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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.

JULY 15, 1843.

No. 7.

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DEATH OF THE CHRISTIAN.

FROM THE GERMAN OF THOLUCK.

How still is the grave,
How cool is the air about it!
If the body sleeps so quietly,
How blessed must be the spirit!

There lies the garment which the mortal pilgrim wore through the whole period of his pilgrimage, in sunshine and in rain. O what thoughts crowd upon the mind when we stand before a corpse—thoughts which come to us at no other time! We could then have so much to say, so much to hear, so much for which to ask forgiveness. But his ear hears not, his mouth speaks not. How differently should we act to all men, could we anticipate how we shall feel, when they lie before us in their grave-clothes upon the bier.

Soul purified in the furnace of affliction, thou art now with God. O when now the bands fall from thine eyes, when faith is changed to sight, how will it be with thee! When from the mouth of the Lord, upon whose hand thou hast leaned when thou couldst not see his face, thou shalt receive the welcome, "Come thou faithful servant into the joy of thy Lord;" when this joy of thy Lord shall illumine thy spirit, "how will it be with thee! The fruit has fallen because it was ripe. Blessed spirit, it was appointed to thee to ripen upon earth; thou hast learned fully the value of human life, its labors and its sufferings—and hast not learned in vain; what thou hast labored upon without, has been also labored within. All thy toil in the world was at the same time a preparation of thy soul for the temple of God. When at evening after a hot day the wagon laden with fruit enters the barn, all the inhabitants rejoice.—Thus I imagine

thee, serene, blessed spirit, entering the house of thy heavenly Father, and the inhabitants of heaven rejoice. Since there is so great joy in heaven, lamentation upon earth must be hushed. Could thy voice be heard from the place where thou now art, surely it would say nothing else than, "Weep not!" Therefore must we dry up our tears.

Thou didst not belong to us when thou wast upon earth; thou wast thy Lord's. We should therefore be thankful that thou wast lent to us so long, and hold fast what we have received through thee. Blessed spirit, thou must yet remain among us; from the riches which belonged to thee, hast thou dispensed so liberally to us, that we yet have thee, after thou hast left us. Thou art among us almost in a visible form that we may take counsel of thee, and thy mouth may teach us, even after death has closed it. Thou hast labored and watched for us with such fidelity and earnestness, that the blessing of thy prayers is not yet exhausted, but will continue to descend upon us as long as we live, like the dew from God. Even in the contemplation of the Everlasting Light thou wilt not forget us, for eternal light is only the light of love, and thy thoughts will be prayers for us.

Thy fight of faith is finished. We have learned from thee that man can hold himself by the Invisible, as if he saw Him, and since we have learned it, we need no longer mourn as those who have no hope. What they have buried, that was not thyself, it was thy vesture, and with the vesture have they laid all thy toils endured in it, and thy tears, and when thou shalt receive it again, renewed by the hand of the Almighty, it will no longer bear any traces of tears. He who said, "Where I am, there shall also my servant be," has taken

thee to himself; and where he is there is it good to be. Why should we mourn? Thou indeed art wanting to us, but He, who could give such a father, such a husband, such a friend, must himself be a greater father, a greater husband, a greater friend.

When a man is taken from our midst, who, in his whole life seeks only to please the Invisible One, how do our hearts close over his grave the more toward each other, and the more toward the Invisible. Since we can no longer lie upon thy heart, we will lie the more upon the heart of our God. It is also a great blessing, that when those die who have been the Lord's, their love influences us even after they have departed. May we meet again! exclaims the longing of the heart, but we know we can come where thou now art, only by the same road over which thou hast travelled. Alas! we often think of a re-union as a necessary consequence of death, and yet many different roads open beyond the grave. Holy, glorified spirit, we may see thee again, we may find thee again, if we follow after thee in the road over which thou hast gone. From the last elevation over which we have to pass in life, oh! how small appear the conflicts which lie behind us; yet blessed is he who can say he has not shunned them. When I stand by the corpse of a soldier of God, who has fought the good fight, I say to myself—now is all over, and yet it seemed to him when in life, so difficult and impassable. With the corpse all is still. Truly the tranquil peace of the dying hour is of such value, that to secure it, we should not shun the conflicts of a long life.

THE DANGER OF DELAY.

FOR THE HARBINGER.

It too generally happens, that those who are the subjects of religious conviction, are led to defer the prosecution of their duty. This may possibly be the case with some young persons, whose attention I recently directed to *the importance of early piety*. To such, then, the writer wishes affectionately and faithfully to point out the danger of delay in matters of eternal moment.

My young friends have probably heard the proverb, "Delay is dangerous." It is applicable to various objects and pursuits, and the consequences of its neglect are so obvious as to render specification superfluous. He who defers a present duty, a duty which ought and might be discharged at once, may contract a habit that will prove injurious to him. A spirit of procrastination will unsettle and derange his mind, injure his reputation, mar his peace, and prevent his usefulness. Supposing him to be a student, it is impossible, with this frailty, to surmount difficulties, and to rise to eminence. In no station of life can he succeed. To whatever he applies his mind or his

hands, he can never become distinguished, respectable, or influential, unless it is in fully,

The correctness of the proverb just quoted is apparent in reference to religion. When the mind is impressed with a sense of obligation, when conscience is awakened and speaks aloud on any religious duty, it is of great moment to yield at once to the grace of truth, and to attempt what we know to be right. Methinks I see Felix trembling before Paul, while the apostle "reasoned of righteousness, temperance, and judgment to come." These were topics peculiarly adapted to the person whom he addressed. From the account we have in the inspired records, we learn that Felix not only "trembled" under the representations of truth, but that he said, "Go thy way for this time; when I have a convenient season, I will call for thee." Such conduct was wrong. If he was sincerely anxious for further instructions, a little reflection would have convinced him of the folly of procrastination. Now that conscience was roused from its slumbers, now that a competent instructor stood before him, by whose agency conviction had been produced, now that a favourable opportunity was afforded of securing imperishable blessings, and every thing in reference to the future was uncertain, what madness to send away the preacher, and promise himself a more favourable opportunity. He sent for Paul again, it is true, but it was for a very different purpose than that which the text I have cited intimates. The "more convenient season" never appears to have come to him; and if we can rely upon the testimony of Josephus, he died as he had lived, and gave no evidence of repentance.

There is something very absurd in talking of "a more convenient season" when under religious convictions. Persons whose minds are thus impressed should consider, by what power those convictions are produced, the occasion and design of them, and the importance of yielding to them. Why should there be any delay? Why should the concerns of the soul be put off? Is it reasonable to trifle with God? Can it be justified? Can any reason be assigned for such conduct; that will bear the trial of the great God? Is it not a step attended with imminent danger? Is it not characteristic of great wickedness, as well as folly? I wish these inquiries to be seriously pondered, and that I may show *the danger of delay*, let my young friends attend to a few more considerations.

The fact that life is frail and uncertain should lead you to hesitate as to the propriety of delay. How many have talked of "to-morrow," or some "convenient season," who have been woefully deceived. These spoke of the future as if they had a perfect insight into the operations of nature and the contingencies of life; but when it

came, how many things occurred that they never contemplated, and for which they were wholly unprepared. Every day brings its cures and temptations, and often in a new shape and aggravated form. So these have found it. When the promised time arrived, fresh difficulties surrounded them, and these continued to trifle; hardness of heart ensued, guilt accumulated, and danger increased. In this state many have unexpectedly been cut off, and thus proved the danger of delay. Could we withdraw the veil that separates us from the eternal unseen world, how many we should see who once promised fair, under many resolutions, and intended to become religious, but who sinned grievously against God by their procrastinations, for which He cut them off, and assigned them to "endless woe, deep despair."

In the spirit we are reprobating there is something very presumptuous and wicked. If God has produced conviction in our minds with a view to our benefit, that we may be led to consider our ways, repent and believe, we ought to regard this as a great mercy. Why not leave us in our moral slumber, and suffer us to awake in merited punishment? Certainly we have no claim to such a favour. Shall we dictate to the Almighty that the present is not so convenient as the future period? While He waits to be gracious, whilst we have access to the provisions of the gospel, and every thing is favourable to immediate decision, what folly to delay! For aught we can say, this may be the last time that God may visit us in mercy. If the present opportunity is not embraced, He may "swear in his wrath, they shall not enter into my rest." The neglect of the present "day of salvation" may result in our everlasting destruction. We may be given "up to strong delusion, to believe a lie." Our mercies may be turned into crosses, the dispensations of Providence may become dark and gloomy, and every thing may contribute to hasten inevitable woe.

Let none say that the difficulties of the future will be less than the present; or that, because some triflers have been spared, and eventually repented, that they may do the same. All this is extremely doubtful. Many who entertained this sentiment are now suffering the divine displeasure in an unseen state. Besides, the reasoning is dangerous and false. We admit that difficulties may press upon you under your present convictions, which may lead you to hesitate in your course. But will not the same difficulties exist at a future time? It is possible they may assume a new form, but may they not be augmented? Will the heart be any better in a month's time, than it is at the present moment? Will Satan be less a foe than now? Will the world cease to urge its claims and attractions?

Will God be as ready to aid, and afford the same favourable opportunities as at the present? Will not a month's guilt, added to the furious stroke, give the enemy of soul's a great advantage, and render the probability of a thorough change very doubtful? Present difficulties are wisely permitted to test the depth and earnestness of your desire, and the strength of your principles. There is nothing at all strange in this. It is usual with those who are brought out of darkness into marvellous light. Conscious of their weakness they look to God for help; sensible of trials, they pray for direction. The injunction is, "repent and believe the gospel;" it is a duty urged at the present time; those who comply are sustained and blessed. It is the turning point of their history, every thing depends upon the results of the present awakening. "Now is the accepted time, now is the day of salvation." Beyond the present season of grace, neither I, nor any other minister, can afford you any encouragement. If you yield, we can speak peace to you, and throw light upon your subsequent course; but if you harden your hearts and procrastinate, a cloud passes over your future steps, the results of which God only knows.

It is true men have been spared, who subsequently became monuments of mercy, being as "brands plucked out of the fire." But this is no argument for your neglect, and affords no encouragement to triflers. These facts are not recorded as a rule to others, but to cheer those who are humbled in their sins, and who are truly penitent. If such is the state of your mind. Jesus Christ is willing to receive you; his hand is upon you for good, and his grace will prove sufficient. A present surrender will elevate you in all that is truly great, will secure to you countless blessings, and will add to the triumphs of the cross. On the other hand, *delay and trifle*, and you may be undone for ever, like multitudes who have been swept away, as with the besom of destruction.

J. T. B.

June 23, 1843.

The Harbinger.

MONTREAL, JULY 15, 1843.

CONGREGATIONAL UNION OF EASTERN CANADA.—According to the announcement of our last number, the Ministers and delegates of the churches included in the Union, assembled in this city on the 5th instant, and continued in session till the evening of the 8th. The

proceedings of the Union were commenced by a sermon from the Rev. J. Anderson of Melbourne, founded on *Amos vii*, 2, last clause, and, in all respects suited to the occasion. Our esteemed brother exhibited throughout, an enlightened acquaintance with the secret sources of doctrinal heresy and practical declension in the Church of Christ, and ably vindicated, though in the genuine spirit of Christian Charity, the simplicity, spirituality, and purifying tendency of the faith once delivered to the saints.

The business of the Union occupied its Members during the remaining days of the week, with the exception of Friday, on the morning of which day, the foundation stone of the second Congregational Church was laid, and in the evening the Annual Meeting of the friends and supporters of the Congregational Institute was held in the Lecture Room of the first Church, St. Maurice Street.

On the afternoon of Sabbath the 9th, the Ministers and delegates of the Churches of the country, together with those of the two Churches in this city, united in the observance of the Lord's Supper; the Rev. Jas. Robertson, of Sherbrooke, presiding on the occasion.

ANNUAL MEETING OF THE CONGREGATIONAL INSTITUTE OF EASTERN CANADA.—The Meeting was held on the evening of the seventh instant, in the Lecture Room of St. Maurice Street Church,—and, notwithstanding the unfavourable state of the weather, was very numerously attended. On the motion of the Rev. J. J. CARRUTHERS, seconded by the Rev. H. DRUMMOND, of Brockville, the Rev. H. WILKES was requested to preside. After the usual introductory devotional exercises, three of the students delivered each an essay on a subject chosen by himself—in the following order:

Mr. J. BOWLES, on *Christian Hope*.

Mr. J. ROBINSON, on *The Characteristics of the Christian Church*.

Mr. C. MACKAY on *Christian Responsibility*.

These essays were received by the numerous friends present with the most unequivocal marks of satisfaction.

The Rev. J. J. CARRUTHERS then read the following brief report of the Institute for the past year.

The date of this infant Institution is as yet so recent, as to afford little, in the details of

its history, that is otherwise than *prospectively* interesting to the friends of ministerial education. The groundwork of a liberal, appropriate and useful education has been laid, in the case of the Students admitted to the Institution, in their careful initiation into the original languages of the sacred volume, and in their partial perusal of some of the principal Greek and Latin classics. Their proficiency in these studies will be best attested by the documents subjoined to this report.

These studies, in addition to a course of Lectures on the composition of Sermons, have so completely absorbed the time of the students during the past year, as to preclude the desirableness of the course on Logic, by the Rev. H. WILKES, which will however be entered on during the next session. The students have, in addition to the said branches of study, prepared and delivered Sermons, for the most part weekly, in the presence of the Theological Professor. He very cheerfully and thankfully bears his testimony to the uniform consistency of his beloved pupils, their diligence and zeal in the prosecution of their studies, and their growing meetness, intellectual and moral, for the important and arduous, though most honourable work, to which they are devoted—and entertains no doubt that, should God mercifully prolong their lives, they will be useful, and he trusts, able Ministers of the New Testament. He and his respected Colleague feeling increasingly the responsibility of the task assigned them, desire to commend themselves, their beloved pupils, and the interest of the Institution generally, to the prayers and the support of the Congregational Churches of this colony, and trust that, at no distant period, these Churches will realize an answer to their intercessions, and reap the full reward of their liberal contributions, in the zealous and successful labours of those beloved youths, who have arisen from amongst themselves, and by their instrumentality have been qualified for the sacred office of the Christian Ministry.

The Rev. J. Anderson of Melbourne then read the following document:

We the undersigned Ministers appointed by the Congregational Union to examine the Students of the Institute in Classical and Theological literature, do hereby express the great satisfaction we have experienced in witnessing their progress in these studies, and consider that much praise is due to their Tutor, for

the careful attention which it is evident he has bestowed on their education.

JAS. ROBERTSON.
J. ANDERSON.

Montreal, July 7, 1843.

The Chairman then laid before the meeting the following testimonial from the Rev. H. ESSON of the Scotch Church, addressed to the Rev. J. J. CARRUTHERS.

MONTREAL, 3rd July, 1843.

MY DEAR SIR.—It is with unfeigned pleasure that I desire to communicate to you the expression of the high gratification which I experienced on the occasion of the examination of your students on Saturday last.

Considering the shortness of the time and the variety of the subjects of study in which your pupils have been engaged, I cannot but regard their proficiency, as in the highest degree creditable to their own talents, industry, and zeal, as well as your able and judicious conduct of the important work of their education. They read and parsed a chapter in the Hebrew Bible, with a readiness and accuracy which truly surprized me. The specimen which they gave of their attainments of the Greek and Latin languages, throughout a strict and searching examination, chiefly conducted by myself, prolonged for more than two hours, comprehending lessons in Ovid, Sallust, Xenophon's Anabasis, Herodotus, and portions of the New Testament in the Gospel of John, Acts of the Apostles, and the Epistle to the Romans, was in the highest degree satisfactory, and affords an encouraging example of how much can be done in a short time by young gentlemen who unite with the advantage of enlightened direction, a superior measure of talent and devotedness to the work of self improvement.

I cannot but congratulate you, my dear sir, and the Church which enjoys the benefit of your able services in the conduct of its Seminary for Theological Education, on the fair promise of this the first fruits of your Classical and Theological culture. I have been peculiarly pleased to see in your Seminary as in that of our friend Dr. Davis, the happy success of uniting sacred with Classical literature, giving the first, as is due, the place of honor and precedence, proving that when the Castalian stream is mingled with that of "Siloe's brook, that flowed fast by the oracle of God," the former is purified and hallowed, and not less speedily drawn or copiously imbibed by the minds of ardent enquirers and Christian youth.

I sincerely pray that you who sow, and that the youths who have the happiness to reap, the benefit of your instructions, may both rejoice together

in the future progress of your all important work and in its final and perfect consummation. I am, my dear sir, with great regard, your friend and brother in the Lord,

H. ESSON.

To the Rev. J. J. Carruthers,

These documents having been read, the Rev. Messrs. Miles and Shirrell, Robertson Bourne, and Mackilligan, respectively moved and seconded the following resolutions which were unanimously adopted.

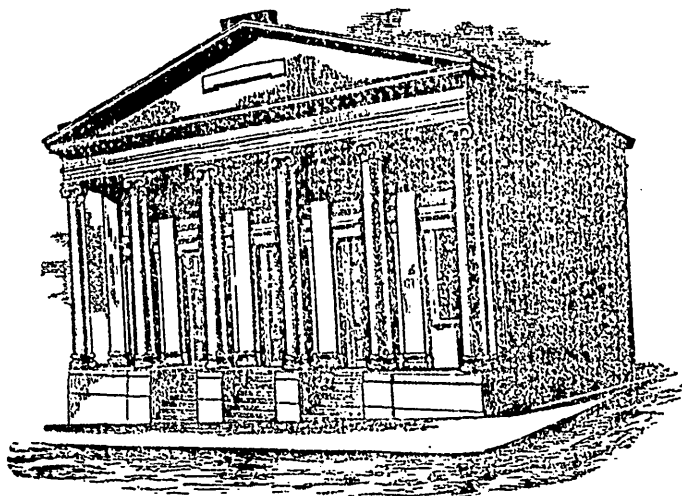
1. That as an educated and well trained ministry is intimately connected with the spread of vital religion and the prosperity of the Redeemer's Kingdom, we cannot therefore but express our gratitude to Almighty God for the prosperity of the Congregational Institute during the past year, our cordial thanks to the Rev. J. J. Carruthers for his very valuable services as Classical and Theological Professor, and our approbation of the proficiency and conduct of the students, praying the great head of the Church, that He may continue to smile upon and bless them in their future studies and labours.

Another resolution had been prepared by the Secretary, for which the above was substituted.

2. That whilst, at all times, an educated Christian Ministry is most desirable, it is especially so in the present day, when diversified and fatal errors in relation both to doctrine and practice, are propagated so diligently by men who combine so much acquired and natural talent, and successful opposition to whose efforts is only to be expected, in dependence on the Divine blessing, as the result of sound knowledge, and enlightened and well directed zeal.

3. That this meeting considers the Congregational Institute as of vast importance in relation to the great object of the union, *viz* the propagation of the gospel through the colony; and pledges itself to earnest prayer and liberal contribution on its behalf—and that an appeal be forthwith made to the Churches generally on its behalf.

The addresses of the reverend brethren were animated, instructive and encouraging. The Congregational Institute has obviously taken hold of the affections of the people. The need of a native Christian Ministry for Canada is increasingly felt, as the field is progressively explored, and the constantly augmenting population of the Colony strengthens and enforces its claim on the resources and practical benevolence of the Church of Christ.



GOSFORD STREET CHURCH.

(From the Montreal Herald.)

The Foundation Stone of this Church was laid on Friday morning, at ten o'clock, A. M., by the Rev. J. J. Carruthers, Professor of Theology in the Congregational Institute of Eastern Canada, and Pastor of the Second Congregational Church, for whose accommodation the edifice is to be erected. Notwithstanding the unfavourable state of the weather, a large concourse of spectators assembled on the spot; and the proceedings were, throughout, deeply and intensely interesting.—The Congregational Union of Eastern Canada being at present in session, many ministers and delegates from neighbouring churches were present.

The above representation, cut by Mr. Savage, exhibits the appearance of the Church as it will stand when finished. It reflects great credit on the architect and on the engraver.

The proceedings were begun by an address from the Rev. H. Wilkes, Pastor of the first Congregational Church, who spoke as follows:—

The part assigned to me in the interesting exercises of this occasion, is to present a brief detail of facts and circumstances by which we have been led to our present engagement; I leave my friend and brother, Mr. Carruthers, to state principles. In the month of June, 1831, the Revd. Richard Miles, who had recently returned from South Africa, being in London, conferred with the individual who now addresses you on the state and prospects of the cause of our Lord Jesus Christ in Canada. Having received the fullest information in my possession, he determined to embark with his family for Canada,

which he did at his own cost, that he might here declare the unsearchable riches of Christ, in connexion with those principles and practices concerning his Kingdom which distinguish Congregational Churches. On his arrival in this city at the close of September, he was hailed by several friends, and by the active efforts of Mr. James Connell, sear., and others, was retained, Mr. Bruce's School Room, Mill Street, procured, and public service commenced on the first Lord's day in October, 1831. The congregation becoming speedily too large for this room, the Ball Room of the Mansion House, College Street, was obtained through the efforts of Mr. Joseph Savage, one of those now engaged in this work, and being fitted up as a place of worship, was opened for the purpose on Lord's day, Decr. 18, 1831. On the 6th July following, a Christian Church was formed on the apostolical and primitive model, consisting of only fifteen members.—Measures were speedily adopted for the erection of a suitable place of worship, and after much and laborious effort, that end was happily attained, and, the present commodious building in St. Maurice Street was dedicated to the service of God in February, 1835.

In the good providence of God, and partly as the result of most disinterested proceedings on the part of the Revd. R. Miles, I left my charge in Edinburgh, and having safely again reached this country, commenced my pastoral labours on the first Lord's Day in October, 1836. We have been much blessed in our work, and "increased with men like a flock." At the close of 1839 we found it necessary to erect galleries, and they, after a season, did not supply us with all the room we require.

There are two modes by which our churches feel it proper to put forth branches. The first is, when the church becomes very large, too extensive for the efficient care of one bishop or pastor, it assembles and resolves that another ought to be formed, and sends forth some sixty or eighty of its members to found a sister institution in another part of our large cities. The second is, though the Church may not be strong enough thus to act, yet other circumstances connected

with the cause of our Lord Jesus Christ, requiring the presence and labours of another pastor in the city, and the locality and size of the place of worship being such as to induce a conviction that great good would be done by the formation of another Church in a different part of the city, we approve of an arrangement by which a few of our brethren seek to form the nucleus of another church, and cordially dismiss them for this purpose. The latter is the description of our circumstances and course. We were not full of repletion, and therefore did not require bleeding—we were not, what might be appropriately termed a large church.—Yet so convinced were we of the importance of that holy enterprise which has convened us together this morning, that we cheerfully submitted to be weakened, though we believe this will be but temporary, in order that the cause of our blessed Redeemer might be extended in this increasing city. My presence here to-day, and the presence of a large number of the people to whom it is my honor and happiness to minister, sufficiently indicate with what entire cordiality we view this important movement. May the Great Head of the Church abundantly bless it! Here may many “sinners be converted from the error of their way, their souls saved from death, and the multitude of sins covered.” Amen.

John Leeming, Esq., then read a copy of the following paper, which, with various British and Colonial Coins, was deposited in a glass bottle:—

On the 7th day of July, in the year of our Lord 1843, in the seventh year of the reign of her most excellent Majesty Queen Victoria, Sir Charles Theophilus Metcalfe, Bart., K. C. B., being Governor General of Canada,—the foundation stone of this building, intended as a place of worship for the second Church in this city of Trinitarian Protestant Christians commonly called Congregationalists, was laid by the Rev. J. J. Carruthers, Pastor, in the presence of the members of the said Church, and also the ministers and members of neighbouring Churches—with solemn prayer to Him who hath promised in his Holy Word, that wherever his people meet in his name, he will come unto them and bless them.

Building Committee.

JOSEPH SAVAGE,
JOHN BIRKS,
JOHN LEEMING,
ROBT. ANDERSON,
JAMES DUNNET.

Messrs. WELLS & SON, *Architects.*
Montreal, July 7, 1843.

The Rev. J. J. Carruthers then proceeded to the ceremony of the morning, by placing the bottle with its contents in the foundation stone, and spreading the mortar, when another stone was placed upon the whole, which received, as usual, three strokes with the hammer from the reverend gentleman.

The Rev. H. Miles, of Granby, formerly of Montreal, then offered up an extemporaneous and most appropriate prayer, in which we observed that he very fervently solicited the divine blessing on our beloved Queen and her Representative, the Governor General of this colony.

The Rev. J. J. Carruthers then delivered the following address:—

Christian Brethren, Friends and Fellow-Citizens,—We have now performed a ceremony—innocent in itself—ancient in its observance on similar occasions, but to us mainly interesting on account of the associations present and prospective, which gather round this spot. We have commenced an edifice, which will not, indeed, by the gorgeousness of its architecture, the magnificence of its proportions, and the sumptuousness of its internal decorations, bear any resemblance to the temple which was designed by David, and subsequently erected and consecrated by his son. Yet the comparatively humble structure of which the foundation has now been laid, has, in relation to the object for which it is designed, an importance and a value not inferior to that which was the wonder even of the age of Solomon. The real glory of that edifice consisted not in the costliness of its materials, its vast dimensions, or the exquisite beauty and surpassing splendour of its architecture—but in the presence and benediction of the King of Kings, the shecinah of whose majesty there shone forth from between the Cherubim:—and comparatively humble as will be the sanctuary which is thus propitiously begun, we are more than justified in the expectation that He to whom we trust it will ere long be dedicated, will here vouchsafe his presence, and command the blessing from on high.

It is our privilege to live under a dispensation distinguished from the former, by the simplicity of its institutions, by the spirituality of its requirements, by the entire absence of those types and ceremonies which were the shadow of good things to come, by the full development of that glorious plan, of which the most favoured of God's ancient servants enjoyed but the partial disclosure afforded by the ordinances of the law and the intimations of inspired prophecy. The great truth, impressed with the seal of heaven, and emblazoned by the meridian light of revelation, now stands out before us, that God is a spirit, and must be worshipped in spirit and in truth. He of whom Moses and the prophets wrote, and from their relation to whom all the institutions and provisions of the former economy derived their adaptation and their excellence, has now appeared,—in his person embodying and absorbing all the glory of the ancient temple, and by his all perfect sacrifice, abrogating and abolishing all its emblematic institutions. No victim is now slain in the outer courts of God's house, no altar is now sprinkled with its propitiatory blood. No censor now waives in mystic silence and solemnity, and spreads around the odour of its incense; the carnal has been supplanted by the spiritual, the earthly by the heavenly, the symbolical and emblematic rites of the Jewish, by the substantial realities of the Christian dispensation.

On an occasion like the present, it is meet that we who are more immediately identified with the present undertaking, should explicitly avow our confidence in the distinctive peculiarities of the Christian faith, in the supreme divinity, the real humanity, the perfect obedience, the vicarious atonement, the prevailing intercession, the unsearchable riches, the universal sovereignty of Christ—the Son of God and the Saviour of the world; in the existence, personality and agency of the Holy Spirit; in the justification of the sin-

ful and guilty, by faith in the record which God has given of his Son; and in the necessity of personal holiness, as the natural effect and required evidence of a good hope through grace. These great principles we most surely believe; we deem them essential to Christianity, and can hold no religious fellowship with those who deny or who reject them. We maintain the plenary inspiration of the sacred Scriptures, their sole sufficiency for Christians individually, and for the Church of Christ at large, in all that relates either to faith or practice, and utterly repudiate the decisions of human wisdom—although it be the wisdom of the ancients, and the requisitions of human authority, as in any degree binding on the conscience. We are Protestants; and, without the slightest reservation, assert the sacred right of every man, to read in his own tongue the wonderful works of God, and to think, feel, and act, in matters purely religious, as accountable to him alone who claims as his own prerogative the jurisdiction of the human soul. We venerate *antiquity*, but in our estimation, age adds nothing to the claims of superstition, and affords no sanction to what was originally wrong. We venerate *antiquity*, but it is the *antiquity of truth*, more ancient than the world itself, having her dwelling place in the bosom of deity, uttering her merciful announcements amidst the bowers of Eden, mingling her still small voice with the thunders and the tempest of Sinai; appearing in her own proper form in Nazareth, in Bethlehem, in Jerusalem, in the Garden of Gethsemane, on the Cross of Calvary; and then, at Bethany, commanding her chosen servants to circulate far and wide her heavenly instructions, so that her sound might go through all the earth, and her words to the end of the world.

We honour "the powers that be" as ordained of God, but by him also limited in their jurisdiction, to the temporal wants and well-being of society; incapable of giving any additional sanction to the decisions of divine wisdom and the dictates of divine authority; having no power and no right to prescribe or enforce laws for the government of thought, the regulation of the heart's affections, of worship to God, or of charity to men. Within these well-defined limits—which they have never with impunity transgressed, civil rulers have ever received from that body of Christians with which we are associated, and of which we form a part, the honour and reverence and conscientious obedience which are their due.

We have never been, and, by the grace of God, we never shall be, the abettors of sedition;—we shall not speak evil of dignities; and in return for our devoted loyalty to the government under which we live, our peaceful recognition of its claims to respect and tribute and constitutional support, we only ask the continuance of what we now happily enjoy, exemption from insult and oppression—liberty to worship God according to the dictates of our conscience—and the maintenance of civil equality amongst all who sustain, as subjects, the same relation to the Throne, and are therefore all equally entitled to the protection of the State. We hold as Congregational Christians no principles which do not admit of the freest, fullest fellowship with all of every other denomination who embrace the fundamental principles of our common Christianity, and utterly repudiate as directly hostile to the spirit of our holy religion,

and the precepts of its divine Author, any terms of communion that would fetter the practical exercise of Christian charity, erect the Shibboleth of a party as the standard of personal religion, or render the entrance into the Church of Christ narrower than the gate of Heaven.

We recognise the duty and privilege of aiding individually and collectively, in the work specially committed to the Christian Church, of fulfilling the valedictory commission of our Lord, and spreading the leaven of true religion throughout the mass of the world's population.

Our hearts' desire and prayer to God is, that within the precincts of this sanctuary, now prospectively devoted to the service of God, many a heart, hardened by the deceitfulness of sin, may melt in penitential contrition,—that here many a publican may smite upon his breast,—that here many a prodigal, returned from his wanderings, may receive a father's blessing. Confiding in the promises of Divine Truth and Mercy, we trust that the infant Church which will soon worship on this spot, will enjoy, in richest plenitude, the precious influences of the Holy Spirit,—that peace, and purity, and love will here prevail—and that walking in the fear of God, and in the comforts of the Holy Ghost, they will be multiplied.

And now, O Thou King of Zion! Head of thy Church! and Heir of all things! look down from Heaven, and visit this spot, and the house here to be erected to thy glory. Let thy work appear unto thy servants, and thy glory unto thy children, and let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us,—yea, the work of our hands establish thou it!

The Rev. H. Drummond of Brockville, then pronounced the apostolic benediction, and the assembly dispersed.

GREAT BRITAIN.

CHURCH OF SCOTLAND.—We select from various sources, notices of the recent proceedings of our Scottish brethren. Reserving, for a future number, some remarks on this crisis, and its probable bearings on the cause of truth and religious freedom, we cannot but record our admiration of the high Christian courage, self denial and devotedness of those who have thus preferred, though at such a cost, poverty with spiritual freedom, to secular endowments with homage to the state.

"The long expected disruption of the Church of Scotland has at last been consummated, and more than 400 ministers, in the true spirit of Scotch resistance to the despotism of Cæsar over the Lord's heritage, have abandoned the church of their fathers, and cast themselves confidingly upon God and the voluntary support of the people.

The General Assembly of the Church of Scotland met in Edinburgh May 18; the following account of the subsequent events, we derive chiefly from the correspondence of the London papers:

The Rev. Dr. Welsh, Moderator of last

General Assembly, preached from Romans xiv. 5, last clause, "Let every man be fully persuaded in his own mind." His sermon was full of reference to the great question which has so long agitated the church, and was directed to illustrate the position of those who had made up their minds to secede from the Establishment. The principles contended for by the seceding party were of such essential importance to the vital interests of the church of Christ, that whether the guilt of schism attached to them or no, they felt themselves bound rather to sacrifice the external unity and peace of the church, than to stifle their solemn convictions of duty.

The sermon was concluded at half-past 2 o'clock, when the Royal Commissioner proceeded to St. Andrew's church to open the Assembly. The members of the Assembly began to take their seats after 12 o'clock, by which time the gallery was completely crowded. Dr. Candlish, on entering the house, was received with continued applause from the gallery, and similar demonstrations were made on the entrance of Mr. Campbell, of Monzie, Mr. Maitland Macgill Crichton, Mr. Dunlop, Sheriff Monteith, Dr. Cunningham, Dr. Chalmers, and Dr. Gordon.

At a quarter to three the Moderator, Dr. Welsh, took the chair. His Grace, the Commissioner, arrived about two minutes after, and ascended the throne.

Dr. Welsh having then constituted the Assembly by prayer, said: According to the usual form of proceeding, this is the time to make up the roll; but in consequence of certain proceedings affecting our rights and privileges, and which proceedings have been sanctioned by Government and the Legislature, and more especially in respect that there has been an infringement on the liberties and constitution of the church, so that we could not now constitute a court without a violation of the terms of the union between Church and State in this land, as now authoritatively declared, I must protest against our proceeding farther. The reasons that have led me to this conclusion are fully set forth in the document which I hold in my hand, and which, with your permission, I shall now proceed to read:

The reading of this protest was listened to with breathless silence, and, at the close, the reverend gentleman took up his hat, and left the chair with a firm and decided step. He was followed by the Rev. Drs. Chalmers, Candlish, Cunningham, and other leaders, who were loudly cheered. On their exit they were accompanied by almost the whole of the members who previously occupied the seats on the evangelical side of the house—leaving behind them a blank which will never be filled up.

Thus ended the scene. It constitutes a new era in the history of the Church of Scotland, and is, perhaps, the most important

event that has happened in Scotland since the revolution.

THE SECESSION SCENE.

The Moderator went on till the impressive close of the protest, when he flung it down on the table of the House, and lennily departed. He was followed, at a pace's distance, by Dr. Chalmers,—Dr. Gordon and Dr. Patrick McFarlane immediately succeeded; and then the numerous sitters on the thickly occupied benches behind filed after them, in a long unbroken line, which for several minutes together continued to thread the passage to the eastern door, till at length only a blank space remained. As the well-known faces and forms of some of the ablest and most eminent men that ever adorned the Church of Scotland glided along in the current, to disappear from the Courts of the State institution for ever, there rose a cheer from the galleries, and an impatient cry of "Out, out," from the ministers and elders not members of Assembly, now engaged in sallying forth to join with them, from the railed area behind. The cheers subsided, choked in not a few instances by tears. The occasion was by far too solemn for the commoner manifestations of either censure or approval. It excited feelings that lay too deep for expression. There was a marked peculiarity in the appearance of their opponents,—a blank, restless, pivot-like turning of head from the fast emptying benches to one another's faces,—but they uttered no word,—not even in whispers. At length, when the last of the withdrawing party had disappeared, there ran from bench to bench a hurried broken whispering:—"How many?"—"how many?"—"A hundred and fifty?" "No;" "Yes;" "Four hundred;"—and then for a moment all was still again. The scene that followed we deemed one of the most striking of the day. The empty vacated benches stretched away from the Moderator's seat, in the centre of the building, to the distant wall. There suddenly glided into the front rows a small party of men whom no one knew—obscure, mediocre, blighted-looking men, that, contrasted with the well-known forms of our Chalmerses and Gordons, Candlishes and Cunninghams, McFarlanes, Brewsters, and Dunlops, reminded one of the thin and blasted corn-ears of Pharaoh's vision, and, like them, too, seemed typical of a time of famine and destitution. Who are these? was the general query; but no one seemed to know. At length the significant whisper ran along the house, "the Forty." There was a grin of mingled contempt and compassion visible on many a broad Moderate face, and a too audible titter shook the gallery. The aspect of the Assembly sank when it had in some degree recovered itself into that expression of tame and flat commonplace, which it must henceforth be content to bear, until roused

happily into short-lived activity by the sharp paroxysms of approaching destruction.—*Witness.*

FRENCH OPINION OF THE SECESSION FROM THE CHURCH OF SCOTLAND.

The *Journal des Debats* devotes more than a column to the schism in the Scotch Church, and concludes a very moderate and sensible article in these words:—"Thus is the National Church of Scotland for ever divided into two churches. We will return to an event which raises a question that in this and at all times has been one of the most important. It is the everlasting question between spiritual and temporal power, that which, in the middle ages, was called the Pope and the Emperor, and which is called to-day the Church and State. Whatever may happen, whatever opinion one may hold as a member of a communion differing from that of the Presbyterian Church, no one can refuse his testimony of sincere admiration at the conduct of men elevated by rank and fortune, by science and conduct, who strip themselves of all their temporal advantages to take refuge in the faith of their brethren and in the grace of God."

The *Semear* of last week refers to it as one of the greatest events of modern times. "The impulse given," it is remarked, "will not stop at Scotland. The rupture which Patronage has brought about in that country, Puseyism will render inevitable in the bosom of the National Church of England. We are approaching a revolution as complete as any of those which have agitated the age, not less necessary than they were, and which will make the circuit of Europe,—the rupture of the arrangements between the Church and the State. We have for twelve years planted this standard, and we do not repent of it. Facts are coming to the aid of our principles; but it is of still more importance, that principles should come to the aid of the facts. In France, this great example of the Presbyterian Church of Scotland will not be lost. It will be understood, that a doctrine must henceforth be treated as a serious matter, which can elsewhere thus realize itself in act. Forms of worship not endowed by the State, will no longer, we may hope, appear to MM. BARTHÉ and MARTEN a chimera which needs only be denied in order to prevent its existing; and conscientious, but timid men, who have not the courage to look separation in the face, will understand, as the Duke de Broglie said, that it may become a duty. This occurrence comes at its proper hour. Following upon the various events which have for the last two months given so lively an impulse to all religious questions, it indicates better than all the rest, the object to be aimed at, and the true issue of a great social problem."

Such is the light in which this noble Protest

against State thralldom is regarded by Evangelical Protestants on the Continent, where no form of worship is tolerated, that is not also established and made dependent upon State pay;—where there is religious liberty for churches, but none for "heresies;"—where professions are licensed, but the individual liberty of teaching and the right of private judgment are interdicted. In France, Protestantism works in chains. No one Church has the monopoly of religious instruction, but the State is itself the monopolist, and sells its license to the several ecclesiastical bodies. When will France produce a second CALVIN? When shall we see her CHALMERSSES, and CANDLISHS, and WELSHES coming forward from the bosom of her degenerate Protestant Church, and shaking themselves free from the trammels of State dependence?

ENGLAND.

GREAT MEETING TO PROMOTE CHRISTIAN UNION.

A meeting for the purpose of promoting Christian Union among the different religious bodies in this country, was held yesterday in the large room of Exeter-hall. The meeting was larger than any ever witnessed before in that building. On the platform we observed ministers of the Established Church, and of all the Dissenting communities of Christians. W. EVANS, Esq., M. P. for North Derbyshire, took the chair at ten o'clock.

The meeting was opened by the singing of the hymn, *commencing,*

"Come, Holy Spirit, heavenly dove."

The Rev. T. Mortimer, Minister of the Episcopal Chapel, Gray's-inn-lane, then read the 133d Psalm, part of the 17th chapter of the Gospel of St. John, the 3rd, and part of the 4th chapter of St. Paul's Epistle to the Ephesians, and lastly three of the collects in the Prayer-book.

The Rev. George Clayton offered an extemporaneous prayer for the Divine guidance and blessing.

The Rev. Dr. Leifchild read a brief statement of the committee in reference to the object, for which the meeting had been called, namely, "to give expression to a desire for a closer union of heart and affection, on the ground of the essential unity of the Church of Christ, and with a view of promoting it among the ministers and members of all Evangelical Protestant communions." It was desired that the meeting should "forget their distinctive opinions, in the contemplation of their common Christianity as a sufficient ground of fraternal regard and confidence;" and it was hoped that no allusions would be made to those opinions, for any purpose whatever, by any speaker. "No particular practical object," said the document, "is connected with this meeting. It has been felt to be necessary, first, to raise the tone of Christian feeling and communion, by confining attention to the object already stated; and by exercises of a hallowed nature, adapted to promote it, in the hope that our combining together in any great movement, either for the defence or propagation of the common faith, might thus be rendered more practical, and more

likely to be of a sound and lasting character." "Should," it continued, "such associations as these be frequent, and be held in different parts of the country, benefits of no ordinary character cannot fail to be the result. They will remove our shyness and distrust of each other; they will lead to friendly recognitions, and interchanges, and acts of kindness; they will soften the asperities of controversy, and render it more effectual for its intended object, the eliciting of truth, than it has ever yet been; they will disarm the sceptic of his reproach of us because of our unseemly divisions and separations; and by the prominence they give to the fundamental doctrines of Christianity, and the proof they offer of their power to cement and harmonise all descriptions of minds, will demonstrate to the world the Divinity of their Author, and his commission from the Almighty to establish them on the earth."

The Rev. Dr. Harris, President and Tutor of Chesnut College, rose to propose the following resolution:—

"That this meeting is fully persuaded that real and essential unity exists among all the children of God; and that, being united to Christ, they are in principle and affection united to each other by the Spirit of Christ."

The resolution which he was intrusted to propose declared that real and essential union already existed amongst all the genuine people of God; although that assembly was composed of members of six or seven different denominations, each Christian heart contained in it the elements of union with every other Christian heart. Whatsoever earthly influences might be keeping them apart, they were at that moment possessed of principles from Heaven which identified them as one body, however those heavenly affinities might then be undeveloped and repressed. Were Christ then to come into their midst to call another twelve or another seventy for a special service in his cause, would they not deprecate the idea of any one denomination being passed by; and when Christ said at length to one of that community, "Follow me," would they not rejoice at it as an addition to their own happiness? "Brethren," continued the speaker, "the next twelve of this assembly which He will call to the communion of the saints above, will probably include some of each community present; for they will be called irrespective of denominational distinctions. O, why should we not try to antedate the happiness of that blessed re-union? (Hear, hear.) Man was made for union with all that is great and all that is good. That union he has lost, but not his need of it, not his capacity for it. His sense of the want of it abides with him; he carries about with him a disappointed and defrauded nature. Never, from the moment of his loss, has he paused in the vain effort to repair it. Every age has abounded with proof—that man has lost the true centre of union, and cannot rest till he find it. That centre the cross of Christ supplies. Brought back to him of whom all the family in earth and heaven is named, he is to regard himself as brought back to every member of that family. Henceforth he is to regard himself as an additional ligament between the Cross and all the Christian brotherhood, while the union of the whole is to demonstrate to the world

that in Christ the lost principle of union has been found, and the world is to believe that God hath sent him. For that union ten thousand hearts are beating; on it the conversion of the world is suspended; and for it Christ is still interceding. May this meeting be the means of hastening it but by a single day, and an end incomparably glorious will be answered by it.

The Rev. JAMES HAMILTON, minister of the National Scotch Church, Regent-square, seconded the resolution. He said that by their response to the invitation of the committee, they had virtually said that they were all followers of the same Saviour, and content, when the Spirit's sanctifying processes were complete, to occupy the same heaven; but they deceived themselves if they thought they could attain that union which was the highest pinnacle of the Church's prosperity, by a single effort. He believed they would neither sigh nor sing away their way to eventual union. It was a "hill of difficulty," up which they must push and fight. He would offer one or two practical suggestions, bearing, as he thought, upon the attainment of their object. First, he thought, they need a personal piety of a higher style. There was nothing so attractive to a real Christian as the unequivocal marks of Christianity in another. But there were some kinds of Christianity more attractive than others. Some men had grace, but they were not gracious men; they were the true metal, but it had not been magnetised, and therefore it attracted nothing. Some wore their religion all in the raw material, rough, seedy, and unspun. In order to attract the brethren's love, a man must needs be loveable himself. The Rev. gentleman then proceeded to refer to the character of the apostle John as a specimen of the benignant piety which, he said, propitiated affection and united Christian brethren. So identified with his ascended Lord did this apostle at last become, that in his company the disciples were reminded not so much of John, as of Jesus himself. And just as it needed amenity to attract, so it needed magnanimity not to be repelled by the infirmities of others. To the elegant idealism of some, it would be a shock too great to see the veritable prophet Amos up in the tree gathering sycamore fruit, or the actual Paul holding the canvass, cordage, and tent-maker's needle—to see the great Hooker putting aside the half-finished "Polity," and meekly taking down the shepherd's crook—or even the immortal Bunyan rising from a morning dream to the grim realities of the anvil and the forge: while, to the sensitive optimism of others, it would be a more pardonable shock to witness the infirmities of men whom the Church universal has enshrined as saints. To see Luther losing his temper, and bursting into a fit of magnificent indignation—to find the holy Baxter fretting at some interruption of his morning studies—to overhear the devoted Martyr indulging in a hearty laugh, would utterly upset the nervous equilibrium of some fastidious minds, and make them expunge from their calendar names which had no longer the odour of sanctity. And yet such were the men. They are now as the angels of God, but they were not so whilst they were yet with us. The deifying of departed worth was as natural as the underrating of living holiness; but in all material respects there was no essential difference between the living and the dead.

The Rev. J. A. JAMES, of Birmingham, proposed the following resolution:—

“That this meeting utterly repudiate the sentiment that a true Church, a true ministry, or a true Christian, can be constituted, in the absence of spiritual qualifications, by the mere observance of any form, even though of Divine appointment. At the same time, it disclaims the least compromise of what is conscientiously regarded as truth or duty on any point of doctrine, discipline, or worship, by any individual bearing part in its proceedings.”

What a mightiness and a mysterious power there was in one good thought! An individual was pursuing his daily round of communion with God, and before he rose from his knees a thought flashed into his mind that it was possible to bring Christians nearer to each other. He conveyed that thought to the metropolis, and suggested it to brethren wiser and holier than himself; “and look around,” continued Mr. James, “and see how that simple thought is working its way; and who can tell where its last operation will be? Here we are, to contemplate a new thing in the earth. Never before, since the Holy Catholic Church was divided into sections, have they met for the sole purpose of meeting. We are come out to-day, wearing our denominational costume, under our denominational leaders, with our denominational banners, with something of our denominational music—with every thing but our swords. We have not met to burn our creeds, and dance around the ashes, or to propitiate charity by the sacrifice of truth, but to add the creed of charity to the creed of truth, and rejoice in the common appellation that sprung up at Antioch. And shall we, by holding back to-day, declare that there is more ground for separation in Church polity and ritual, than there is for union in the doctrines which you have heard of? We are not so much met to form a union, as to recognise one that Christ has formed already. We are—thank God, we must be—one in spite of ourselves. There can no more be two churches, than there can be two suns in the solar system; there is but one church, including the good of all, the bad of none. And there is more love, after all, than there appears to be; I sometimes think, our pens and our tongues quarrel more than our hearts; we are like an irritable couple, both liking their own way, but with a deal of affection low down in their hearts. But we are asked, what do you expect from this union? I cannot tell; I can only say, a great deal. Why, union is an end as well as a means. If two brothers have quarrelled, and have left their fathers house in anger, is it nothing to bring them back, and get them to shake hands and smile upon one another. Oh! who would say, “That all? or ask, “What next?” and, “What else?” A great deal is done. And to the man who asks me on my return what I have been about, I will say, I have been practising some of my first lessons in the new song, which I hope to sing in the upper and the better world. We all unite already in the blissful theme of redemption by the blood of Jesus Christ, but we do not sing the words to the same tune, and it is rather inharmonious music at times; but there we shall drop our denominational peculiarities, and sing the same words to the same tune. But we are asked, What next? Why, we must acknowledge each other's piety,

and not suppose that all the religion is shut up within our denomination. We must not exaggerate or mistake. Editors, let the Press be sacred to charity as well as truth. Authors, dip your pens in love and not in gall. My beloved brethren, the pulpit too is powerful, and you and I touch many hearts, every sermon we preach; I have no fear of our pulpits not being dedicated to faith, but I have some fear of their not being sufficiently dedicated to charity. I know controversies must exist; as long as error is in the field, truth must follow her there; only let charity be the armour-bearer of truth, and then she is mightiest when she thus contends. From this day let us more than ever long for that blessed state, where, if not before, we shall love as brethren, as well as be brethren; and if the intemperate zeal, the carnal anger, which have mixed with our fierce contentions here, shall not be washed away by the first draught of the waters of life, consigning all to oblivion, to forgive and to be forgiven, our uncharitableness on earth will be part of the rapture of the skies. Let us go and prepare for that state—not by overwhelming importance attached to our distinctive opinions, nor by the bitterness of controversy, nor by sullen and obstinate isolation, nor by jealousy and envy, much less by excision and anathemas—but by a more intelligent faith of the great doctrines in which we agree, and a more diligent cultivation of the spirit of charity; remembering that he best understands the genius of the Christian religion, is the brightest ornament to it, has most of the Spirit of God now dwelling in him, and is most meetened for the heaven to which he aspires, who has most of the spirit of Christian charity.

ISAAC TAYLOR, Esq. seconded the resolution. He solemnly believed this movement to be of God, and trembled to touch it; and, at that late hour, he would not produce what he had prepared, understanding that it would be permitted to read on this occasion. The subject had engaged the painful, sorrowful meditations of his life; if he were to venture on it, he might probably advance, not perhaps principles, but opinions specific, which might not altogether accord with the feelings of all assembled; and he would not risk touching any chord of discord in such a meeting. He wished, however, just to stand between the hall and the platform, and be the means of exchanging a mutual pledge. Imagining himself standing in the midst of that assembly, and speaking for it to the fathers of evangelical Christianity in this country, he would say, “Fathers, you summoned us to meet to-day; we have come at your summons; we now look to you. A crisis of the Christian religion has arrived; and we, the people (for my coat is not black), look to our pastors for guidance; we have moved on through the darkness of a dark night and morning, we have come to the brow of a hill as the sun is about to rise; we know not the way, and we look to our guides; we have come, and you must teach us what we are to do.” Unless the proceedings of that day were followed up by some specific and tangible measure of Church union, he thought the excitement would evaporate, and they would be reproached, perhaps justly, with folly in supposing that to be practicable, which, the moment they looked it in the face, they found could not be effected. Visible Christianity and Church union

would be ineffective and evanescent, he should say, unless consolidated by church order. He did not mean that any opinion should be compromised—that any existing machineries should be destroyed—that anything that worked well should be brought to a stand; far from it; but that there should be a church order superinduced upon that which already existed, and that that which was real should appear so, not merely by their occasionally filling that hall, but by their concerting and consolidating and making one in the eye of the world. Hoping, as they did, to assemble on some future occasion for the promotion of the same object, they would expect in the interval that some measures of consolidation should be proposed for their assent. And would they give him leave to promise to their fathers, not submission to some despotic interference with their personal liberty (of that they were in no danger), but a Christian humility and docility, in surrendering their prejudices and errors, and also their unnecessary preferences, for the inestimable purpose of securing an effective Church unity?

The Editor subjoins the following remarks:—

The impression made appears to have been great, and will no doubt be permanent, and widely extended. It was not without difficulty that the immense and excited audience could observe the rule laid down, that there should be no loud demonstration of feeling. Such was the attractive influence of the scene, that, although numbers departed as the afternoon advanced, yet the hall appeared crowded to the last; and at least three thousand persons must have kept their seats from eight o'clock till nearly half-past five. Such an assembly shows that Christians of various denominations are prepared to overlook the partitions which divide them, and exhibit themselves to the world without, in the convincing attitude of a united body. Although, as we believe, only two clergymen of the Established Church were present,* yet we have reason to suppose that numbers of laymen of that communion were in the hall; and we understand that the committee possesses documentary evidence which fully proves that nothing but Episcopal trammels prevented the attendance of many other clergymen besides the intrepid pair who thus openly recognised an authority in religion paramount to that of their Diocesan.

We earnestly hope that the solemn and delightful impression made by this great Union of the Brethren, will not be suffered to die away. The committee to whom the Christian world is indebted for the conception and effectuation of this grand design, were unanimously re-appointed, with power to add to their number; and we trust that they will not desist from their heavenly labours, until they have formed a permanent united body representative of every known evangelical denomination, and have adopted practical measures for diffusing the blessed influence which warms their own hearts, through all the churches of the land.

MEETING IN THE LOWER HALL.—The meeting in the lower room was crowded to excess. The people, though inconveniently pressed, appeared to take the liveliest interest in the object and proceedings of the day. WILLIAM

ALERT HANKEY, Esq., took the chair. After singing the 133rd Psalm of Dr. Watts, the Rev. T. JAMES prayed.

THE MEETING IN GREAT QUEEN-STREET CHAPEL.—Out of the many hundreds of persons who could not find admission into either of the Rooms at Exeter-hall, about fifteen hundred assembled at this Chapel. The Rev. Dr. Campbell was called to the Chair. The Rev. G. EVANS, T. TIMPSON, and E. MILLER, conducted the devotional parts of the service.

The meeting was addressed by the Rev. T. ARCHER, J. MIRAMS, F. E. ADAMS, C. WOLACOTT, J. M'LEAN, W. SPENCER, W. OVERBURY, T. TIMPSON, I. COBBIN, and J. B. M'CREA.

The Rev. E. MILLER, who acted as Secretary, writes, that it was indeed a time of joy and gladness. The people sat for four hours listening with unabating delight to the addresses of the ministers, and joined in the prayers and praises with the most devout seriousness, being often affected to tears.—*Patriot*

SUSPENSION OF DR. PUSEY—STATE OF THE CHURCH OF ENGLAND.

We learn, from unquestionable authority, that the Oxford investigation has terminated in a complete vindication of Dr. Pusey, who has produced out of St. Cyprian, the *ipsissima verba* of the passage which Dr. Faussett had accused of heresy.—*Times*.

The Times was misinformed respecting the result of the investigation by the "Board of Heresy" of the charge against Dr. Pusey. The Oxford Chronicle states, that the Board separated without pronouncing any collective judgment, but each Member sent in his own report; and, as the result, the Vice-Chancellor has ordered the professor to be suspended from preaching before the university for two years. Dr. Pusey has protested against the decision, urging, that he has been condemned without a hearing, and that nothing has been pointed out in his Sermon at variance with the Formularies of the Established Church. But the Doctor is only meted with his own measure; and the persecutor of Dr. Hampden has met with a retributive treatment, of which he complains with an ill grace. The proceeding, however, is of course producing a mighty stir in the University, and the Tractarians are up in arms. "The misfortune is," says a Puseyite organ, "that matters cannot end here already a second victim has been selected; viz., Mr. Morris." This person, it appears, in a sermon preached at Christ church, went so far as to express his belief that Archbishop Laud was now interceding for the English Church! "If," adds the journal referred to, "such sermons as have been heard continually within the University, are repeated, as has often been done, Regeneration in the one sacrament, and the Real Presence in the other, or the Apostolicity of Orders, we can only have arrived at the commencement *du fin*."

The elements of strife and disturbance in the United and Apostolic Church of England

*We understand that more than two clergymen were present.—*Ed. Patriot*.

appear to be multiplying in all quarters. Our readers will have noticed the correspondence between the Bishop of London and Sir W. Baynes, on the part of the seat-holders in St. Paul's Chapel, Marylebone, in reference to the proposed rubrical innovations. The Right Rev. Prelate seems likely to have plenty of business on his hands. The parochial authorities of St. Leonard, Shoreditch, have transmitted to his Lordship certain Resolutions relating to some massive silver candlesticks and an alms-basin, presented through the Curate, with a view to their being applied to Church uses; which donation the parish authorities wish to decline, the majority of the parishioners being opposed to the exhibition of altar decorations in the parish church. The Bishop's laconic and guarded reply is very characteristic. Mr. Wix, the curate, is the gentleman who insisted upon lighting the candles at the altar, which the Churchwardens persisted in blowing out! The saying in the parish is, that the church is completely *Puseyized*, with candles on the altar and *Wix* in the pulpit. When such fooleries are practised in the Metropolis, it is easy to imagine the antics which are being played by the young 'Rubricians' in the country parishes.—*Patriot*.

THE ARCHBISHOP OF CANTERBURY has just appointed his chaplain, Mr. Harrison, of Christ Church, who is an avowed disciple of Pusey, to a "Six Preachership," and also Mr. Penny, another follower of that school. His Grace also refused to listen to a very numerous signed remonstrance from Walmer, which complained of Mr. Wilberforce's (Henry) proceedings in that place; such as his giving 2s per week to those poor who came to confess to him; his always carrying a crucifix with him when visiting the sick; having an altar, with candles burning upon it, erected in his own house, which he said he had a right to have as his family altar. The Archbishop's answer was, "The matter was too frivolous to enquire into." These things I think show which way the Primate's opinions lean, in spite of the fulsome eulogiums on his piety and humility. [We give the above in full reliance upon the good faith of the writer, but cannot help thinking, that there must be some mistake respecting the payment said to be made to the poor who go to confess. The "Six Preacherships" were instituted against Popery!]
—*Oxford Chronicle*.

WHAT DO THE PUSEYITES TEACH?

It is now only about ten years since the Oxford Tract writers commenced their schismatic proceedings. What have they done? What have they not done! Have they not introduced wax candles to be burnt at noon day, the cross or the crucifix, painted windows, garlands of flowers, vestments black and white, pulpit hangings and altar cloths, postures and attitudes, approximating to the Church of Rome? What have they taught? What have they not taught? Doctrines

the most absurd.—*Apostolical Succession*. "Why should we not seriously endeavour to impress our people with this plain truth, that, by separating themselves from our communion, they separate themselves from the only Church in this realm which has a right to be quite sure she has the Lord's body to give to his people."—*Tracts*, vol. i. No. 4, p. 5. Should the minister be himself untaught and deficient, "by acting faith on the head of the ministry they are instructed and nourished, though, in the main, the given lesson be *falsehood*, and the proffered sustenance little better than *poison*."—*Melville*. *Baptismal Regeneration*. "There are but two periods of absolute cleansing, baptism and the day of judgment."—*Dr. Pusey*. "I will rather suggest the vastness of the power claimed by the Church, a power which places it almost on a level with God himself, the power of forgiving sins by wiping them out in baptism, of transferring souls from Hell to Heaven."—*Sevell's Christian Morals*, p. 244. *The Insufficiency of the Scriptures* and the necessity of tradition; a doctrine in direct contradiction to the 5th Article. "Holy Scripture containeth all things necessary to salvation." *Reserve* in the exhibition of the doctrine of the Atonement. "Its explicit and prominent exhibition is evidently quite opposed to what we consider the teaching of the Scriptures."—*Tract 80*. *Transubstantiation*. "There is no one passage in the New Testament which alludes to the Eucharist at all, which is otherwise than most naturally consistent, to say the least, with the idea of its mysterious and miraculous character. —Is the wonder wrought at the marriage of Canaan a miracle, and the change which the holy elements undergo, as consecrated by the priest, and received by the faithful, no miracle?"—*British Critic*. *Harret of the Reformation*. "Really, I hate the Reformers and the Reformation more and more."—*Froude*. *The unprotestantizing of the National Church*. "We must recede more and more from the principles, if any such there be, of the English Reformation."—*British Critic*, No. 59; p. 45. *The observance of Saint's Days*. "Days and places, specially dedicated to the saints, are means to us of communion with them. They not only remind us of them, and lead us to contemplate their lives, but they give us a special interest in the prayers which those blessed spirits offer up, day and night, before the throne."—*British Critic*, Oct., 1842. *Prayers for the dead*. "The practice," says Mr. Newman, "is Catholic, and apparently Apostolical." In *Tract No. 85*, it is affirmed that, if the Fathers apparently contradict one another so do the Scriptures: if many of their statements are unintelligible and revolting to reason, there are many in the Scriptures which are equally so—thus placing the authority of the Scriptures on a level with that of the Fathers! In a recent number of the *British Critic*, 63, p. 75, 76, it is asserted that there is as much reason for rejecting the most essential doctrines of Christianity, nay, Christianity itself, as for rejecting their "Church principles." Who can wonder that the members of the Papal Church regard these Protestants as rapidly approximating to a formal union with them? "It seems," says Dr. Wiseman, "impossible to read the works of the Oxford divines, and especially to follow them chronologically, without discovering a daily approach towards our holy Church, both in doctrine and affectionate feeling. To suppose them

(without an insincerity, which they have given us no right to charge them with) to love the parts of a system and wish for them, while they would reject the root and only secure support of them, the system itself, is, to my mind, revoltingly contradictory."—*Pevers' Letter to McNeile.*

THE JERUSALEM BISHOPRIC.

We are permitted to take the following paragraph from a letter written by an intelligent gentleman in the Holy Land, to a friend in this city.

"You doubtless know something of the English bishopric of Jerusalem, lately established by the Church of England, in connection with the King of Prussia; and that the London Jews' Society are carrying forward, in connection with it, the erection of a church and sundry other buildings in Mount Zion. About three weeks ago the pasha of Jerusalem caused these buildings to be stopped, in consequence of a firman from the Sultan. The English consul refused to interfere in the matter; the pasha was applied to directly, in vain; and Mr. Nicolayson and the bishop, in consequence, started for Beyroot, intending to proceed to Constantinople. At Beyroot, however, they were induced by the British authorities to change their plan, and they have since returned. The appearance is, that the British consuls have no instructions to interfere in the premises; and there is reason to suspect, that while the government of Great Britain is bound to protect the bishop's person, its present policy is to afford no special countenance to the Jews' Society. Hence that Society may find great difficulty in carrying forward its operations, much greater than if it had not taken a course calculated to draw upon it so much attention from the Turkish government. How much better it is to trust in the Lord than to put confidence in princes."—*New York Observer.*

APOSTOLICITY OF INDEPENDENTS.

We, the Independents, are precisely in the situation of the first Christians. *They* had no political head, no splendid hierarchy, no State connexion. For three centuries they continued separate from the world, managing their own affairs, relying on their own resources. *Ours* is not the guilt of innovation! *Ours* is not the temerity of experiment! If we are wrong, we are not singular! We have as much alliance with the national church, we are as closely related to a political religion as ever were Tertullian, Polycarp, and Ignatius; as ever were John, Peter, and Paul.—*The Rev. R. W. Hamilton.*

DR. ADAM CLARKE, ON CHURCH AND STATE.—The following extract from Dr. Adam Clarke's "Commentaries," is well worthy of the serious consideration of our Wesleyan friends:—"The government of the Church of

Christ is widely different from secular governments. It is founded in humility and brotherly love; it is derived from Christ, the great Head of the Church, and is ever conducted by his maxims and spirit. When political matters are brought into the Church of Christ, both are ruined. The Church has, more than once, ruined the State; the State has often corrupted the Church: it is certainly for the interests of both to be kept separate. This has already been abundantly exemplified in both cases, and will continue so to be over the whole world, wherever the Church and State are united in secular matters."

A THOUGHT FOR MILLERITES.

"The present life is the time for doing; the future is the period for knowing. If we do the will of God as far as we can here, we shall know hereafter; but if we should substitute speculation for practice, all our knowledge, whatever it may be, will prove but the rich lading of a vessel that sinks in the gulf; and which will only precipitate and deepen its fall. I am told that I must be looking for the personal advent of Christ, for the resurrection of the dead, for the miraculous conversion of the Jews, and I know not what beside. I do most solemnly expect the coming of Christ, and that very soon; I expect he will come to me by the angel of death, and I wish that messenger may find me doing his will, because I remember that it is said, "Blessed is that servant whom his Lord shall find at his coming, not so knowing, but so doing."—*Rev. Dr. Liefchild.*

IT TAKES TWO TO MAKE A SLANDER.—"My dear friend, that woman has been talking about you so again! She has been telling the awfulest lies you ever heard; why she railed away at you a whole hour?"

"And you heard it all, did you?"

"Yes."

"Well, after this, just bear in mind that it takes two to make a slander—one to tell it, and one to listen to it."—*American Paper.*

POETRY.

THE THUNDER STORM.

BY JAMES MONTGOMERY.

O for evening's browest shade,
Where the breezes play by stealth,
In the forest cinctured glade,
Round the hermitage of Health,
While the noon-bright mountains blaze
In the sun's tormenting rays.

O'er the sick and sultry plains,
Through the dim delirious air,
Agonizing silence reigns.

And the warmth of despair:
Nature faints with fervent heat,
Ah! her pulse has ceased to beat!

Now in deep and dreadful gloom,
 Clouds on clouds portentous spread,
 Black as if the day of doom
 Hung o'er Nature's shrinking head:
 Lo! the lightning breaks from high,
 God is coming!—God is nigh!

Hear ye not his chariot wheels,
 As the mighty thunder rolls?
 Nature, startled Nature reels,
 From the centre to the poles:
 Tremble!—Ocean, Earth, and Sky!
 Tremble!—God is passing by!

God of vengeance, from above,
 While these awful bolts are hurled,
 O remember Thou art Love!
 Spare!—O spare a guilty world!
 Stay thy flaming wrath awhile;
 See thy bow of promise smile!

Welcome in the eastern cloud,
 Messenger of mercy still,
 Now, ye winds, proclaim aloud,
 "Peace on Earth, to Man good will!"
 Nature! God's repenting Child,
 See thy parent reconciled!

MONTHLY SUMMARY OF NEWS.

COLUMBIA STEAMER.—This vessel has been lost. She struck, during a heavy fog, on Black Ledge, near Seal Island, off the coast of Nova Scotia, at high water. One man was drowned. Passengers were brought safe on shore with the mail.

ENGLAND.—The infant Princess was baptized on the 2nd inst. by the thoroughly English name of ALICE MAUD MARY.

The consumption of British spirits has decreased in the course of last year to the extent in England of 200,000 gallons, and Scotland to 400,000 gallons.

Sandwich Island Capture Disowned.

The London Times, the ministerial organ, has this notice:

"It appears that, certain claims having been preferred against the Government of the Sandwich Islands in behalf of British subjects, and by the British Admiral, the Sovereign of those Islands professed his inability to meet the demands in question, but offered to divest himself of the sovereignty of his dominions in favor of the Queen of England. The British Admiral, emulous perhaps of the recent policy of France in the groups of islands south of the Line, accepted the cession of these territories conditionally; but he acknowledged at the same time, that he was acting without instructions, and the arrangement was to be regarded as provisional, until it should be ratified and approved by her Majesty's Government.

"The view which has been taken of this treaty of cession in this country, is not favorable to its confirmation. Although no blame can be laid on Admiral Poulett for his share in the transaction, we understand that the Sandwich Islands are not to be annexed to the dominions of the British Crown, but are to be restored to the independent authority of the native Sovereign."

CONTINENTAL EUROPE. with the exception of Spain, is tranquil. That unhappy kingdom is still distracted by party and political feuds, and serious apprehensions of some outbreak are entertained.

INDIA.—A second victory had been achieved in Scinde by Sir Charles Napier over the Ameers, who mustered 20,000 strong.—Sir Charles force amounted to 5000 men. The Ameers lost 1600 men, 11 guns, and 19 standards. Of the British 39 were slain, and 231 wounded.

COLONIAL.—The second reading of the Canada Wheat Bill was carried in the House of Commons on the 2d instant, by 209 to 109. Majority 100.

We understand that of the 8000 and upwards of Emigrants who have arrived in Canada during this season, more than 4000 have reached Toronto,—that about two thirds are English, the remainder Irish and Scotch,—and that many of them came provided with capital varying from 30 to 1000 sovereigns. They have most of them gone westward, and about 1000 have settled in the Simcoe and Home Districts.

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AGENTS FOR THE HARBINGER.

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

NEW BRUNSWICK & NOVA SCOTIA.—A. Smithers, Esq., Bank of British North America, St. Johns, N. B.

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

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

LIVERPOOL.—George Philip, S. Castle Street.

MONTREAL.

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