood in our case. (Hear, hear.) Government take the most upon them when the people are in the most prostrate condition. Where they take the most upon them to do, they do it in the worst form. When you can narrow the province of a government, causing the people to become as a nation, as nearly as may be, what Christ's Church was intended to be, a self-governing-body, you narrow the province of the magistrate, and he does the less he has to do the better for being limited. (Hear, hear.) Amongst ourselves everything is in progress of this nature. In Prussia, if a road be wanting to send a cart along, it must be the business of the king or his functionaries to make it. As to a canal or railway, as to anything of great amount, it must all be done by the Government; the people are children; the only men, according to the theory of the thing, are those who have to manage everything for the rest. [Laughter and applause.] We are doing more and more for ourselves every day; we are narrowing the province of the governing, and we are enlarging the province of the governed. (Hear, hear.) By-and-by, we shall get to a point where we shall take religion and everything of that nature out of the hands of the Government, and the people will attend to these things themselves. I feel that we are in a crisis, and that education is the department of things with respect to which we are called upon to carry out our principles of self-government. It is felt every-where that the time is come in which the people will be found competent to do these things for themselves much better than any Government can do them for them. But in order to bring that part of the country not religious into a proper condition for self-government, we must be prepared to exert ourselves, and to bring our thoughts, our time, and our property into the enterprise, in order to show that we are sincere, it is not enough to say that the principles of Independence conduce to the union and combined efforts, but we must show that they do. (Hear, hear.) Mankind ever the wisest, are instructed by their eyes manifold more than by their ears. You may write a hundred prose volumes, intended to show that Independence is not averse to union, and those hundred volumes would not do so much to instruct the country in the truth of our cause as will be done by the simple fact of the

existence, in a combined form, of the Congregational Union of England and Wales. (Hear, hear.) Let us then unite our churches like a Grecian phalanx, standing side by side, and foot by foot, so that those who come upon us will find us like a wall, not easily to be broken. Let them see by the compactness, cohesiveness, and unity we can present, in the eyes of these three kingdoms, that to touch Congregationalism is to touch a body that will stand like a troop at Waterloo, and perish rather than forego the principles we profess. (Loud applause.)

A considerable number of Ministers who had not hitherto belonged to the Congregational Union, gave in their adhesion at this Meeting, confessing that, after thirteen years' jealous observation of its proceedings, they were fully satisfied that the Union was not only free from objection, but productive of the most important advantages. Among these were the Rev. JOHN ELY, the Rev. WALTER SCOTT, the Rev. JAMES PRIDE, the Rev. J. G. MIALI, and the Rev. S. WADDINGTON. The spirit of fraternal union and affection which marked all the proceedings, must, indeed, have disarmed any remaining feeling of objection. A more harmonious, interesting, and practically useful series of meetings, we never witnessed; and they afforded throughout a striking illustration of the possibility of combining zeal for the interests of a denomination, with a catholic spirit towards other bodies and an enlarged charity.

BRITISH AND FOREIGN BIBLE SOCIETY.—

The thirty-ninth report of this noble Institution has been sent to us, and although the crowded state of our pages precludes the insertion of any of its deeply interesting details, we cannot withhold the gratifying intelligence that the total receipts of the Society for the year ending March 31, amounted to £115,606 15 8. The operations of the Institution have as usual been conducted on a corresponding scale, extending over the greater part of the globe, and carrying the word of God to tens of thousands who would otherwise have perished for lack of knowledge. In these days of reviving popery, and recreant protestantism, it is cheering to witness the undiverted and onward movement of an Institution, formed and hitherto subsisting for the purpose of supplying to the nations of the earth the unadulterated bread of life.—which, after passing through successive and severe ordeals—still possesses, and deservedly, the confidence of all who believe that the “law of the Lord is perfect,” that it retains its pristine efficacy and universal adaptation, and is at once fitted and designed to be to all men, without distinction or exception, “a light unto their feet and a lamp unto their path.”

THE THREE SCOTTISH SECESSIONS.

It is little more than a hundred years since EBENEZER ERSKINE, WILLIAM WILSON, ALEXANDER MONCRIEF, and JAMES FISHER, Ministers of the Established Church of Scotland, were, for boldly inveighing against the law of patronage, or the settlement of Ministers in opposition to the wishes of the people, deposed from their office, and cast out of the Church. They were soon joined by four other brethren; and from these eight seceding Ministers has sprung the United Secession Synod, which now numbers between three and four hundred flourishing congregations. The Fathers of the Secession did not separate from the Establishment upon the ground of any abstract principle; they did not go out as Voluntaries; they did not perceive that the practical evil which drove them into Dissent, were the inevitable consequence and condition of the alliance between the Church and the State. It has been within, comparatively, a recent period that clearer views upon these points have come to pervade this sound and intelligent portion of the Presbyterian body. How much good has resulted to Scotland from that first inconsiderable Secession, it would be impossible to calculate. A second Secession, in 1752, laid the foundation of the Relief Synod, which now numbers eighty congregations. And now, after the lapse of ninety years, we have witnessed a third Secession, originating mainly in the same causes, grounded on the same principles, and distinguished from the former two, chiefly by its national importance in point of extent, and by the long contest with the State by which it has been preceded.

THE WIDOW'S MITE.

BY MONTGOMERY.

Amid the pompous crowd
Of rich admirers, came a humble form,—
A widow, meek as poverty could make
Her children with a look of sad content,
Her mite within the treasure heap she cast—
Then timidly as bashful twilight, stole
From out the temple. But her lowly gift
Was witnessed by an eye whose mercy views,
In *motive* all that consecrates a deed
To Goodness: so he blessed the widow's mite
Beyond the gift abounding wealth bestowed.
Thus is it, Lord, with thee; the heart is thine,
And all the world of hidden action there,
Works in thy sight like waves beneath the sun
Conspicuous! and a thousand nameless acts
That lurk in lowly secrecy, and die
Unnoticed, like the trodden flowers that fall
Beneath the proud man's foot, to thee are known,
And written with a sunbeam in the Book
Of life, where Mercy fills the brightest page!

What our Lord designed to be held up to all succeeding generations, as an example of the purest benevolence, has been perverted into a justification of the most heartless penuriousness. Nothing is more common than for the niggardly to cover up their pitiful contributions under the plea that they offer the “widow's mite.” He that gives one dollar, when he knows he might and ought to give a hundred, presents it as the widow's mite; and thus, if he does not blind his own conscience, attempts to blind others by taking

to himself the commendation which the Lord designed for a different sort of person. The memory of the ancient widow is thus dishonored by a forced association with the acts of modern penuriousness. What were the circumstances of the case? The rich were ostentatiously casting their gifts into the treasury, but our Lord turning away his eyes from these, fixed them intently upon a woman who slipped in two coins of inconsiderable value. He singled her out from the mass, and made her the subject of his beautiful commendation. The amount of her contribution was small, but in the estimation of Christ it was more than all the gifts of the rich. Why? She was a widow, and probably afflicted and friendless; she was very poor, and under these circumstances might have considered herself rather as an object than a giver of charity; and yet voluntarily and cheerfully she contributed her two mites, less than a penny; but in doing this she gave all she had, yea, all her living. This constituted the excellence of the gift, that she gave all; that she probably denied herself the little loaf, her living for that day, that she might show her attachment to the cause of religion, and her profound respect for the ordinances of God. It was a small gift in the eyes of the world; it was great in the view of God. Her example has been recorded to stimulate our generosity; it is of a pure and exalted character, and no one should say, as no one can say with truth, that he gives the "widow's mite," unless he has the widow's spirit of self denial, and is ready at the call of God to give up to Christ all that he is and all that he has. At least we are very sure that that is not the widow's mite, which bears the proportion of one to a hundred of a man's income.—*Presbyterian.*

RECONCILEMENT.

It is a blessed thing—and they who love sincerely know well how blessed—when, after a moment of misunderstanding, nay, perhaps even of mutual transgression, to repose heart against heart, and feel, sincerely feel, that one certainty is to be found on earth—one certainty which defies all the power of hell, one certainty which is heaven upon earth—that they love one another; that they belong to one another; that nothing, nothing in the world, shall divide those who have found each other in true, celestial love. O! this is a certainty, the most beautiful which is to be found upon earth—a certainty, the ground and guarantee of every other. He felt it well, that man, who, about to pass from the theatre of life, laid his hand upon his heart, and said, "I love; therefore, I am immortal!"—*From Mary Howitt's new work, "The President's Daughters."*

PERILS OF THE PROTESTANT FAITH FROM PUSEYISM AND POPERY.

TO FAMILIES RESIDENT IN THE VICINITY OF THE TABERNACLE.

[The following is a copy of a printed address issued in connexion with a course of lectures on Popery and Puseyism, about to be preach-

ed by the gentlemen whose names are appended to it, in the large chapels in which they jointly minister. A syllabus of the intended lectures will be found in our advertising columns.—*Patriot.*]

When Popery was rampant in England, this country was the house of a bondage more bitter than that of ancient Egypt. Its political despotism was the most crushing in Europe, and the oppression of the priests was tenfold more terrible than that of the king! The cruelties of the monarch terminated with the tomb; but the priest pursued his victim into eternity! The fetters, both corporeal and mental of Englishmen, were burst at the glorious Reformation; and from that period, for several generations, the sphere both of our civil and religious liberties, has been continually enlarging.

Our forefathers, deeply alive to the danger both of themselves and their posterity, made it a solemn part of their religious duty to instruct their children in the history of the reign of Antichrist in these realms, and to apprise them of the perils to be apprehended from its return. Public lectures in the Metropolis and elsewhere, were often delivered upon the principal enormities of the Papal system. Courses of sermons, also, were occasionally preached by multitudes of settled pastors, of all Protestant communions, to their own flocks. In the public prayers of the sanctuary likewise, God's mercy, in the recent deliverance, was devoutly acknowledged. The subject, moreover, was kept in constant remembrance throughout our public schools, our corporate bodies, and the entire social economy of the country. The literature of those days, too, lent its powerful aid in upholding the great Protestant principles, while patriotic statesmen joined hands with sages in opposing the destructive march of the Man of Sin.

As the result of these combined means, Scotland was kept comparatively clear of the great adversary of human improvement, which, as a happy consequence, advanced after the Reformation with a rapidity wholly without parallel; and in England, also, his footsteps were but rarely seen. His strong hold was benighted Ireland, where, from various circumstances, little further evil was apprehended from him. Protestants at length therefore went to sleep in security. For themselves they ceased both to watch and to pray; they no longer taught and warned the rising race; and they are now on the eve of reaping the due reward of their culpable negligence!

The perils of the Protestant faith are multiplying every hour! Popery, no longer the object of aversion and terror to the Sovereign, in the guise of Puseyism, has pitched its tent beside the British throne! The first statesmen of the age, without a blush, talk, in the Imperial Parliament, of taking the Popish priesthood into the pay of the empire! Popish monasteries, colleges, and cathedrals, are being set up in our midst. The Jesuits are again our masters. Some of the chief organs of the Metropolitan press are playing into the hands of the Romish conclave. Oxford, with a portion of the bishops, and most of the clergy, are all but ready to bow down and kiss the foot of his Holiness the Pope!

Englishmen! awake to the salvation of your liberties! Protestants, stand forth in defence of your most holy faith! We invite the attention of

those of you who are resident in the vicinity of our chapel, to this course of lectures. The truth will be spoken in love. Come and hear it!

JOHN CAMPBELL,
J. W. RICHARDSON.

September 4, 1843.

PUSEYISM AND THE FINE ARTS.

At the village church in Bloxham, a few miles from Banbury, Oxfordshire, the following decorative embellishment is added to the ordinary architecture of the sacred edifice. Over the archway, which forms the entrance, are numerous figures in groups, designed to represent the day of judgment. Enthroned above all the rest, sits a "graven image" of the Most High, around whom are angels and seraphs. Beneath the throne, on either side, are figures of the twelve apostles, and under these, the dead are seen coming forth from their tombs in attitudes of awe and supplication. To the left of the throne of judgment may be seen the hideous head of Satan—and it is somewhat remarkable, that this head is about as large as all the other figures connected, and as the head only protrudes from the mass of stone, the question may fairly arise, whether the Church itself may not represent the body of his Satanic Majesty. Be this as it may, a large pitchfork, in the hands of some invisible being, is plainly discernible tossing a poor condemned sinner into the mouth of Satan, whose jaws are most accommodatingly thrown open to receive all contributions of the kind. The prime feature of this extraordinary decoration of the church, however, remains to be exposed. Whilst all other figures have been allowed to crumble into decay, Satan, alone, has been preserved in pristine perfection. The arm and sceptre of the Judge have fallen off, and many of the figures are minus heads, arms, and legs; but every inch of Satan has been snatched from the decay of time; and to add to the frightfulness of his features (such is the conviction at once imparted by its appearance)—his head has received sundry coats of black paint, his teeth of white, and a few red flashes have been imparted to his eye and nostrils. It is certainly worthy of attention, that the parties to the management of this affair have made Satan the especial object of their regard.—*London Sentinel*.

POPULAR PREACHING.

Luther's wife said to him one day, Sir, I heard your cousin, John Palmer (who attended on Luther) preach this afternoon in the parish church, whom I better understood than Doctor Pommer, that is held to be a very excellent minister. Whereupon Luther made her this answer: John Palmer preacheth as ye women used to talk; for what cometh in your minds, the same ye also speak. A preacher ought to remain by the propounded text; and should deliver that which he hath

before him, to the end, people may well understand the same. But such a preacher as will speak every thing that cometh in his mind, I liken to a maid that goeth to market, when another maid meeteth her; then they make a stand, and hold together a goose market.—*Luther's Table Talk*.

RELIGION IN GERMANY.

The following intelligence is communicated by the foreign correspondent of the Philadelphia Presbyterian:—

"The Evangelical Gazette of the Church, edited by Professor Hengstenberg, who for so many years has aided so powerfully, throughout Germany, the cause of Christian truth, and the Protestant Church, contains annually, quite a remarkable prefatory discourse, occupying sometimes five or six numbers. This year, the editor takes a survey of the different sections of the German church, and institutes the inquiry, what progress life has made in its heart during the last year—whether the Church has advanced or lost ground in the essentials of piety. Thank God, the reply is favorable. Every where, and especially in those countries which lately inspired the most solicitude and fears, the spiritual condition is improved. The author names the country of Baden, where ten years ago, the ecclesiastics, who with tongue and heart confessed the good testimony of the Church, were so rare that one could easily count them; and where, now, as we have reason to hope, the whole body of the clergy, to a man, will come forward to proclaim the faith of the gospel. The same may be said of Bavaria, on the Rhine, where with powerful impulse, and decided by the ecclesiastical authority, the progress of life is manifested simultaneously among ministers and people, without the strong opposition of the generation which has grown up in unbelief, being able to check the excitement. These happy improvements are experienced also in Hanover. Fifty-three pastors, by a common understanding, met, at the anniversary of Evangelical missions, and held a conference respecting the means of reviving and preserving the piety of the Church. In Prussia, too, there is not a province in which improvements are not, in a manner, tangible. At Barmen, pastoral meetings have been more frequent during the past year, than ever. The pastoral meeting at Freiglass, in Pomerania, at this time, consisted of seventy ministers. More numerous still was a similar meeting in the province of Saxony, at Gnadau. At the meeting for celebrating the jubilee of Wittemberg Seminary, held every twenty-five years, the major part of the members of which belonged to Saxony, the spirit of faith greatly predominated, and the prevalent harmony was not disturbed by any rationalistic discordance."

APOLOGIES FOR TRAVELLING ON THE
SABBATH.

Some of those who do the *work* of journeying on the Sabbath, do not condescend to make any apology for it. They care neither for the day, nor for Him who hallowed it. With these we have nothing to do. Our business is with those who, admitting the general obligation of the Sabbath, and knowing or suspecting Sunday travelling to be a sin, offer apologies which they hope may justify the act in their case, or else go far toward extenuating the criminality of it. I propose to submit to the judgment of my readers some of the *excuses* for this sin, as I cannot help calling the breach of the fourth commandment, which from time to time I have heard alleged.

I would premise that I know of no sin which men are so *sorry* for before it is done, and so ready to apologise for afterwards. I cannot tell how many persons, about to travel on the Sabbath, have answered me that they were very *sorry* to do it; and yet they have immediately gone and done it. They have repented and then sinned—just like Herod, who was sorry to put John the Baptist to death, and then immediately sent an executioner to bring his head. It does not diminish the criminality of an act that it is perpetrated with some degree of regret—and yet the presence of such a regret is considered by many as quite a tolerable excuse.

One gentleman, who was sorry to travel on the Sabbath, added, I recollect, that it was *against his principles* to make such a use of the day. I wondered then that he should do it—that he should deliberately practice in opposition to his principles. But I was still more surprised that he should think to excuse his practice by alleging its contrariety to his principles. What are principles for but to regulate practice; and if they have not fixedness and force enough for this, of what use are they? A man's principles may as well be in favor of Sabbath breaking as his practice; and certainly it constitutes a better apology for a practice that it is in conformity to one's principles, than that it is at variance with them.

Another gave pretty much the same reason for his conduct in different words: "It is not my *habit*," said he, "to travel on the Sabbath." It was only his *act*. He did not uniformly do it. He only occasionally did it. A man must be at a loss for reasons who alleges an apology for travelling one Sabbath, that he does not travel other Sabbaths. The habit of obedience forms no excuse for the act of disobedience.

An intelligent lady, who was intending to travel on the Sabbath, volunteered this exculpation of herself. She said she had travelled one Sabbath already since she left home, and she supposed it was no worse to travel on another. What then? Are not two sins worse than one?

Another (and she was a lady too) said she could read good books by the way; and you know, said she, that we can have as good thoughts in one place as in another. I assented, but could not help thinking that the persons employed in conveying her might not find their situation as favorable to devout reading and meditation. This, I suppose, did not occur to her.

Another person said that he would never *commence* a journey on the Sabbath; but when once

set out, he could see no harm in proceeding. But I, for my part, could not see the mighty difference between setting out on the Sabbath, and going on on the Sabbath. My perceptions were so obtuse that I could not discern the one to be travelling, and the other to be equivalent to rest.

I heard among other excuses, this: Sunday was the only day of the week on which the stage run to the place to which the person wished to go, and therefore he was compelled to travel on Sunday. Compelled? Why go to the place at all? Why not procure a private conveyance on another day of the week? What if it would be more expensive? Doing right pays so well, that one can afford to be at some expense to do it.

Again, I was frequently met with this apology for journeying on the Sabbath: "The stage was going on, and if I had laid by on the Sabbath, I should have lost my seat, and might have had to wait on the road, perhaps for a whole week, before I could regain it." This apology satisfied many. They thought it quite reasonable that the person should proceed under those circumstances. But it did not satisfy me. It occurred to me, that if he had honored the Sabbath, and committed his way to the Lord, he might not have been detained on the road beyond the day of rest. But what if he had been? are we under no obligation to obey a command of God if we foresee that obedience to it may be attended with some inconvenience? Better the detention of many days than the transgression of a precept of the decalogue.

One person told me that he meant to start very early in the morning, for he wished to occupy as little of the Sabbath in travelling as possible. Another proposed to lie by all the middle of the day, and proceed in the evening, and he was sure there could be no harm in that. Ah, thought I, and has not Sunday a morning and an evening appropriate to itself as well as any other day of the week? Is the morning of Sunday all one with Saturday, and the evening no more sacred than Monday? Did God hallow only the middle of the day? And is the day of rest shorter by several hours than any other day? I never could see how one part of the Sabbath should be entitled to more religious respect than the other part. It seems to me a man may as properly travel on the noon of the Sabbath, as in the morning or evening.

One person was very particular to tell me what he meant to do after he had travelled part of the Lord's day. He expected, by about 10 or 11 o'clock, to come across a church, and he intended to go in and worship. That he supposed would set all right again.

Another, a grave-looking personage, was travelling on the Sabbath to reach an ecclesiastical meeting in season. Another, in order to fulfil an appointment he had made to preach. These were ministers. They pleaded the necessity of the case; but I could see no necessity in it. I thought the necessity of keeping God's commandments a much clearer and stronger case of necessity. The business of the meeting could go on without that clergyman, or it might have been deferred a day in waiting for him, or he might have left home a day earlier. The appointment to preach should not have been made; or if made, should have been broken.

There was one apologist who had not heard

from home for a good while, and he was anxious to learn about his family. Something in their circumstances might require his presence. I could not sustain even that apology, for I thought the Lord could take care of his family without him as well as with him, and I did not believe they would be likely to suffer by his resting on the Sabbath out of respect to God's commandment, and spending the day in imploring the divine blessing on them.

Another apologist chanced to reach on Saturday night an indifferent public house. He pleaded, therefore, that it was necessary for him to proceed on the next day until he should arrive at better accommodations. But I could not help thinking that his being comfortably accommodated was not, on the whole, so important as obedience to the decalogue.

One person thought he asked an unanswerable question, when he begged to know why it was not as well to be on the road, as to be lying at a country tavern. It occurred to me that if his horses had possessed the faculty of Balaam's beast, they could have readily told him the difference, and why the latter part of the alternative was preferable.

There was still another person who was sure his excuse would be sustained. He was one of a party, who were determined to proceed on the Sabbath in spite of his reluctance, and he had no choice but to go on with them. Ah, had he no choice? would they have forced him to go on? could he not have separated from such a party? or might he not, if he had been determined, have prevailed on them to rest on the Lord's day? Suppose he had said, mildly yet firmly: "My conscience forbids me to journey on the Sabbath. You can go, but you must leave me. I am sorry to interfere with your wishes, but I cannot offend God." Is it not ten to one such a remonstrance would have been successful? I cannot help suspecting that the person was willing to be *compelled* in this case.

But many said that this strict keeping of the Sabbath was an old *puritanical* notion, and this seemed to ease their consciences somewhat. I remarked that I thought it older than puritanism. A *Sinaitical* notion I judged it to be, rather than *puritanical*.

Many Sunday travellers I met with begged me not to tell their pious relatives that they had travelled on the Sabbath. They thought, if these knew it, they would not think so well of them, and they would be likely to hear of it again. No one asked me not to tell God. They did not seem to care how it affected them in his estimation. It never occurred to them that they might hear from the Lord of the Sabbath on the subject.

I do not know any purpose which such apologies for Sabbath-breaking serve, since they satisfy neither God nor his people, but one, and that is not a very valuable one. They serve only, as far as I can see, to delude those who offer them.

I love to be fair. I have been objecting lately against the Catholics, that they reduce the number of the commandments to *nine*. I here record my acknowledgment that some of us Protestants have really but *nine*. The Catholics omit the *second*; some of our Protestants the *fourth*.—*Dr. Nevins*.

EXECUTION AT CONSTANTINOPLÉ.

A correspondent of the London Times gives the following account of the most barbarous execution of a young Armenian, who had abjured Mahommedanism.

"Constantinople itself was, four days ago, the scene of one of those barbarous acts of fanaticism with which the traditions of Turkey abound, but from which political reforms or national dotage have exempted the present generation of Rayahs.

"A year and a half ago a young Armenian, named Arakim, son of Yukin, lived at Top Kupusi, and pursued the occupation of a shoemaker. A drunken brawl brought him within the clutches of the cavasses at the Porte of the Seraskier, at which police tribunal he was sentenced to receive 500 blows. The prospect of punishment having filled him with fear, and the fumes of the wine having lulled his conscience, he offered to turn Turk; the complaint was dismissed, his declaration was accepted at the Mekkemeh, and he was called Mahommed; but several important formalities were omitted. Yet when morning came, stung by remorse, he disguised himself in Frank clothes, and went on board a vessel bound for Syria, where he remained until a few months ago, when, thinking the affair forgotten, he returned here. One day he went to his sister's house in Top Kupusi, in returning with a bag under his arm, he was met by Mustapha Aga, the officer of the Guard of that quarter, who took him to the Seraskier's Porte, where he was identified as a back-sliding from Islamism. Several days' imprisonment, and frequent beating, failed to compel him to return to Islamism. The relations of the poor wretch besieged and importuned the embassies to interest themselves in his favour; but in defiance of the opinion of the whole moderate Turkish party, Riza Pasha, to propitiate the Sheikh-el-Islam and the fanatical party, consented that he should be decapitated as a *Morted*, or renegade.

"At the place of execution he was exhorted to recant Christianity; the first stroke was delayed, and the naked sword was shown him, but he persisted in his refusal. Twenty or thirty cavasses were requested to strike the blow, but they refused: at last a man named Ali, of Taook Beynor, one of the cavasses of the Porte of the Seraskier, came and struck him four times without being able to sever the head from the body; at last he was thrown down in the most brutal manner, and his head sliced or sawed off. For three days was the body of this poor creature laid out on the pavement of the Baluk Bazaar. The Armenian patriarch presented a Petition to the Porte for the corpse, but it was torn up, and the body after three days' exposure, towed out to the middle of the Bosphorus, and abandoned to the current. The poor mother of the man sat for some time by the corpse, without shedding a tear; the idiocy of grief depicted on her countenance is described by those that saw her to have been soul-harrowing.

"This affair has excited universal indignation, the law applied to the case having been a dead letter for many years; and there are above twenty individuals now lying in Pera who have embraced and recanted Islamism; and since this business feel much alarmed. It is considered a gross outrage on the feelings of the Franks who, two years

ago, saved the Porte from destruction. The death of a single Armenian Rayah is a small matter in itself, but it shows the infatuation of the councillors of the Porte, in not seeing, at this advanced stage of the Oriental question, that such acts weaken the already slender chance of the European Powers again interesting themselves in saving the Turks for Turkey, and Turkey for the Turks.

"The yuzer, or bill stuck up over the Armenian's body, ran as follows:—On the 1st of Uis-harrem last year, the Armenian boot-maker, Yahia Oghlu Arakim, being in full possession of his right senses, accepted the religion of el Islam, and was named Mahommed. Afterwards he escaped, and assumed the character of a renegade; and at this period, being invited to join the holy faith of el Isam, he utterly refused, and as he persisted in doing so, his punishment was adjudged according to the sacred Fetna."

We extract the following from the "*New England Puritan*" of Boston. Similar details appear in some of our English papers:

MASSACRE OF THE NESTORIAN CHRISTIANS.

We hasten to lay before our readers the following thrilling description of the horrible slaughter of many of the Nestorian Christians, instigated, as is alleged, by English Puseyites and Roman Catholic missionaries. The account is contained in the *Oxford Chronicle* of Sept. 9th, received by the steamer on Tuesday, and kindly furnished us by a friend in this city. We learn by letters received at the Missionary House, that it is probable the mother and one brother of Mar Shimon, the Nestorian Patriarch, have been slain; that three other brothers have been taken prisoners, and two have fled to Persia. It gives us great pleasure to add, that Dr. Grant, whose life has been considered in danger, is now safe at Mosul.

The *Levant Mail* has this week brought intelligence of the most painful character from Constantinople. On the 17th of last month, letters were received in that city announcing the success of a combination between the Pacha of Mosul and several Kurdish chiefs, for the subjugation of the Nestorian Christians—a community which has always excited a high degree of interest in Christian Europe, because presenting the spectacle of a people retaining through long centuries the forms and doctrines of Christianity, even when assailed by triumphant Mahomedism, by which they were surrounded. The details of this dreadful affair are not fully given, but in brief terms we are told, "that the troops of the Pacha and his associates had penetrated into the centre of the Tiyaree district, burnt the villages and churches, destroyed the crops, and put the inhabitants of both sexes, to the sword. Three, or according to other accounts, five brothers of the Patriarch, have been slain, his mother was cut in half, and his sister horribly mutilated.—The Patriarch himself had fled to Mosul, and taken refuge in the British vice-consulate."

Shocking and painful as this brief description of the massacre and subjugation of independent tribes professing Christianity in the midst of Islamism is, there is yet something worse behind:

There is too much reason to believe that this ter-

rible tragedy has been brought about by the intrigues, and the spirit of proselytism of professedly Christian ministers, from England and France!

Oh Religion! what crimes are committed in thy name! To ministers of the established Church of this country, and to the efforts of Roman Catholic priests, are these horrors to be attributed.

The facts are as follow:—Some years since, American Christians, participating in the interest which the Nestorians, as a body of nominal Christians, in the East, has always excited, showed their sympathy in a practical manner. Animated by a desire to revive the spirit of pure Christianity, and to promote education amongst the mountaineers, Dr. Grant, an agent of the American Board of Missions, penetrated the mountain fastnesses of the Nestorians. He established schools and other educational agencies, and enjoyed the confidence of the pupils to a considerable extent: and a work recently published by Dr. Grant, gives a most interesting account of the religion and manners of these people.

But the success of the American mission provoked the envy of Roman Catholic missionaries at Mosul, and, we are deeply concerned to add, excited similar feelings in certain quarters at home: feelings which led Roman Catholics and English Episcopalians to enter upon intrigues which have ended in this mournful catastrophe. We give the following extracts from the letter of the correspondent of the *Morning Chronicle*, at Constantinople:—

"No sooner had Dr. Grant met with some success in the mountains, than the Roman Catholic missionaries, at Mosul, supported by French political agents, endeavored to counteract it. The English high church was also jealous of American encroachments in the midst of a sect still venerating episcopacy; and an additional firebrand was thrown into the country, last autumn, in the person of the Rev. Mr. Badger."

During the last winter the American missionaries were the objects of intrigue; and the proceedings of the Roman Catholic priests were similar in character and spirit to those which have been attended with such melancholy results in Tahiti.

"The Americans who had been first in the field, only acted on the defensive; the influence they had already acquired amongst the Nestorians enabled them, without much difficulty, to retain their position. The object of the two remaining parties was to eject the Americans, and to establish their own influence. They did not act in concert, for their mutual enmity equalled their hostility to the Americans. No means were left untried to effect their object. The agents of the Church of Rome received the earnest co-operation, in fact became the tools, of the French political agents. Mr. Badger enjoyed the support of the British local authority. A report began to prevail that the Americans were assisting the Nestorians to build forts in their mountains. The ignorant inhabitants of the surrounding districts, and their governor the Pacha of Mosul, readily believed the assertion. For some time access to the mountains, from the west, was denied to the American missionaries. Mr. Badger and the Papists renewed their separate attacks. Both had interviews with the Patriarch, and both be-

lieved that they had established their influence. The suspicions of the Pacha of Mosul were excited; from both parties he received accusations against their respective adversaries, tending to increase his alarm. Mr. Badger pointed out the danger of Roman Catholicism and French influence in the mountains; the French, in return, the danger of English influence."

The result of these unholy priestly intrigues was, that the Mahomedan Pacha was alarmed—formed a combination with the Kurdish Chiefs against the Nestorians—and then followed the burning of villages and churches, the destruction of the crops, and the massacre of men, women and children, and an accumulation of horrors upon the innocent victims of priestly intrigue.

The writer from Constantinople, to whom we have before referred, pointedly asks:—

"Are the quarrels of our church to be transferred even into the East, to our own dishonour, and to the destruction of the peace and happiness of men who have hitherto been unacquainted with schism, and ignorant of religious rancour and intolerance? Before the Bishop of London instructed Mr. Badger, a willing and enthusiastic agent, to proceed to the Nestorians, to eject the Americans, to expose their 'heresies,' and to insist upon the only true orthodoxy of the high Church of England, his lordship might have received a lesson of Christian charity from those very Nestorians, who admit Christians of all denominations to their altars, and receive members of all Christian sects as brothers."

While thus justly censuring Mr. Badger, the writer characterizes with a righteous severity, the politico-religious intrigues of the French emissaries:—

"However reprehensible may have been the conduct of Mr. Badger, the conduct of the French politico-religious agents deserves the strongest condemnation. These men may now glory in the extermination of an independent and conscientious sect, whose only crime has been the rejection of the tenets of the Church of Rome and French influence. To gain that influence, and to obtain a *nominal* submission to the Pope, has this sect been sacrificed. Had the Nestorians admitted either the one or the other, they might have been saved. Honour, justice, and humanity are sacrificed by France to gain an influence which can only add to her pride, without conferring a single benefit upon her own subjects, or upon those of any other nation—an influence as precarious as it is useless. Unable to obtain this influence by honest policy, or by legal means, she assumes the garb of religion and obtains her end by the most unworthy hypocrisy. A recital of the events of the last six months at Mosul would form a worthy appendage to the history of the inquisition of Goa, or of the Spanish persecutions in South America, modified, however, by the spirit of the age, which, we may thank God, does not permit public torture, or encourage religious slaughters. We allude both to French politico-religious agents and to English high church intolerance. Strict justice compels us to state that the Americans are, in this instance, without blame. They established themselves first in the mountains, and their efforts were successfully directed to the improvement of the inhabitants, without any ulte-

rior political design. We believe that, had the Bishops and Clergy of the Church of England co-operated with them as Protestant Christians, instead of opposing them as heretical enemies, the disasters which we have described would not have occurred; as it is, one of the most ancient and most interesting sects in the world—interesting from its origin, from its language, and from the purity of its Christianity—has been sacrificed to the religious quarrels of English Puseyites, and French Roman Catholics."

When "cursing Palmer," the Fellow and Tutor of Magdalen College, sent forth his "anathema" of Protestantism, it was, by some, looked upon as the ebullition of a half-mad fanatic; but we knew, and explained it to be the utterance of methodical madness—of the systematic madness of the Tractarian school; and now, in this awful massacre of Christians, whose blood cries to Heaven, the whole world may see that this spirit of cursing is a terrific reality; not merely the fanatic ravings of a cloistered Fellow of an Oxford College, but an active, operative spirit, affecting the welfare of individuals and communities, dividing man from man, unsheathing the sword, and carrying fire, and slaughter, and desolation through a land. Mr. Palmer, in Oxford, curses Protestantism with comprehensive anathemas; upon the same principles Mr. Badger opposes Protestant Christians in the midst of a labour of love; treats them as 'heretics,' because not Episcopal; cabals against them, and, so doing, is instrumental in calling up, and letting loose the latent persecuting spirit of Mohammedanism.

This deplorable event will excite the strongest feelings in the American mind; and coming while the Episcopal Church in the States is torn by Puseyism, will be a fatal blow to Episcopacy in America. Our Bishops and Clergy ought to lay this event to heart, and lament in the "dust and ashes" of repentance, this terrible exemplification of the tendency of what are called "Church principles." And every Christian man, every man who loves his kind, should arm himself, and stand in the gap against the satanic spirit of the age; a spirit which, under pretence of zeal for "Church principles," is attempting to erect a priestly despotism upon the ruins of Christianity, and amidst the wreck of all that constitutes and secures the happiness of individuals, and the welfare of states.

THE FRENCH AND MISSIONS IN THE SOUTH SEAS.

On the 24th of August, a special meeting of the Directors and friends of the London Missionary Society was held at Finsbury Chapel, to welcome the Rev. Thos. Heath, Missionary from the South Seas, and to receive from him interesting and important communications relative to the state and prospects of the Society's Missions there. He was accompanied by a Christian chief, and a native Evangelist from Samoa. The proceedings were strictly devotional, and several eminent ministers took part in them. Several questions were put to the natives accompanying Mr. Heath, which were answered in a very satisfactory manner. His statements were, indeed, deeply interesting, and had we room, they should be inserted here at length; but we must confine

ourselves to a few things he said respecting the aggressions of the French, in the field of Missionary labour from which he had just come. We have several times given intelligence in the *Guardian* of those aggressions; and in England and this country there has been a powerful impression made, by the report of them which has reached the Christian public. What Mr. Heath says is a decisive confirmation of the report, and should arouse Protestant Christians to the danger to which their Missions are exposed in the South Seas: call forth their indignation against the perpetrators of injury; and their zealous, best, most determined, and combined exertions, to stop the "Popish destroyers" of God's work. After giving an extract from Mr. Heath's address, we shall insert a letter from Queen Pomare, on the subject of the aggressions. He said,—

"Although the time is advancing, I must not conclude without calling your attention to the French proceedings, and to those of the Roman Catholic priests. You are aware that they are united in their proceedings: that the French Government, the French frigates, the French captains, the Romish priests—Jesuits and others—are one great missionary society. Their object is to force Popery on the island, and, if possible, to gain several of the islands for themselves. They are taking measures to form a line of naval stations from Gambier's Island to our Australian colonies. They are already at Gambier's, the Marquesas, the Sandwich Islands, Wallis' Island, Herne Isländ, New Zealand, Tangatabu, and perhaps the Figs. Whether we take out a missionary vessel or not, we know that they have one vessel, if not two. They have a bishop of New Zealand, a bishop of the Sandwich Islands, and they have lately sent out a bishop to the Marquesas and Tahiti. These are their measures. How did they commence? Two or three Romish priests went to Tahiti about the year 1836. In the first instance the Queen and the chiefs of Tahiti would not receive them, and required that the captain should take them away again. I contend that they had a right to do so. There may be in this assembly gentlemen who have studied the law of nations, and they are aware that every nation has a right, according to well-understood rules, to decide what persons shall be admitted to its territories. If I want to go to Paris, must I not get a passport from the French authorities? And what is a passport but leave to enter from the French Government? I appeal to standard writers on the law of nations, that Queen Pomare had a right to say to Frenchmen, 'you shall not land here.' To say nothing of English authorities. I might appeal to Vattel, a writer whom Frenchmen will not treat with contempt, who will tell us that the right does exist. A French captain; however, goes there, and insists that she has not the right, and that she shall pay 2,000 dollars for what has been done, and that amount is wrested from her at the cannon's mouth. After that was paid by some kind foreign residents, another French vessel goes and says, 'that is not enough, we insist that you shall repeal your law which says that Frenchmen shall not land without your leave, and you shall enter into a treaty that Frenchmen and Romish Priests shall come and build chapels if they please.' Poor Pomare and her people were obliged to repeal the law so far as France

was concerned. They could not do otherwise. The way having been thus prepared, certain of the priests went thither, and are still there, and building chapels, and commencing operations. In the meantime, the French consul and certain disaffected chiefs had got up, without Pomare's knowledge, and during her absence, a paper inviting France to form a protectorate. Pomare protested to France, and invited the assistance of England. An English vessel (commanded by Captain Sir T. Thompson) was sent with instructions to ascertain the state of things, and protect Pomare. But before he could arrive, Du Petit Thouars had been again, and it had been hinted that they did not merely require that the people should stand in awe of the great nation, and that Frenchmen and priests should be admitted with or without the leave of the Tahitian Government, but that they had set their affections on the islands themselves. The next step shows it. Thouars, the captain of the French vessel, (who has been raised to the rank of admiral of the French naval station of the Pacific,) went there to complain of various wrongs done to Frenchmen. The fact is those wrongs consisted of nothing but the constables interfering when the Frenchmen became intoxicated, and set dogs to fight. Grandiloquent despatches were sent home to France, full of bombast; and papers were written to the Tahitian authorities about the wrongs done to Frenchmen. The Captain then demanded that 10,000 dollars should be placed in his vessel, till those alleged grievances should be redressed; and, if that were not done, he staid that he should take possession of the island: at the same time, if, within twenty-four hours, the Tahitian authorities could suggest any plan by which severer measures could be prevented, well and good. He meant to say; that if Queen Pomare did not, within the twenty-four hours, sign a paper, to the effect that France should become the protectorate of the island, he would seize it. The Queen delayed till the very last hour: she remonstrated; she wept; she looked for help; but she had no means of opposing the French frigate. At the last moment she was compelled to sign the paper; and then the French protectorate was formed; after which there came forth a declaration, asserting liberty of worship to all parties. But, among other things done by the authorities, the newly appointed Governor, as well as the old Consul, raised to the rank of Commissaire-Royal, gave notice that there must not be a word spoken against the French Government; and that preaching on the doctrines in controversy with the Roman Catholics, would be taken as opposition to the French Government. This is the liberty of worship which the French have permitted among the Tahitians."

"Tahiti, Jan. 23, 1843.

"My dear friend and sister, Queen Victoria, Queen of Great Britain.—Health and peace to you, and saved may you be by Jehovah, the foundation of our powers as Queens of our respective countries. We dwell in peace from the arrangements made by our predecessors. This is my speech to you, my sister friend. Commiserate me in my affliction, in my helplessness, and in the difficulties in which my nation is involved with France. The existing protectorate government of France in my dominions I do not acknowledge: I knew nothing of what my chiefs and

the French consul had done before I wrote to you by Captain Jones, I being absent at Raiate. On the arrival of the French admiral, A. Du Petit Thouars, the same chiefs who formerly signed the document requesting French protection assembled, viz., the three governors and Pariata, the person who was left in charge at Papeete (Pariata is the root of this great evil.) The French admiral and the French consul, after having completed their design in signing the document, sent it over to me at Moorea, through the medium of my messengers Tairapa and Mr. Simpson, for my signature. Tairapa said to me, 'Pomare, write your name under this document. If you do not write your name, you must pay a fine of 10,000 dollars—5,000 to-morrow; and 5,000 the following day; and should the first payment be delayed beyond two o'clock the first day, hostilities will be commenced, and your land taken.' On account of this threat, against my will, I signed my name. I was compelled to sign it, and because I was afraid, for the British and American subjects residing on my land (in case of hostilities) would have been indiscriminately massacred; no regard would have been paid to parties. This is the way my government has been taken from me, and constituted into a French government. My government is taken from me by my enemies, Pariata, Hitate, Tati, and others connected with them: it was they who combined and entered into agreement with the French. They have banished me, that I should not be sovereign of Tahiti; that they should be kings, and also their children. And now, my friend, think of me, have compassion on me, and assist me; let it be powerful, let it be timely and saving, that I may be reinstated in my government; let it be prompted by the feeling which caused the Messiah to come into the world to save you and me. Have compassion on me in my present trouble, in my affliction, and great helplessness. Do not cast me away, assist me quickly, my friend. I run to you for refuge, to be covered under your great shadow, the same as afforded to my fathers by your fathers, who are now dead, and whose kingdoms have descended to us, the weaker vessels. I renew that agreement; let it be lasting and forever. Let its continuance extend not only to ourselves and children, but to our children's children. My friend, do not by any means separate our friendship. This is my true wish. I now deliver up to you, my friend, my last effort: my only hope of being restored is in you. Be quick to help me, for I am nearly dead: I am like a captive pursued by a warrior, and nearly taken, whose spear is close to me. The time is very nigh when, I fear, I shall lose my government and my land. My friend, send quickly a large ship of war to assist me. A French ship of war is daily expected here: speedily send a ship of war to protect me, and I shall be saved. It is my wish that the admiral may speedily come to Tahiti: if he cannot speedily come, I wish a large ship of war may come just at this present time. Continually send here your ships of war; let not one month pass away without one, until all my present difficulties are over. I have also, at this time, written a letter to your Admiral on the Spanish coast, to come to Tahiti and assist me. Health and peace to you; may you be blessed, my sister friend, Queen of Great Britain, &c. "POMARE."

FACTS FOR THE SCEPTICAL.—"In four groups of Islands in the Pacific Ocean, where thirteen years ago the people were idolaters, and most of them cannibals, there are now 40,000 members of Christian Churches. In one district in Southern India, the Church Missionary Society have 19,003 candidates for baptism, and 693 communicants. In New Zealand, in a district of the island, the average attendance of the natives upon divine worship is 7,517; candidates for baptism, 1,400; native Christians, 878. By the labours of missionaries of the American Board, fifty-nine Churches have been gathered among the heathen, embracing almost 20,000 members.

MOFFAT'S FAREWELL TO ENGLAND.

Never missionary left the shores of Great Britain with such a freight as Robert Moffat. He carries with him, in addition to the riches of the everlasting Gospel, all the elements of social comfort, and most of the implements of the highest civilization. A considerable portion of the entire cargo of the noble ship belongs to the honored missionary. The goods and articles he claims amount, it is stated, to upwards of seventy tons of weight. There are five tons of iron and two of brass, besides anvils and tools of various sorts. Among many other objects, both curious and useful he bears with him a number of church bells, to summon the savage population to the house of prayer.

"In addition to various useful machines and instruments, Mr. Moffat carries with him a present of a gun with seven barrels which are all fired simultaneously with one trigger.—This terrible apparatus may be of material service. From the wide range of the seven shots poured forth, it is literally impossible for a lion to escape.

"The valuable property of the missionary will constitute riches to the whole surrounding region. It will greatly accelerate the work of civilization. It will tend not a little also to dignify the missionary's character, even in the eyes of those who have not learned the value of his message. Those friends of the heathen therefore, whose distributive liberality has formed this aggregated substance, have each well done in this act, which, from time to time, deserves to be reported to other missionaries.

"THE CHILDREN'S MISSIONARY AND SABBATH SCHOOL RECORD." We have received a number of this new publication, offered as a specimen of its intended size and contents. We hail with thankfulness this accession to our Colonial periodicals, and cannot doubt that it will tend, by the blessing of God, to imbue the youthful members of our Christian communities with the spirit of enlightened and active zeal. There seems, so far as this

initial number is concerned—nothing approaching to sectarianism of sentiment or style, and we cannot but hope that an extended circulation will soon assure the publisher that the enterprise is rightly appreciated. The profits of the publication (one penny per month for 16 pages is the price,) go to the friends of the Canada Sunday School Union.

MONTHLY SUMMARY OF NEWS.

The Canadian Legislature, by a large majority, have decided on Montreal as the future capital of the United Province. The subject has produced much discussion both in and out of Parliament; but moderate and disinterested men will, we have no doubt, generally acquiesce in the wisdom and expediency of the anticipated change.

The last mail brings the intelligence that Government have at length arrested the course of repeal agitation in Ireland. Daniel O'Connell is held to bail for his appearance on trial for sedition. It seems still very doubtful what may be the issue of these commotions, and repealers and anti-repealers are equally sanguine as to the favourable issue of the proceedings of the Government.

The Russian Grand Duke Michael arrived on a visit in London on the 2d ult.

The Welch disturbances are not appeased. At a session of the Privy Council on the 3d inst. a proclamation was issued on the subject, offering rewards for the arrest of rioters.

There have been several riots in Scotland resulting from the recent division in the Scottish Kirk. In one instance the Riot Act was read, and the mob were fired upon with pistols, but no person was killed or wounded.

The uncertainty respecting the last Indian mail is at last removed, by the intelligence of the total loss of the Oriental Steamer Memnon, just beyond Aden. This news is brought from Alexandria by steamer, and no particulars of Indian news brought by the Memnon's passengers have transpired.

POETRY.

THE FOOL HATH SAID IN HIS HEART,

"THERE IS NO GOD."

BY MRS. L. H. SIGOURNEY.

"No God! No God!" The simplest flower
That on the wild is found,
Shrinks, as it drinks its cup of dew,
And trembles at the sound;

"No God!"—astonished echo cries
From out her cavern hoar,

And every wandering bird that flies,
Reproves the Atheist lore.

The solemn forest lifts its head,
The Almighty to proclaim,
The brooklet on its crystal urn,
Doth leap to grave his name.
High swells the deep and vengeful sea,
Along his billowy track,
And red Vesuvius opens his mouth,
To hurl the falsehood back.

The palm-tree, with its princely crest,
The cocoa's leafy shade,
The bread-fruit, bending to its lord,
In yon fair island glade;
The winged seeds, that borne by winds,
The roving sparrows feed.
The melon, on the desert sands,
Confute the scorner's creed.

"No God!" With indignation high
The fervent sun is stirred,
And the pale moon turns paler still,
At such an impious word;
And from their burning thrones, the stars
Look down with angry eye,
That thus a worm of dust should mock
Eternal Majesty.

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AGENTS FOR THE HARBINGER.

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

NEW BRUNSWICK & NOVA SCOTIA.—Rev. J. C. Galloway, St. Johns, N. B.

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

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

LIVERPOOL.—George Philip, S. Castle Street.

MONTREAL.

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