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THE HARBINGER,

CONDUCTED BY A COMMITTEE OF GENTLEMEN.

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

VOL. I.

JUNE 15, 1842.

No. 6.

CONTENTS.—Congregational Church, Quebec—Catholicity—Ordination Service—Shipton—Journal of a Missionary Tour—Congregational Union, Upper Canada—The Beginning of a Revival—Christian Principles—Puseyism—Montreal Bible Society—Stability amidst Change—Christian Instrumentality—Episcopal Throne in Niagara—The Fowler Caught—Cherokces—Wesleyan Missionary Society—Candid Admission—Poetry, The Cross—An Evening Thought.

[The following is the first of a series of Historical Notices of the Congregational Churches of Canada.—ED. HAR.]

QUEBEC.

It would appear from the information derived from several competent sources, that prior to the year 1800 a few religious soldiers stationed at Quebec, applied to the London Missionary Society for a Minister of the Gospel to labour in that city. The call was responded to, by that society, and two were sent out in that year; namely, the Rev. Messrs. Bentom and Mitchell. On their arrival at Quebec, they found that the regiment had been removed, so that the applicants were no longer in that city, and they further found that with little to encourage, there existed very much to discourage their efforts. Mr. Mitchell proceeded to Montreal, whence, after a few weeks absence he returned, reporting that in the present "Emporium of Commerce," there then existed no prospect of success in that work to which they were devoted. He proceeded, therefore, downwards to the Bay Chaleur, where it is said, he laboured during three years with considerable encouragement, and that on his retirement from that post, he was succeeded by the Rev. Mr. Pigeon. What were the ultimate results of these labours, is not known, nor whether or not there are now the remnants of a church there.

Mr. Bentom took lodgings with a cooper who inhabited a small cottage, and there commenced proclaiming the gospel to a few who gathered in his room. Soon thereafter the little congregation removed to the house of Mr. Hadden, and their increasing numbers

rendered it needful to occupy a larger space in the second story of a public house. Here the place became too strait for them so as to induce the removal of first one partition and then another, until the entire area was opened. On this place becoming too small they removed to the Freemason's Hall where, they continued for a considerable time with a congregation of about 200 souls.

During the summer of 1801, Mr. Bentom regularly organized a Christian Church in accordance with ancient Apostolic order, about forty disciples thus uniting together in the fellowship of Saints. He moreover obtained the usual register, and performed all the functions of the holy ministry. Acquiring considerable popularity and influence, being favoured with much success, he did not proceed many years without exciting jealousy and opposition. The arch-enemy can always find willing human instruments to oppose the truth, when his kingdom is successfully attacked. Mr. Bentom laboured as a Minister almost gratuitously, deriving the chief part of his support from his services to the public as a medical practitioner. Of course, his encroachment on their province was disliked by the medical faculty.

On applying for his register for the third year, he was refused in a manner far from courteous. As a consequence he was virtually prohibited from celebrating the nuptial ceremony, and administering the ordinance of baptism; nor was he permitted to officiate at funerals, the public grave-yard having been closed against him. It may be supposed the sentiment expressed concerning him was "these that

have turned the world upside down, have come hither also," and the enemies of the truth were determined, if it were practicable, to expel it from Quebec. The treatment to which he was exposed being not only unchristian, but unquestionably illegal, was resented by Mr. Bentom, who, finding it impossible to get redress, determined to try the power of the press on his persecutors. He took a journey, therefore, to the United States, and there printed a pamphlet which he had written entitled "Law and Facts," designed to expose the great injustice he had suffered.

Copies of this pamphlet were soon circulated in Quebec, and the author, Mr Bentom, was arrested and prosecuted for libel. The late Chief Justice Sewell, then Attorney General, appeared on behalf of the prosecution,—but no advocate had independence enough to undertake the case of the defendant. Mr. Bentom nothing daunted, argued his own cause. The trial which was by special jury, lasted from 10 A. M. to 5 P. M., and resulted in a verdict of guilty. The sentence was *six months' imprisonment* and a fine of *fifty pounds sterling*. For six months therefore was this good man shut up in prison, under cover of the law, in reality for the crime of non-conformity, though nominally for libel. Certain christian friends at Glasgow, Scotland, contributed and sent over the amount of the fine.

During the period of their minister's imprisonment, the church and congregation met regularly for worship on the Lord's Day—sermons were read, and devotional exercises appropriately conducted. At his request they wrote to Great Britain for another minister to succeed him. It should be remembered to the lasting honour of the then members of the Church, who during that period of "trouble, and rebuke, and blasphemy," were persecuted as the "offscouring of all things," that they displayed all fraternal regard for Mr. Bentom, and by their unceasing kindness, and visits to him in prison, alleviated his sorrows and fully shared in his designed disgrace. Amid the obloquy which ignorance and power both leagued to heap upon him and them, they developed a highly exemplary firmness of principle and consistency of conduct, which were of considerable influence upon the ungodly among whom they shined "as lights in the world." The Chief Justice Sewell, twenty five years afterwards, virtually admitted, that

the proceedings in Mr. Bentom's case were altogether contrary to the inalienable rights of conscience, an inequitable stretch of civil jurisdiction adverse to the command of Christ, concerning the administration of evangelical ordinances and the worship of God, and a dangerous precedent which could not be justified. Nevertheless the act of the Canadian Parliament respecting the Congregational Registers, which act had been approved by the British Government from the commencement of the Provincial Administration, was directly and ever nullified and particularly set aside during the subsequent thirty years by that arbitrary decision of the Court of Law, and any effort to obtain the registers was unsuccessful until the Act 6th William IVth Chap. 19th, set the matter permanently at rest, and gave to Congregational Clergy men a *status* equal to any others; much to the chagrin of high-church bigots.

The Rev. Francis Dick, who still lives, a much loved minister in Scotland, succeeded Mr. Bentom, commencing his labours in the year 1805. He remained three years preaching faithfully "the glorious Gospel of the blessed God," without, however, that success for which his heart panted. The cause of his comparative failure lay obviously in those untoward circumstances by which he was surrounded. The complex opposition to "True Christianity," sanctioned indirectly by the adjudication of the Civil Court, became a barrier to the progress of the "truth as it is in Jesus," which unwearied efforts and zeal, failed at the time to surmount; and notwithstanding the urgent wishes of the people that he should remain, Mr. Dick withdrew from a scene where immediate prospect of doing good seemed to be extinct; and where in addition to these evils he suffered from ill health.

It should be stated in this connexion, that about the year 1804, this infant congregation originated and organized the Quebec Auxiliary Bible Society, which has never since ceased to exist, although at intervals so far dormant as to be little more than nominal. A further fact, which will be new to the friends of Sunday Schools, and which removes from Montreal to Quebec the honour of establishing the first Sunday School in Canada, must be here introduced. In the year 1806, speedily after Mr. Dick's arrival at Quebec, a Sunday School was organized in connexion with this Independent or Congregational Church, and conti-

nued for many years in successful operation. Indeed, amidst all the privations of the Church respecting the stated Ministry, that Sunday School was sustained; and during the latter five years especially, immediately prior to the final change in the relations of the congregation, by its alliance with the Kirk of Scotland, that school, with a branch of it which was formed at Pres de Ville, was a great means of diffusing New Testaments and Religious Tracts amongst the benighted population.

The Rev. Mr. Spratt succeeded Mr. Dick. He had been destined for the East Indies, but Providential circumstances intervening, he was led to Quebec, where he remained for several years, obtaining part of his support by teaching a school.

During the pastorate of Mr. Dick, a plan was adopted of making monthly Congregational collections, for the purpose of erecting a suitable place of worship. They were regularly continued until the sum of £300 was raised; and with that sum the site of the building so long occupied by this Church, in St. John Street, was purchased. In the year 1816, the edifice was erected at the enormous expense, for so plain a building, of about £2,400, exclusive of the cost of the ground. This large expenditure involved the congregation in pecuniary difficulties, which induced them to assent that Mr. Spratt should visit the United States and Britain for aid. He returned unsuccessful; and chagrined with his disappointment, he went over to the Episcopal Church, and removed from Quebec in 1820.

After an interval of about a year, Mr. Spratt was succeeded by the Rev. Mr. Purkiss, afterwards of Laprairie, and now of Osna-bruck or its neighbourhood, who remained at Quebec until 1824; in the autumn of which year, the Rev. George Bourne was invited to Quebec. He remained till October, 1829. A Religious Tract Society, which had been formed in the year 1816, was actively revived by Mr. Bourne soon after his settlement; by whom also the impulse was given to the more enlarged and successful diffusion of the Holy Scriptures in that district of the Province; and through whose instrumentality the patronage of the Governor, Chief Justice Sewell, and others, was eventually secured to the Bible Society.

During the succeeding five years after Mr. Bourne's settlement as pastor, the church had

increased, and the congregation was united and slowly advancing,—but the denial of the Registers for Marriages, Baptisms, and Burials, and the pressure of a heavy debt on the building, with the removal from Quebec of some efficient friends of the cause; and though last *not least*, the want of an organization in Great Britain amongst our vast and powerful body to assist Churches in the Colonies, induced the principal remaining members of the Church, which stood as it were alone in the Colony, to consider the expediency of releasing themselves from all their exterior difficulties by an union with the Kirk of Scotland. It is within the knowledge of the writer, that had there been then, as now, a Colonial Missionary Society, or had there been any efficient arrangements in Great Britain to secure a succession of Pastors, and to aid when pecuniary difficulties pressed on a sister Church—such an union would never have been for a moment contemplated. But alas! none such existed in 1829; and the measure of union was finally decided upon. Mr. Bourne removed from Quebec, and the building, with a majority of the stated worshippers, was transferred into connection with the Kirk of Scotland.

But Quebec was not destined to be left without a Church bearing practical witness to the simplicity and glory of Apostolic order and principles. The Colonial Missionary Society was formed in 1836, in connexion with the Congregational Union of England and Wales; and its pioneer and agent, the Rev. H. Wilkes, visited Quebec in the spring of 1837, to ascertain what remnants there were who loved the order and fellowship of the primitive churches. He found several, and on pressing the matter to the Society, they sent forth the Rev. Timothy Atkinson, of whose labours and success we must write hereafter. Meanwhile the details we have given illustrate very powerfully the importance, yea the necessity of such an organization of the churches at home and abroad, which, whilst it does not in the slightest measure trench on their independency of each other in their respective interior management and discipline, binds them into a holy brotherhood for mutual defence, mutual relief, and united propagation of the truth.

CATHOLICITY.—In these days of no small noise concerning “the only true church,”

(except the Lady of Rome and her of Greece,) and of high and arrogant pretensions that desire to look askance and scornfully on whatever is not ordered in precise accordance with the "Book of Common Prayer," it is refreshing to find that really Catholic principles are attractive and influential amongst by far the better part of our population. It has gratified us to learn from the Rev. W. Clarke, that he visited Goderich, a small town delightfully situated on Lake Huron, some weeks since, at the request of a Juvenile Branch of the London Missionary Society. It appears that a lady and her daughter, who are recently from our fatherland, affected on the one hand by the spiritual necessities of the Heathen, and on the other by the importance of cherishing a Missionary spirit on the Catholic principles of the New Testament amongst their pupils and other young persons around them, formed a Branch Society; which was identified with the London Society because of the beautiful catholicity of its fundamental rule. The meeting which Mr. Clarke addressed was highly interesting; and already the sum of ten pounds is on its way to London from that far distant locality.

TO THE EDITORS OF THE HARBINGER.

Danlinton, May 30 1842.

GENTLEMEN.—The enclosed is the account which appeared in the Toronto Examiner of the ordination of Mr. Kribs, and which I think should appear in our own publication—the Harbinger. What renders this ordination peculiarly interesting is that our brother is the first student from our infant Academy at Toronto, set apart to the great work of preaching the gospel in Western Canada. The only circumstance of regret in connection with the service on that occasion was the absence, through sickness, of the Rev. A. Lillie, the excellent tutor of our Academy. In Mr. Lillie's present partial restoration to health we find cause of thankfulness to God, and our prayer is that he may long be spared to be a blessing to the School of the prophets.

Having recently visited the Academy, I may venture to say that while our students feel deeply the necessity of large acquaintance with Theological and other learning, they are not the less deeply impressed with the necessity of all their attainments being consecrated and rendered efficient by the baptism of the Holy Ghost.

I am gentlemen,

Yours truly,

H. MACHIN.

[FOR THE EXAMINER.]

ORDINATION OF THE REV. L. KRIBS.

On Wednesday, January 5th, a most interesting and important service took place at Stoufferville, which was numerously attended; when feelings were produced which will not, we trust, be easily or speedily forgotten.

On the previous evening, Tuesday, a preparatory sermon was preached by the Rev. Samuel Harris of Pine Grove, Vaughan; and on Wednesday morning the usual congregation, and other persons from distant parts, assembled to witness the ordination of the newly appointed minister, the Rev. Ludwick Kribs, formerly student of the Congregational Academy, Toronto.

At eleven o'clock the service commenced with singing, after which the scriptures were read, and prayer offered by the Rev. J. Gostic, Baptist Minister.

The introductory discourse was delivered by the Rev. T. Machin of Bowmanville, which was remarkable for its clearness; pointing out distinctly, the nature of a Christian church, and the spirituality required in all its members. The reverend gentleman then proceeded to ask the young minister the usual questions; which were briefly and satisfactorily answered.

The ordination prayer was offered by the Rev. J. Roaf of Toronto. This was succeeded by singing "Arise, O King of grace arise," &c., in which all present appeared to unite with great fervour. A very solemn and impressive charge to the minister was then given by Rev. Mr. Roaf, from 1 Tim. 4, 6, "A good minister of Jesus Christ." This was followed with a sermon preached to the people, by Mr. Harris from Deut. 1, 38, "Encourage him," in the course of which, the duties of those who should hereafter attend on the ministers of the word in that place, were fully and affectionately brought before the hearers.

After again singing, the service concluded with prayer, offered by Mr. Kribs, when the congregation separated, apparently highly gratified, and also deeply impressed with the solemnities of the day.—*Communicated.*

TO THE EDITORS OF THE HARBINGER.

GENTLEMEN.—In compliance with request I now forward to you the following brief account of the Congregational Church at Danville in Shipton Canada.

Early in the spring of 1829 the present Pastor of this Church, as a Missionary of the Can. Ed. and H. M. Society, was providentially directed to their field of labor. The character of Society was not yet formed, there were but few praying souls in the place, and no inconsiderable prejudice existed against the denomination to which he was attached.

He was therefore of opinion that no organization of a church should be attempted until these prejudices could be removed, and the views of Christians be made to harmonize, and that failing of this, it would be better that no church should be constituted.

In August 1831, a four day's meeting was held, during which the labors of a valued ministerial brother of our own denomination, and those of a

worthy and pious, (and now we believe *sainted*) Wesleyan Minister, together with those of a few private Christians were obtained and blessed, so that great good resulted.

A solemnity pervaded the community, careless sinners were awakened, a number were led to embrace the Lord Jesus Christ as their Saviour, others were *excited*, and at times gave hopeful signs, but never exhibited any proof of intelligent and decided piety. A number of those who were somewhat awakened, afterwards expressed attachment to the doctrine of Universalism. At length the importance of some visible token of union came to be more generally felt, by those who embraced the doctrines of Christ; and an experiment was made in reference to the formation of a Church. In the month of October, 1832, a number of meetings for prayer and consultation in reference to the subject were held.

Letters were written to two ministering brethren to come and counsel with us; but neither of them could comply with the request, (partly on account of distance, the nearest being 80 miles from us.) The minister, and individuals concerned, therefore came together for final decision. It was in a private room in the month November, 1832, and although fears were cherished, and the number who met at the beginning was small, yet it was resolved to go forward, and it was said God will be with us.

At the close of this meeting, it was deemed advisable to adjourn and meet next day, and again a third day. And as the result, the number of *thirty five* persons who had been examined, agreed to unite in christian fellowship and observe the ordinances of the Lord's house, and on Sabbath November, 11th 1832, entered into covenant with God and with one another to this effect, and were constituted a church of Christ. The table of the Lord was then spread in the wilderness, and we trust that thankful and penitent guests were there.

This scene, and the circumstances in which this little flock came into existence as a church, will not soon be forgotten by all, but the pen of none could give a perfect description: and for obvious reasons it will not now be attempted. Suffice it to say that the blessing of God has rested on this vine of God's planting, so that we have seen occasion to rejoice in his great name.

And yet, doubtless, through lack of faith and fidelity, this Church has had less addition to its numbers than many more recently organized.

Its highest number has never reached 100, and in consequence of removals and deaths, the present list falls short of 70. Still the indirect influence which has been exerted on others, in consequence of the establishment of ordinances at this station, may not have been in vain. Ten years ago it was not so; but now we can greet other sister churches in our

Townships, we can make our brethren glad with the inquiry, 'Watchman what of the night?' And these can lift up their voice: with the voice together can they sing: "seeing eye to eye" 'for the Lord hath comforted his people,' and some souls in those ends of the earth have seen the salvation of God.

Would, that we could tell of greater things done for Zion.

Yours, &c.,

A. G. P.

JOURNAL OF A MISSIONARY TOUR.

Concluded.

Messrs. EDITORS.—I had many more adventures that might be recorded, but as it is too near the season of midsummer verdure and beauty, for one to feel any sympathy with descriptions of snow drifts, storms, and the dreariness of midwinter, I pass them over, and relieve your pages of the burden of a long conclusion. My last paper left me at Albany in Vermont, on Friday afternoon. On the following day I ventured forth, occupying four hours in advancing eight miles. Passed a frame building three miles from Clarenceville which was erected several years ago by some friends of Congregational principles who rallied around a Reverend Mr. Gilbert from the United States. The building is not used I believe, and as the population is comparatively large in the neighbourhood, some effort ought to be made to ascertain whether any members of the little church still reside near this place. I could not remain however. Clarenceville is a small village which it seemed to me was principally occupied by troops, and in which from what I saw, I should imagine there is much need of the temperance reformation. Henryville, about eight miles distant, is also a small village. As the roads now became tolerable I drove on rapidly, passing through West Stanbridge and New Bedford. The latter village has several manufacturing establishments which employ its hydrolic power. Stanbridge East was the next village reached. This place has an Episcopal Church, and a Steeple School House open to all denominations. I know nothing of its state. It was now growing late, and still must I journey eighty miles, onward therefore was the motto. Judging from moonlight view, I should think the aspect of the country betwixt this village and that on Dunham Flats, very picturesque. It appeared to me to be fine township scenery with the addition of extensive and thorough cultivation. Here there seems no level, flat land; the farms lie beautifully on the side of the hills, and not strictly ranges, but somewhat as the waves of ocean rising in all fantastic shapes. I dare not speak with precision, however, my light was only that of the moon. Most thoroughly wearied, I arrived at the Flats, and there, a stranger and ignorant of the respective merits of the Inns, put up at one which

certainly had few attractions. It was truly a wretchedly comfortless place? One could easily perceive that rum or whiskey was its bane. The night was very cold; one might shiver in the dog-days to think of such a night spent in such a room? Glad to get into my buffalo skins and sleigh next morning, I left early in order to reach Brome in time for Divine Service. The morning was exceedingly beautiful. The sun shone brilliantly, and the atmosphere was so dry and buoyant as to make the drive delightful. The scenery at and beyond Cowansville, is quite romantic, the stillness and solemnity of the day, the holy Sabbath—the glorious works of the Maker omnipotent—the inner hills rising here and there without form or order, with the road now skirting their sides and now ascending to or descending from their summits—and the outer gigantic ranges rising as mountain barriers “the bulwarks of some viewless land,” all combined to affect the mind and heart. Such a scene at such a time affords a vast temple wherein it is peculiarly appropriate to worship the Lord of Hosts.

The people at the Western end of Brome were assembling when I reached the School House. Our young brother, Connell, who has been labouring in the work of the ministry amongst the people of this township during some months, was there. I preached to a very attentive assemblage. An interesting old soldier who was in active service during the long war with France, was present. I was struck with his eager attention, and was rejoiced to learn afterwards that he gives pleasing evidence of being one of the happy fruits of our young brother's ministry there. We hope he has “yielded himself to the Lord.” After some refreshment, Mr. Connell and I proceeded six miles towards the centre of the township, where another Congregation had assembled. The school house was full; I again preached to a people exceedingly serious and attentive, and appointed another meeting at noon the next day. Brome has been settled forty years—the farms are large and good, the people have done well in their worldly concerns, and yet there was not one regular Congregation in the town, until Mr. Connell went. Occasionally an individual passed through and preached for a few weeks—but they have never had, so far as I could learn, an organized Congregation and a regular ministry of the word. Carelessness the most apathetic on the one hand, and error the most fatal on the other have had an almost universal dominion. A few have “sighed and cried,” but the multitude have “cared for none of these things.” Universalism, which appears to be a sort of baptized infidelity, that must prove a curse to whatever people it enthralles, has had extensive and chilling influence amongst the people. But blessed be God, better days seem to have dawned on Brome. Amid many difficulties our young brother is encouraged. Sunday schools are in effective

operation—the young are interested and affected—others are disposed to attend the means of grace—a place of worship is in course of erection, and with some things to depress, there is much to cheer. At noon on Monday, I had a very large Congregation, to whom I again preached; and afterwards held with them a conference. They expressed very great desire to retain Mr. Connell amongst them, and entered into subscriptions towards his support. After some counsels and arrangements, I departed on my way for Stanstead.

The drive through Bolton is the most romantic I have seen in the Township. I was exceedingly struck with the wild grandeur of the scenery, which without hyperbole, might be denominated “Alpine.” But as I did not linger whilst passing through, I must not linger with attempts at description. Eighteen miles passed on, three of which were on the Lake Memphramagog (one of the finest lakes for its size, and encompassed by the noblest scenery I have seen in Canada,) the sweet little village of Georgeville lying on the shore of this lake, was reached, and there I spent the night. A very neat school house, which, because of its tower and other appurtenances, might be mistaken, for a Church, graces this village. Divine service is occasionally held therein, but this entire country long and thickly settled much needs, very much needs an efficient Congregational Ministry. No other would do half so much good. When will our Churches arise and in the name of the Great Head possess the land.

On Tuesday, passed through “Griffin's Corner,” where a remarkably neat Church has been erected on the union plan, and where one of our ministers is earnestly desired for a portion of his time, and after driving another five miles, reached Stanstead Plain, on which stands the village. Here are several churches, amongst others one associated with our Congregational Union. Of this we shall have an early occasion to write more at length. Compton, twenty miles distant was my resting place for the night, and on Wednesday a drive through the woods brought me to Eaton Corners. At this place there is a thriving and efficient Congregational Church under the pastorate of the Rev. Mr. Sherrill, who with his accomplished and excellent Lady are a blessing to the community. They have erected and finished a beautiful church in this village—very creditable to the taste of the Congregation at a cost of about £500.

Having enjoyed the society and hospitality of Brother Sherrill for a couple of hours, I proceeded to Bury. The readers of the reports of the Colonial Missionary Society are aware that the Church at Montreal sent one of their Members to Bury, upwards of four years since in the capacity of Catechist. He has steadily laboured there since, and has been the means of accomplishing a large amount of good. The ministers of our body in the Eastern Townships have from time to time

visited this flock gathered by Mr. Cameron, they have been organized into a church—and on the occasion of these visits the symbolical ordinances are administered. There are twenty two members in the little Church. I spent the evening and part of the following morning there, and then proceeded to Sherbrooke. The road lies through Lennoxville. At the period of my visit both these villages were in a ferment regarding the site of the intended Episcopal College; I know not which has gained the day. Preached in the evening in the Congregational Church, and left next day for Melbourn. There and at Durham in each of which places is there a thriving Congregational Church under an efficient pastorate, I spent Saturday and two following days—preaching on Sabbath morning at Melbourn for Rev. Janderson, and in the afternoon seven miles distant at Durham, for Rev. D. Dunkerley.

When I visited this place early in 1837, there was only one place of worship on the bank of the river near the village of Melbourn, and that was on the Shipton side of the River St. Francis. Now, as one enters the little village, the Scotch Kirk stands on a hill above the road on the Melbourn side, and the Episcopal Church on an equally elevated situation on the high mound, and then the Congregational Church equally high and smiling upon the largest part of the village, and still farther down on the other side the Roman Catholic Church; so that from a spot standing on which you cannot count fifty houses, you can see five Churches. The population in the interior is however large.

At Danville, inwards from the River St. Francis, though within the limits of Shipton, exists another flourishing Congregational Church under the pastoral care of the Rev. A. J. Parker, and near the mouth of the River, at the India Village. St. Francis is another composed of Indians under the pastorate of our Indian brother the Rev. Peter Paul O'Sunkhirhine.

On Tuesday early in the morning I left hospitable friends at Melbourn and proceeding through Ely, Stukely and Shefford, came to Granby. In this small village there are two Congregational Churches, one under the pastorate of the Rev. Mr. Fox, an American brother, and the other under the pastorate of the Rev. Richard Miles, from England. The interior of the American building is completed, that of the British building is in rapid progress and will be finished ere long. There is also a Roman Catholic Church here; and I believe an Episcopalian is to be erected. Probably also a Methodist Chapel will in due time be built. If so there will be nearly as many places of worship as houses, but then the townships is very thoroughly settled, and contains a very large number of inhabitants. Without remaining at Granby, I proceeded to Abbotsford. There on one side the road stands the

Episcopal Church, and on the other the Congregational. In the latter the gospel is faithfully dispensed by our much esteemed and valued brother the Rev. R. Miles. He preaches here and by very earnest and repeated request of a large body of British residents at Granby, he preached as regularly there and also at other places. His ministry is very laborious and by God's blessing successful.

On Wednesday afternoon I left him, visiting St. Pie, where is a very extensive manufactory of Leather, and where too is a small but very successful mission amongst the French Canadians; and spent the night at St. Hyacinthe—a very beautiful, but very Popish village. On Tuesday I reached home. And now, as I much fear your readers are wearied of me; allow me to bid them adieu!

H. W.

The Annual Meeting of the Upper Canada Congregational Union, commenced on Wednesday evening, June 1st, at Toronto, when a Sermon was preached by the Rev. S. Harris, of Vaughan, from 1 Pet. 3 chap. 8 ver.—“Love as Brethren,” in which the properties and exemplifications of brotherly love were scripturally presented and affectionately urged, in a way that much interested and delighted the brethren, and which formed a good preface to the meetings of the Union.

On Thursday morning, an examination of the Students in the Theological Seminary commenced. The Rev. T. Machin in the Chair.

The examination was confined to Theology and Moral Philosophy, as the time forbade our going through the extended Course of Studies of the previous year, which related to History, Chronology, Biblical Criticism, Rhetoric, Natural Philosophy, &c. &c. The Chairman expressed, on his own part, and that of his brethren, his high gratification, in which the whole meeting appeared to participate at the progress of the Students, which reflected much credit both on their assiduity and the ability of their respected Tutor.

After a short adjournment, the two Senior Students delivered thomes, the first relating to the *discouragements* and the second to the *encouragements* of the Christian Ministry, which more than realized the expectations of the examining committee and audience.

In the evening, a very appropriate Sermon was preached by the Rev. W. Clark of London, addressed to Ministers, Students and Office-bearers of the Churches from Rev. 2 chap, 10 ver.—“Be thou faithful unto death, and I will give thee a crown of life.”

On Friday evening, the Annual Meeting of the Union was held, when Henry Moyle, Esq., J. P. was called to the chair. The Report, read by the Secretary, was most interesting in all its details;

after which, the following resolutions were unanimously passed:—

Moved by the Rev. T. Machin, seconded by the Rev. S. Harris,

1. *Resolved*,—That the Report now read be received, and forwarded to the *Harbinger* for publication.

Moved by the Rev. John Climie, seconded by the Rev. L. Kribbs,

2. *Resolved*,—Being deeply impressed with the Divine origin of Congregationalism, and the superior adaptation of its principles to the circumstances and wants of this country, we pledge ourselves to sustain and extend it by every scriptural means at our command, and call on our friends for their cordial and unanimous co-operation.

Moved by the Rev. W. P. Wastell, seconded by the Rev. Mr. Raymond,

3. *Resolved*,—That the Members of our Union avail themselves of this opportunity to testify their admiration of the constitution and general proceedings of the British and Foreign Bible Society, their confidence in its integrity and impartiality, and their Christian sympathy in its solicitudes and toils, while at the same time they promise, by Divine help, to advance its interests in their respective localities to the utmost of their power.

Moved by the Rev. Mr. Clarke, seconded by the Rev. Mr. Denny,

4. *Resolved*,—That this meeting, feeling that the peace, purity, and extension of our Churches depend upon the continued and more copious influences of the Divine Spirit, and recognizing the connexion between special and united prayer, for the communication of those influences, earnestly recommend to the Churches connected with the Union, that the second Monday in the year, as heretofore, be unitedly observed as a day of fasting and prayer.

Moved by Mr. Byrvater, seconded by the Rev. Mr. Climie,

5. *Resolved*,—That the following gentlemen be the office bearers:—

T. RIGNEY, Esq., *Treasurer*.
Rev. A. LILLIE, *Secretary*.
COMMITTEE.

Rev. Messrs. Hayden, Machin, Roaf, Harris, Clarke, Wastill, Nall, Clinnie, Denny, Murr, Wilson, Silcox, Baker.	Messrs. Sumpter, J. Smith, H. Moyle, R. Gibbons, R. Baker, R. Wallace, J. Christie, J. S. Howard, R. Byrvater.
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Lord's Day, June 5.—In the morning, the Rev. W. P. Wastell preached from Rev. ii. 1. The object of the Preacher was to show the position and duties of Churches, and Ministers, as cheered by the presence and sustained by the power of the Son of God. The sermon was distinguished for its excellence and suitableness, and was listened to with the most marked attention. In the afternoon, the ordinance of the Lord's Supper was observed. The Rev. W. Hayden presided. The communicants were addressed by the Rev. T. Machin, and the spectators by the Rev. John Clinnie, jun. In

the evening, the Rev. Mr. Donny preached a faithful discourse from Luke xiv. 22: "And the servant said, Lord it is done as thou hast commanded, and yet there is room."

The meetings closed by a public tea-meeting on the Monday evening—the Rev. W. Clarke in the Chair. The addresses were singularly appropriate and interesting, delivered by the Chairman, and Rev. Messrs. Machin, Harris, Wastell, Lillie, and Messrs. Wickson, James Lesslie, T. J. Farr, and R. Bechman.

All the brethren took part in the devotional exercises at the various meetings, in which there appeared an unusual and increasing interest, leaving a very general impression that "the Lord of Hosts is with us; the God of Jacob is our refuge."

The Rev. Messrs. Wastell and Machin, Missionary Secretaries, with the brethren in the several localities, are about to visit the Churches, in behalf of the Missionary Society in connection with the Union, accompanied by our Indian brother, the Rev. Peter Paul O'Sunkuhine. It is earnestly hoped that they will meet with all due kindness and liberality from the friends of missions, to whom they are affectionately commended.

THE BEGINNING OF A REVIVAL.

"Small streams from little fountains flow,
Tall oaks from little acorns grow."

The December blast was whistling around our dwelling, a cheerful fire was crackling on the hearth, the lamps were burning brightly, shedding their rays on a happy group of five, who surrounded our table from which the tea equipage had just been removed, and on which were seen Bibles, commentaries, an Atlas, &c. My mother had taken her seat in the rocking chair—and little Grace, the youngling of the flock was giving her a good-night-kiss. We only waited my father's return from his bedroom, to commence our researches. What was our astonishment when he entered the room and said:

"My children, your investigations must proceed without me tonight, I am going out."

"Going out, Saturday night, father!" exclaimed William, a boy of twelve. "Is any body sick?"

"No, my son, I am going to Mr. Cunningham's, to a prayer meeting."

"I did not know there was one," remarked Ellen, "I do not think Mr. Williamson mentioned it on Sunday."

"No, it was not, Ellen. Mr. Cunningham, Mr. Jones, Mr. Willson and myself deeply affected to see our children and friends so absorbed in earthly things, intend to meet for prayer, at each other's houses, trusting that two or three in number, we may find our master present to bless us. Next Saturday night we meet here."

Well do I remember that very Saturday night, when those Christians entered our room. My father, at whose proposal that meeting was appointed, was the youngest of the four, and he with the eldest of the band, now sleeps in the grave. Nay, rather let me say they have gone where prayer is changed to praise. Fervently was God's blessing implored that evening. Each of us children was remembered particularly, and a revival of God's work besought with the earnestness of the patriarch Jacob.

The scene made a deep impression on our young minds. Weeks passed away and with the showers of April, descended also the precious influences of the Holy Spirit. When at the entreaties of my father, our pastor appointed an enquiry meeting, his surprise was great to find twenty-five present, and among the three who were rejoicing in hope, were the two eldest of our flock! My father's heart was too full.

During that summer, more than a hundred, old and young, parents and children united themselves to the Lord. A change was wrought in the entire village.

I would ask if these facts speak not loudly to those who are fond of finding fault with their wishes, because the work of God prospers not among them. Let such follow the example of these good men, and be assured, "He is faithful, who hath promised." Does their pastor want energy? Let them pray for him! Are their brethren cold and formal? still the remedy is prayer.

"Prayer,—but," said Payson, "prayer must be fervent, the arrow which would pierce the clouds must part from the bent bow, and the strained arm."

T. K.

The Harbinger.

MONTREAL, JUNE 15, 1842.

CHRISTIAN PRINCIPLES.

No. I.

In fulfilment of a promise given in a former number of our publication, we now proceed to lay before our readers a succinct statement of those principles which are conscientiously held and maintained by that body of Christians here and elsewhere distinguished by the term Congregational. At a farther stage of our undertaking, we shall have occasion to observe that this epithet is equally applicable to two different denominations of professing Christians, and only state this now in prevention of a mistake which might otherwise be very innocently

made as to our intended application of the term. The Baptist, in common with the Independent denomination, recognizes the separate jurisdiction of each community of Christians, and we would not that any of our beloved brethren should be aggrieved by our even apparent appropriation of this distinctive epithet. It is due also to the members of other denominations—to ourselves—and to the cause of truth and righteousness—that we should, at the outset of these observations, guard against another mistake—not always, we fear, *involuntary*,—and in its tendency most injurious to the interests of religion, and incompatible with the claims of Christian charity. The mistake consists in representing the *peculiarities* of any denomination, as sufficiently descriptive of the sentiments and procedure of its members—and in overlooking all that the members of such denomination hold in common with their Christian brethren who conscientiously adhere to other sections of the Church of Christ. This practical error is often found in connection with an ill concealed desire to arrogate to one particular body of Christians a belief in those fundamental principles of revealed truth which are "most surely believed" by all who have been "taught of God"—and with an industrious evasion of the fact that the peculiarities of any obnoxious denomination form but a small, and generally very subordinate part of their constitution and their creed. When, for example, there is the frequent reiteration of the statement, that "*our Church*" holds such and such doctrines, the impression on the mind of the reader, if not better informed from other sources, would naturally be that these doctrines are peculiar to "*our Church*," and are discarded by all beyond its favoured pale. Now this is disingenuous, discreditable, and, in its moral consequences, most disastrous. It resembles the well known artifice of the West Indian slaveholder, who vindicated his unrighteous domination by referring to the distinctive peculiarities of the negro race, and overlooking all that is common in the constitution and natural rights of men of every colour and clime. It is meanly to practise on the ignorance and moral incapacity of the multitude, who are too apt "to repose their easy faith" on bold and unqualified assertions, and to whom a caricature always furnishes a more fertile subject of remark than the most accurate and finished portrait. Nothing can

be more easy, and, to a cold heart and narrow understanding, few things are more agreeable than to place in *prominent relief* some denominational feature of a particular community—and then to denounce this as unscriptural and anti-Christian. Nothing is more worthy of severe reprehension than the conduct of those public journalists, who, by such means, attempt to serve the cause of intolerance and bigotry. They are the caricaturists of the ecclesiastical world—the virtual calumniators of their brethren. The position they occupy, and the office they sustain, ought to involve their possession of superior intellectual capacity and power,—but if these *be* possessed, they are so much the more blame worthy for the use thus made of their superior faculties. The want of intellectual capacity is a misfortune—that of moral integrity is a *crime*—and the measure of criminality involved in such misrepresentations as those alluded to—as estimated by the standard of divine truth—is such as should deter every disciple of Christ from the slightest approximation even to its virtual commission.

In stating, then, the principles held by the Congregational body, it is at once our duty and delight to know and to acknowledge that the most important of those principles are held with equal conscientiousness by other denominations of Evangelical Christians. We rejoice in the recognition of that spiritual union which *indissolubly binds all the members* of “the household of faith,” and gladly anticipate the perpetuation of this union in that world where the whole family of the redeemed shall ultimately assemble, and be “forever with the Lord.” We regard all who possess “like precious faith”—all who are animated by “a good hope through grace”—all who “love our Lord Jesus Christ in sincerity”—as our brethren,—alike interested in the privileges and prospects of the Gospel. We hold no principle, countenance no practice, which prevents the expansion of our charity to the utmost limits of the spiritual Church of Christ—and would not for a moment hesitate in according the right hand of fellowship to all who, though differing from us on minor points, could, on scriptural grounds, be regarded as the legitimate expectants of a glorious immortality.

In regard to our peculiar opinions, we lay no claim to infallibility, and hold the right of private judgment, properly understood, as sac-

cred and inviolable. We detest and utterly repudiate the spirit of dogmatical dictation in matters of religion, and tenaciously hold the irresponsibility of man to his fellow-man in regard to all that pertains to the nature or the modes of religious worship. We unequivocally denounce all coercion—all penalties—all obstructions and restraints—on the exercise of conscience, as alien to the spirit of the Gospel, as a virtual usurpation of the divine prerogative, as utterly incompatible with that “willing service” which is alone “reasonable” in itself or “acceptable to God.” We cheerfully concede to others, whilst we claim for ourselves, the right to form and to hold religious sentiments, whether peculiar or otherwise, without being amenable to any tribunal save that of God,—and can conceive of no arrogance so outrageous and criminal as that which would authoritatively prescribe the “landmarks of our faith,” or determine negatively and positively the articles of our religious belief. To no human being, however great, or wise, or good—to no association of men, however distinguished for intellectual power or moral superiority,—to no authority but that of Him who is the Lord and the Lawgiver of conscience, dare we yield such an allegiance and submission as are involved in receiving implicitly their decisions in matters of religion.

PUSEYISM.

From “*The Scottish Congregational Magazine*.”
At the time of what is called the ‘Reformation’ in England, some of the most rank errors of popery were hewn down, but the roots of the system were left in the soil. The process by which the surface was smoothed for the reception of a reformed hierarchy, only imbedded the more deeply those seeds which at some future time must spring up with greatly increased vigour. From the Romish formula some of the worst errors were transplanted into the English liturgy, and these, from the affinity of their nature to that of the human heart, might be expected to find in innumerable instances a ready reception, to the exclusion of saving and sanctifying truth. The attempt to secure uniformity of religious faith and practice, by the establishment of human creeds and standards, we cannot but regard as one of the most remarkable displays of human folly, and such as future ages must contemplate with amazement and sorrow. The history of every party who have attempted to prevent the intrusion of error and change by a hedge of creeds and forms, proves the utter futility of such attempts, by exhibiting the most bitter internal strifes, and gross violations of pres-

cribed rules. How strikingly is this illustrated by the present position of both our Ecclesiastical Establishments! The present aspect of the Church of England especially is well fitted to excite alarm. Of late years there appeared within the pale of that body the most wide-spread and vigorous buddings of ancient and deadly heresies. This fact is beginning to attract the degree of attention which it merits. What if—while the battle of freedom is fought in the north, and the intrepid advocates of the truth should be exulting in the prospects of a speedy and glorious triumph—popery should in the south be awaking full-armed, refreshed by long slumbers, and, leagued with political despotism, be forging chains not only for the thralls of ignorance and superstition, but also for the descendants of those who burst its ancient fetters, and be whetting its weapons for their subjugation or destruction? Such have been the forebodings of some who have profoundly studied its character and history; and such are the anticipations of not a few who have deeply pondered the page of prophecy. We would not be alarmists; but we deem it proper to call the attention of our readers to a subject in itself too important to be left unnoticed, and in its consequences destined to affect the spiritual interests of millions of our countrymen.

The term *Puseyism* is already familiar to most of our readers. The design of the present article is to give a brief outline of the leading features of the system which it designates,—the means by which its principles are propagated,—and the extent to which they already prevail. The prominent place which Dr. Pusey holds as a writer in the “Tracts for the Times,” has led to a designation which we cannot but deem in some measure unfortunate, and which the most strenuous advocates of the system repudiate, alleging that Dr. Pusey is not the originator of the doctrines which they hold, as these doctrines have their date more than fourteen centuries back. Neither *Puseyism*, nor *Oxford theology*, nor *Anglicanism*, nor any other designation, so well conveys to the general community a true idea of the system as the term *Romanism*. That it is to be identified in any bad sense with Romanism, its advocates indeed deny; but whether with truth or not, the sequel, we think, will show.

A fundamental principle of this system is the denial of the sufficiency of the Holy Scriptures as a rule of faith and practice. To get rid of what are deemed the evils of uncontrolled private judgment, it is maintained that the truth of scripture can be severed from the counterfeits of heresy and private opinion, only by taking for our guide the interpretation of the early fathers. The interpretation of the early church, before the stream of doctrine has wandered far from the Apostolic source, is regarded as the only barrier against a flood of deadly and poisonous errors. The early church is declared to be *authoritative* in the province of interpretation. The unwritten word of God,

if it can be anyhow authenticated, demands, it is said, the same reverence from us as his written word. Thus human tradition is added to the sacred scriptures, and of both the ancient or “visible Catholic church,” is the *authoritative interpreter*. The unalienable right of every man to read and expound the Bible, is regarded as the source of all heresies. “This is the Pandora’s box, whence issue all forms of mischief. This is the secret of the everlasting din of arms, the confused noise of dissenting warriors. The axe, therefore, must be laid at the root of the tree. The Protestant principle is radically corrupt. Men have not the right of private judgment. They must put their faith in the energies of the church. They must sit docile learners at the feet of their gray-headed and reverend mother. Into her hands are committed the keys of knowledge which Luther sacrilegiously wrested from her. The church, THE CHURCH, is the only authorized expounder of God’s word.” The cornerstone of Protestantism being thus disposed of, we need not wonder at any amount of error which finds a place in this delusive system.

On the grand doctrine of justification by faith, Mr. Newman, a leader of the party, thus expresses himself:—“Faith does not precede justification, but justification precedes faith, and makes it justifying.” “Obedience by word and deed, this alone can constitute our justification.” “Our indwelling righteousness is the propitiation for our sins in God’s sight.” Reserve is taught in making known the great doctrine of atonement; and salvation by grace through faith is spoken of as a “great secret,” and such as should be kept out of sight of the ungodly, for fear of, “an indelicate exposure of the sacred mystery.”

“The present bishops are the heirs and representatives of the Apostles, by the successive transmission of the prerogative of being so; every link in the chain being known from St. Paul to our present Metropolitans.”† The use which is made of this doctrine of Apostolic succession, in connexion with another main pillar of the system, the doctrine of grace in the sacraments, will be best understood from the following extracts from the recent work of W. E. Gladstone, M. P.

“This gem, (of divine service) destined for an earthly use, requires a casket—this casket a keeper. The casket is found in the holy sacraments; the keeper in their appointed, hereditary, and perpetual guardians.”—p. 273.

“The sacraments are the peculiar and distinctive instruments whereby men received those essential elements which constitute their unity in Christ.”—p. 170.

“If we compare the sacraments with the preaching of the word, the blessing which belongs thereto is, as a general rule, both inferior and more indeterminate: for the word so preached is mingled with human imperfection; whereas that which is received in the sacrament is wholly divine; and the reason—

* Ann. Bib. Rep., Jan., 1841.

† Tracts for the Times, No. 7.

able assumption that the blessing is realized, is more nearly positive in the act of communicating than in hearing, which is almost entirely passive."—p. 171.

In consistency with these views the sacrament of baptism, when administered by a successor of the apostles, is an infallible means of justification; and with regard to the vastness of the power thus claimed by the church,—the *Anglican priesthood*,—the following is a sample of the language used by the writers of this school:—"Consider 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 without admitting a doubt of it,—the power of bringing down the Spirit of God from heaven, and incorporating it in the persons of frail and fleshly man. Think, I say, of this stupendous power, and then ask if any human being could dare to assume it without authority from God himself? If such authority has never been given, then the church, in every one of its most solemn acts, is guilty of the most frightful blasphemy that man can conceive."† Yes! and so is the author of these sentences—Professor Sewell of Oxford—when he elsewhere says,—"Original sin, as well as the shame of real actual guilt, the church cleanses away by baptism, typifies the fact by ablation with water, restores the mind to the consciousness of purity, enables it to look up even to God himself, with an uncowering eye, and to take its stand as a cleansed and holy thing to enter fearlessly and proudly on the battle against the world, the devil, and the flesh."‡

But few would suspect any relation to exist between the Anglican doctrine of baptismal regeneration and the physical sciences, yet Mr. Sewell "believes that a geologist deeply impressed with the mystery of baptism—the mystery by which a new creature is formed by means of water and fire—would never have fallen into the absurdities of accounting for the formation of the globe solely by water, or solely by fire. He would not have maintained either a Vulcanian or Neptunian theory. He would have suspected, as most men now suspect, that the truth lay in the union of both. And conceiving a typical connexion between the material earth and the spiritual church, he would have been just-ified by the whole tenor of scripture."

Did not our limits forbid, we might enter more fully into details, and show how this system includes the advocacy of *fasting celibacy, prayers for the dead, the doctrines of purgatory, pardons, the worship of images and relics, the invocation of saints, and the mass.*

Such is Puseyism! It is a systematic abandonment of the vital and distinguishing principles of the Protestant faith, and a systematic adoption of the very root and heart of Romanism, whence has issued the life of all its ramified corruptions and deformities.

† Sewell's Christian Morals, p. 247.

‡ Ibid. p. 217.

MONTREAL BIBLE SOCIETY.—At a meeting of the General Committee of the Montreal Bible Society, held at the Depository, M'Gill Street, on Tuesday evening, 31st May, 1842, called chiefly for the purpose of taking leave of the Rev. Jas. Thomson, M.D. Agent of the British and Foreign Bible Society, the following preamble and resolution we unanimously adopted.

"Whereas the Rev. James Thomson, M.D., the Agent of our Parent Society, is at length, in the infinitely wise arrangements of Divine Providence, called to another and distant sphere of labour, without the prospect of again visiting this Auxiliary;—and whereas it is, at once a matter of duty and of pleasure to this Committee to record its high estimate of his personal character, and of his official services rendered to the great cause of Bible circulation during his protracted residence in this Colony, and especially in this city;—and whereas it is fitting that this Society should bid our much loved brother, God speed, and an affectionate adieu:—

Therefore it is unanimously resolved:—

That this Committee have heard with deep interest the call addressed by the Parent Society to our beloved friend and fellow workman, the Rev. James Thomson, to proceed forthwith to Mexico and South America there to prosecute the momentous work of the British and Foreign Bible Society; that in taking leave of him as a much valued fellow-labourer in this scene of the Society's operations, this Committee desire to express most grateful acknowledgments to the Parent Institution that such an Agent was sent forth, and allowed to continue amongst us so long, to express further, devout ascriptions of praise to the God of the Bible for the large measure of success which has attended his mission to this Colony,—and finally, to commend him to the continued care and protection of the great Head of the Church, with earnest supplication for his future welfare and success.

STABILITY AMIDST CHANGE.—The Rev. Dr. Vaughan the accomplished and devoted Pastor of the Congregational Church at Kensington, near London, has recently published a deeply interesting work, entitled "Congregationalism, or the policy of independent Churches viewed in relation to the state and tendencies of Modern Society," to which we may invite attention another time

Meanwhile we quote the remarks of the London Patriot on a speech recently delivered by Dr. Vaughan before the Bible Society,—and also, so far as reported, the speech itself.

We cannot refrain from calling attention to the beautiful speech delivered by the Rev. Dr. VAUGHAN at the meeting of the BIBLE SOCIETY. In all the speeches there prevailed a tone of sound Protestant feeling, and of unyielding attachment to the broad principle upon which the Society is founded. The Bishop of CHESTER touched upon delicately, though without actually mentioning, the recent retirement of the Bishop of SALISBURY, and other instances of a similar kind; and His Lordship's speech, imbued with the true spirit of Christian meekness, will be perused with much pleasure. But Dr. Vaughan's was the speech of the day, constituting one of the happiest efforts of his philosophic, comprehensive, and instructed mind. His illustrations of the proved permanence of the fundamental principle of the Bible Society were particularly happy.—*Patriot*.

The Rev. Dr. Vaughan was called upon to second the Resolution, and said, the constitution and object of the British and Foreign Bible Society must be good, unusually good. It is now, as we have heard, nearly forty years since its attractions were such as to bring together some thousands of Christians, of different religious connexions, all to express their approval of this object, and of the means by which it was to be realized. And we find that, after that long interval, the object has lost nothing of its attraction; and it is but fair to conclude from this fact, that the object it proposes is a good one, and that the ground-work upon which it rests is good. Forty years in these latter times, it must be remembered, are found to carry with them changes, perhaps as numerous and striking as would be found in some 400 years, in many other periods of time. How changed has been the face of Europe during that interval! Once and again we see that sovereigns, and dynasties, and people, have gone, as it were, round and round, or have rushed onward under the influence of impulses which seemed to have allowed them no rest. And, though it is so, that the whirl or rush of these changes has been made to pass by our country rather than fall upon it, yet who need be reminded of the changes that have come to pass among ourselves during that period—changes seen in the vast multiplication of our numbers, in the new complexion and spirit which have been given to not a few of our associations, especially in new modes and objects which tend to characterize multitudes of men amongst us; and last, not least, in the altered state—in the degree of temper, and of influence, and of relations between the different religious parties; yet, amidst all these changes, with scarcely anything left as it was, we find the Bible Society is as it was. With respect to our foreign relations, the old has passed away, and the new has come wonderfully into its place; but the Bible Society goes abroad with no new aspect. In our own dominions, scarcely anything remains precisely as it was when looked upon only a generation ago; but the Bible Society remains the same. Why? If experience is good for anything, it would surely seem that the time had arrived when we might speak of the British and Foreign Bible Society as

having been weighed in the balances of time, and as not found wanting. (*Appause.*) She has gone through the process of the experiment, and the result has been that the Institution has come forth as gold—as gold, I mean, in relation to its simple but magnificent object, and in relation to the principle on which it is founded. It is refreshing, in a world where we have to mark so much as indicating the infirmities attaching to human contrivances, to see that there is at least something on which the eye can fix that carries with it a spirit of permanence. It is permitted to the imagination to be interested in objects that have in them those elements of duration which seem, as it were, to lift their heads aloft, like the everlasting hulls, above the frail and perishing every where around them. (*Hear, hear.*)

ENGLAND.

RELIGIOUS ANNIVERSARIES.—But for the number and importance of our direct communications, we would have devoted this month, a larger portion of our miscellany than usual, to extracts from the pages of the *Patriot*. These comprise accounts of the recent anniversaries of the great religious Societies of England—accounts which cannot be perused by the Christian reader without the liveliest gratitude; chastened, however, by the sorrowful conviction that the efforts of those noble Institutions are still far from being adequate to the moral exigencies of the world. The speeches delivered at the interesting meetings held during the bye-gone month, are generally characterised by an elevated and sanctified philanthropy, and by a tone of well-justified confidence and hope as to the ultimate overthrow of error in all those varied forms in which it has hitherto maintained its ascendancy over the minds of men. The Christians of all evangelical denominations in the Mother Country, seem to be deeply impressed by the peculiar aspect of the times in which we live. These are emphatically times of preparation. The Spirit of God is moving on the moral chaos. The elements of good and evil, of truth and error, are coming into direct and irreconcilable collision, and every thing betokens the rapid approach of the long predicted period when the “new creation” shall rise out of the confusion and disorder which are thus occasioned, and shall realize all the brightest visions of our faith and hope.—Meanwhile, let each follower of Him “who went about doing good” practically recognize his position and his responsibility as an instrument in the great work of the world's regeneration. None needs now be indolent or idle for want of occupation—none can be so with-

out criminality in the sight of God, and cruelty to his fellow men. Some valuable extracts may be expected in our next.

TO CONGREGATIONAL MINISTERS.—The attention of our friends is invited to the first of a series of papers in another page designed to afford a history of all our Churches both for the purpose of illustrating our principles, as those found in the New Testament, and to place on record those memorials which are so important in the compilation of history. Our clerical brethren will confer a special favour if they will transmit to us as early as practicable, details respecting the past history and present state of the churches under their care.

CHRISTIAN INSTRUMENTALITY.—When a great experiment is to be tried in natural philosophy, the preparation of the apparatus to be employed will often occupy a longer time than the experiment itself. The uninitiated spectator is surprised at the patient and laborious anxiety evinced by the experimenter, to bring his instruments into a state of working perfection. But, well he knows, from many a previous failure, that the presence of a single particle of matter, foreign to the experiment, is often sufficient to vitiate the whole process. Christ proposes the great moral process of drawing the world to himself; the Christian church is the apparatus to be employed; and worldly selfishness, or sin, the object to be operated on. Do we not see the vital importance, that not a particle of the thing to be destroyed, should adhere to the instrument employed to destroy it? Do we not see the nature of the fitness we need—perfect contrast to the world? and that this fitness is indispensable to success? Oh! for such an instrumentality! We ask not that it should consist, at first, of many Christians—their success would not depend on their number—but of men, penetrated, possessed with the conviction, that Christian consistency, and entire devotedness to the world's recovery, are one and the same thing; that without such intense devotedness to that one object, nothing morally great has ever been achieved; men who feel that they are not their own as intensely as if their persons were marked and sprinkled with the blood of Christ; and who, in the spirit of that self-consecration, should resolve, that by God's help, the world should feel their influence before they die. Oh! for such an instrumentality! the church should be converted, and the world too.—*Dr. Harris.*

AN EPISCOPAL THRONE IN NIAGARA.—The Church of the 28th ult. contains the following notable announcement:

NIAGARA.—A very handsome Chair, (or, to speak in scriptural and ecclesiastical language, *throne*;) for the use of the Lord Bishop, whenever his Episcopal duties may call him to the town of Niagara, has been presented to St. Mark's Church, (which, we believe has been recently much enlarged) by the Hon. William Dickson. The throne is of black-walnut, and is in the style, as it obtained in the fifteenth and sixteenth centuries, called Perpendicular or English Gothic. The back pannel and the seat, and arms are covered with rich crimson velvet, and ornamented with gold fringe. On the top is a mitre richly carved. The plate on the back, has the following inscription: "Presented to St. Mark's Church, Niagara, by the Hon. William Dickson. John Strachan, D.D. Lord Bishop of the Diocese, 1842." This costly and appropriate offering to the *service of God*, is the workmanship of Mr. Joseph Wilson cabinet-maker of Toronto, and is exceedingly creditable to him, both in design and execution. Few things are more gratifying than to behold the wealthy members of a congregation, after more material wants are supplied, expending some of their substance in decorating the sanctuary of the Lord.

That the *word Throne* occurs in Scripture, there can be no doubt, but it would puzzle even John Bishop of Toronto to discover a *scriptural* precedent for the *regal* seat thus manufactured for his Lordship. *Ecclesiastical* precedents however, there are in abundance, and there is no good reason why Niagara should not, as well as other places less known to fame, be occasionally honoured by the shadows of a king in the person of one claiming to be a "legitimate successor of the Apostles."

THE FOWLER CAUGHT IN HIS OWN TOILS.—A poor woman in Montreal received a Bible from the British agent in that city. A Romish priest, hearing of the circumstance, made a visit, intending to deprive her of the precious gift. He offered five dollars for the Bible. She declined taking it. He offered her ten, and afterwards fifteen dollars. She still declining, he left her. The next day he returned, and offered her twenty-five dollars. She accepted the offer, and with the money purchased twenty-five Bibles, which she distributed among her destitute neighbors, under such conditions that the priest could not obtain them.—*Christian Intelligencer.*

EDITORIAL LABOURS.—The conductor of an able and influential paper (the *Spectator*), gives the following estimate of the labours of an Editor:—"Many people estimate the ability of a newspaper, and the industry and talents of its Editor, by the variety and quantity of editorial matter it contains. Nothing can be more fallacious. It is, comparatively, an easy task to pour out, daily, columns of

words—words, upon any and all such subjects. His ideas may flow in one washy and everlasting flood, and his command of language enable him to string them together like bunches of onions; and yet his paper may be a meagre and poor concern. But what is his labour, the toil of such a man who displays his "leader matter" ever so largely, to that imposed upon a judicious, well-informed Editor, who exercises his vocation with an hourly consciousness of its responsibilities and its duties, and devotes himself to the conduct of his paper with the same care and assiduity that a sensible lawyer bestows upon a suit, or a human physician upon a patient—without regard to show or display?

Indeed, the mere writing part or editing a paper is but a small portion of the work. The industry, even, is not shown there. The care, the taste, the time employed in selecting—is far more important—the tact of a good Editor is shown more by his selection than anything else; and that we all know, is half the battle. But, as we have said, an Editor ought to be estimated and his labours understood and appreciated, by the general conduct of his paper—its tone—its temper—its manner—its uniform, consistent course—its principles—its aims—its manliness—its courtesy—its dignity—its propriety. To preserve all these, as they should be preserved, is enough to occupy, fully, the time and attention of any man. If to this be added the general supervision of the newspaper establishments, which most Editors have to encounter, the wonder is, how they can find time or 'head-room' to do it all."

WESLEYAN MISSIONARY SOCIETY.—The Annual Meeting of the Wesleyan Missionary Society was held on Monday, in the Great Room, Exeter Hall. Colonel Conolly, M.P., presided. The Rev. Dr. Bunting read the Report for the past year, from which it appeared that the receipts amounted to £101,688 2s. 4d. —(loud cheers)—and the expenditure to £98,745 7s. 9d.; leaving a surplus of £2,933 14s. 7d. The net increase of the year, as compared with the preceding, is £11,505 13s. 8d. The present number of principal or central mission stations, called circuits, occupied by the Society in the several parts of the world, is 261; the number of missionaries employed, exclusive of catechists, 368; the number of full and accredited church members, exclusive of those under the care of the Society's missionaries in Ireland, 87,258; and the number of scholars in the mission schools is nearly 60,000.

CANDID ADMISSION.—The importance of the Dissenting Body in this country is perhaps in nothing so strikingly displayed as in the fact of their having the administration of between two and three hundred thousand pounds a year for the propagation of the Gospel throughout the world. What a mighty power! and its past effects and future prospects, how worthy of attention! It

will not do to attempt to laugh or sneer down such a power as this, especially when it is considered, that amidst whatever imperfections, it is the message of the Gospel of peace which they are transmitting to a lost world.—*Record*, May 4, 1842.

POETRY,
THE CROSS.

We sing the praise of Him who died,
Of Him who died upon the cross;
The sinner's hope let men deride,
For this we count the world but loss.

Inscrib'd upon the cross we see,
In shining letters, "God is love."
He bears our sins upon the tree,
He brings us mercy from above.

The cross! it takes our guilt away,
It holds the fainting spirit up;
It cheers with hope the gloomy day,
And sweetens every bitter cup.

It makes the coward spirit brave,
And nerves the feeble arm for fight;
It takes its terrors from the grave,
And yields the bed of death with light.

The balm of life, the cure of woe,
The treasure and the pledge of love;
'Tis all that sinners want below.
'Tis all that angels know above.

KELLY.

AN EVENING THOUGHT.

Reflected in the lake, I love,
To mark the star of evening glow;
So tranquil in the heaven above,
So restless on the wane below.

This, heavenly slope is all serene,
But earthly hope, how bright soe'er,
Still fluctuates o'er this chancing scene,
As false and fleeting, as 'tis fair.

C. H. TOWNSHEND.

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

The terms are, while it continues monthly, three shillings per annum in advance.

All the Ministers and Deacons of Congregational Churches throughout Canada, will kindly act as Agents.

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All communications for the Editors may be sent through the Post Office, (postage paid) or may be left at the Printing Office of Lovell & Gibson.

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Printed for the Committee, by Lovell & Gibson.

FEMALE EDUCATION.

MISS LYMAN'S SEMINARY,

RECENTLY ESTABLISHED IN MONTREAL,

Is designed to combine the advantages of a solid education with such instruction in morals and manners, as shall render the Pupils not only useful but accomplished women.

The Course of Study is marked out with reference to the wants of each pupil; but while study is deemed indispensable to mental discipline, oral instruction is much relied on to awaken thought and to cultivate intelligence, and in recitation, it is a uniform object, not only to impart, but to elicit thought.

A limited number of Pupils is received into the family of the Principal, and will receive from Mrs. LYMAN those maternal attentions so necessary to the well-being and happiness of youth.

Notre Dame Street, }
April 15, 1842. }

WILLIAM SLACK,

TAILOR AND CLOTHIER, McGill Street.

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Gentlemen's Dressing Gowns,
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TO THE TRADE,

FOR SALE—A few cans of Mackintosh's Varnish for Waterproofing Seams, &c.
Montreal, March 15, 1842.

J. & J. LEEMING,

AUCTIONEERS, IMPORTERS, AND COMMISSION MERCHANTS, ST. FRANCOIS XAVIER STREET,

RESPECTFULLY intimate to their friends in town and country, that they continue to receive on Consignment, and dispose of to the best advantage, MERCHANDISE and PRODUCE of all kinds, both by Auction and Private Sale.

They will also receive by the earliest Spring ships a general assortment of DRY GOODS, suitable for the season.

Montreal, February 15, 1842.

JOHN WOOD,

CHRONOMETER, CLOCK & WATCH MAKER,
No. 105, St. Paul Street.

Agent to JOHN MOORE & SONS, Church and Turrot Clock Manufacturers, London.

Montreal, January 17, 1842.

WM. LEARMONT,

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OPPOSITE THE SEMINARY,

NOTRE DAME STREET, MONTREAL.

Montreal, February 15, 1842.

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WILLIAM LYMAN & Co.

Montreal, March 15, 1842.

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Montreal, January 15, 1842.

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