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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.

OCTOBER 16, 1843.

No. 10.

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SELF DENIAL OF A COUNTRY PASTOR.

THE close of a long bright July day found me at the house door of the Missionary P. Start not, gentle reader, I have never been a labourer in foreign lands, and it is of a home missionary I am about to write. The good man had been the early friend and pastor of my father, and passing on my usual summer journey within twenty miles of his residence, I embraced gladly the opportunity of paying a visit to those whom I had long respected. I was cordially greeted by Mrs. P. and entered the little parlour exclaiming with girlish delight at the taste and neatness that reigned, and declaring that I should prefer their quiet home to our town residence—Mrs. P. smiled and sighed at my remark. After a simple repast and joining in the worship of the Father of all—I retired to what seemed to me the most charming room I ever beheld. The morning sun was shining on my bed, ere I awaked, and springing up hastily dressing myself, I ran down stairs just in time for bowing around the Family Altar with my kind entertainers, and we then surrounded the breakfast table. The cloth was white as snow; in the middle stood a lovely bouquet of fresh flowers, and the food was good but very plain; coarse bread (made of the common country flour,) light and well baked however, butter, and very poor tea, was the repast—except a large jug of milk which filled the bowls of the children and formed all their meal. I ought indeed before this to have introduced to your notice the children, five of whom were present—two girls and three boys all under twelve years old. Beside these the eldest daughter was spending a year at her

grandmother's, and the eldest boy was apprenticed in an adjacent town. Clean, tidy and well behaved they were, and except little John who had a spinal affection, and was wasting gradually away, they were rosy and healthy. I eat with an appetite such as rarely visits one in the close air of the city, and for the moment thought brown bread far preferable to the white loaf of the baker. Mrs. P. begged me to amuse myself as well as I could during the morning, as it was a busy period of the day with her. On my offering to assist her—she declined, and I resolved to explore the premises—I found the garden in a high state of cultivation, but as I was noting its excellent order, I was startled by seeing an old cow quietly walk in and commence brousing upon the row of green peas, at one end of which Mary and Alice were gathering some for dinner. The children screamed and together we succeeded in driving out the good natured animal without other danger than defacing the borders and crushing some fine lettuce under her feet.

"How did the cow get in Mary?" I asked.

"I suppose she tumbled down the wall where papa and Robert built it up last night. Papa mends it every two or three days."

"Why do you not have a new fence then, Mary?"

"Oh! papa could not pay so much, it would cost a great deal."

"But it would be less expensive in the end, Mary."

"Perhaps papa may save enough by and by, but now he has very little money."

I left the garden and proceeded to the little

back porch that opened from the kitchen, I found Mrs. P. busily churning, while on an old carpet at her feet sat her youngest boy with some common toys, and close beside poor little John in an easy chair, the peculiar and rude construction of which whispered a tale of paternal love ministering to the wants of the young sufferer. I looked around the neat kitchen. "Have you no servant Mrs. P.?"

"None," she replied.

"I suppose you find it difficult to procure them here in the country, but mamma could send you one from town."

"My dear Louisa," said my hostess, "we cannot afford to keep any."

"And do you really do all your own work?"

"All—except when this baby was born then we had a girl for a little while."

"I suppose it is holidays with the children as they are not at school."

"Their father and I are their only teachers, for were there a school near us, (which there is not,) our limited income would not allow us to avail ourselves of it. While Ellen my eldest was with me, I hardly knew care, and she was unwilling to leave me—but her grandmother's health is poor, and her sight so bad that she needs a reader constantly."

"But Mr. P. has surely a salary from his people."

"Yes, dear, but so irregularly paid that we can never calculate exactly on our income. This you know is always a great inconvenience. Then too, purchases for the family can not be made to so good advantage here as in town."

"Mrs. P. will you think me impertinent if I ask why you left your comfortable residence in Galton, where you had every thing so nice and in such good order." I have heard papa say the whole town were mourning at your departure."

"Impertinent, no, dear Louisa, and if you will not think me egotistical I will tell you our motives. I began to aid Mary and Alice in shelling the peas while Mrs. P. proceeded:

"You have heard from your papa that Mr. P.'s ministry was blessed in Galton to the conversion of many souls. The church increased to double its former size, and the pastor was much beloved. It was pleasant to labour among a population so kind and loving, and we were very happy. Accounts reached us of the utter destitution of the bread of life which prevailed in this section of country—none could be found to come. Many were willing to succeed Mr. P. in his parish, but none could be prevailed on to preach here. Mr. P. for a week devoted himself to the consideration of this subject, with earnest prayer for divine direction—and at the end of that time asked me

if I would come, I thought of my children and I said no—no—but I read in my bible, "He that loveth son or daughter more than me is not worthy of me," and I said I will go. At that time our mother was in good health and we hoped to send our children to stay with her, that they might have the advantages of school instruction, but the bank in which her property was invested failed, and grandmother, instead of being able to aid her offspring, has barely a support for herself. But, dear child, we have been very, very happy for the last six years—and what is of more consequence, a church has been gathered here in the wilderness, a Sunday School formed and many have been called into the Kingdom of God. We do not, we have never regretted our coming, but we sometimes despond a little that our children have so few advantages. Especially during Johnny's illness, when his poor father was compelled to ride for ten miles over bad roads and in the darkness of night, to seek for a physician, and this not once or twice only. Then too, before religion had made its way into the hearts of our parishioners, we missed in times of sickness and sorrow the unobtrusive act of kindness to which we were accustomed. The few who wished to do us a service often by the manner of its proffer annoyed us more than we should have been by neglect. But the grace of God refines the heart—as we have frequently seen exemplified here."

"Can you get books to read my dear madam?"

"Now and then some kind friend sends us a new publication which is to us invaluable."

But time would fail me were I to tell of all the self-denial which I discovered. I knew not the whole till, I returned home and talked with my father, when I was told that the Rev. Mr. P. (A. M.) had declined a professorship in one of our most flourishing Theological Seminaries, to toil in this lonely spot—with no congenial society. He, who was one of the most popular preachers of the day, able to command almost any city church—who would so eloquently discuss the principles of divine truth as to charm all who heard; he could patiently, Sabbath after Sabbath, prepare and deliver sermons to those, who, prejudiced and ignorant, had no other claim upon his love and attention than that like his divine master he sought "the Lost."

The sacrifice is great—the reward is found in an approving conscience, and as Fame carries to his humble dwelling the renown of those who (always acknowledged at the university his inferiors in intellect,) are now among the first of their age—or as he hears of the brethren on the foreign field, who, by their researches and interesting journals of a residence in other lands, are exciting public sympathy and attracting general

attention, Mr. P. turns to his little corner of the vineyard, and scatters again the seed and looks upwards and onward for the blessing.

Montreal, August, 1843.

TO THE EDITOR OF THE HARBINGER.

A TRIP TO NEW ENGLAND.

SIR,—As I have recently returned from the States, after an absence of nearly six weeks, you will permit me to state a few things respecting my visit. My object in leaving home was to obtain assistance towards the erection of a place of worship in my station. As I passed through Kingston, I called upon the Governor General, with whom I had a very pleasant interview, and who cheerfully gave me a donation of £25 for the object. Before I left the present seat of Government, I obtained a few smaller donations, and crossed the lake to Oswego, and proceeded through Syracuse, Albany, Springfield, and Worcester to Boston. Here I remained a fortnight, when I became acquainted with several Christian friends, officiated in several Congregational Churches, and collected upwards of two hundred dollars.

With reference to what in England are called "*Chapel cases*," I found them far from popular. Had I not been a foreigner and a missionary, and received aid from one or two friends, I should not have collected what I did. The American brethren regard the erection of edifices for religious worship as local objects, and therefore do not evince that sympathy and readiness to aid, as those of a more general and missionary character, or for a school or college. They are truly a missionary people, and cheerfully and largely assist whatever pertains to missions, or to the education of youth. I cannot but commend them for this, especially when I think of their numerous calls from the West, and the claims of home.

I was very much pleased with their Ecclesiastical buildings; they remind me of some of our commodious and splendid edifices in England. In each of the churches where I had the pleasure to preach there was a fine organ, and a good choir of singers. Some of the ministers wear a gown, and each of the buildings has a steeple and a bell. I spent a very pleasant Sabbath at Dorchester, about six miles from Boston, when I supplied the pulpit of Dr. Codman, and had a congregation consisting of more than eight hundred persons. I preached also for the ministers of other churches in the city of Boston.

I cannot omit to notice here the pleasure I received from the morning prayer meeting held at Park Street Church. It appears that for upwards of three years a prayer meeting has been held every morning throughout the year, commencing

at half-past seven, and closing at quarter past eight. I attended them several times, when I either engaged in prayer or delivered an address. I was given to understand that the meeting comprises members from the various Congregational churches in the city, and it is conducted in rotation by the respective deacons of those churches. I found the meeting well attended; I met there the Rev. Dr. Jenks, the Rev. Mr. Kirk, and other clergymen. Two or three prayers are generally offered, and ten minutes or upwards are allowed for intelligence or an address. The object of this assembly is, to seek the divine blessing on the respective churches, and on the city. Such an object is truly laudable, and the question naturally arises whether similar meetings might not be held occasionally with great advantage in our cities and towns. I know that we have not the same number of Congregational Churches in one place as are to be found in the towns of New England; still upon a small scale and with less frequency a morning prayer meeting might be attended with a special blessing.

I must confess that I felt considerably attached to Boston, every thing was so English and friendly. The Rev. Mr. Blagden was a kind friend to me. After leaving this city I proceeded to Worcester, where I visited the Lunatic Asylum there. The superintendent and physician of that establishment, Dr. Woodward, I found very agreeable. He took me through every part of the building, answered all my questions, and furnished me with several reports of the Institution. The inmates have every comfort. The chief of them attend divine service every Sabbath, and shortly they will be privileged with the daily reading of the Scriptures and the offering of prayer by the chaplain.

On leaving Worcester I passed through Norwich, New York, Albany, and Whitehall, and managed to reach Burlington in time to spend a Sabbath there. I was kindly received by the Rev. Mr. Converse, for whom I preached, and who kindly introduced me to several friends on the following day. The church there is a spacious and pretty building of the Grecian order, and is well filled by a respectable congregation. It happened unfortunately to be the vacation of the University, otherwise I should have visited that respectable Institution, and become acquainted with some of the professors.

I trust these general details will not be out of place in the Harbinger. Let us unite to encourage that good feeling which is now almost universally cherished between Canada and the United States; and as we are all of one stock, let us love one another with pure hearts fervently. Whenever I was announced as a minister of Ca-

nada, I was cordially received, and was at once at home. Yours, &c.

J. T. B.

L'Original, September 22.

EPISCOPACY AND DISSENT IN ENGLAND.

To the Editors of the *Christian Intelligencer*.

BRETHREN,—In a prelatial paper just started in Tennessee, called the "PRIMITIVE STANDARD," is an article on the extent of Episcopacy, compared with Dissent. The writer states, "that the population of England and Wales is estimated at 16,000,000; that of them the Dissenters can claim, at the utmost, no more than 2,000,000. In England, then," says he, "seven in every eight adhere to Episcopacy."

Surely the author of this statement can never have spent a Sabbath in that country, or he could not have supposed the whole population to be *professors of religion!* The great majority of the people of England go to no place of worship whatever. A few years ago, in a publication on "The Violation of the Sabbath," it was asserted, that more than SEVEN HUNDRED THOUSAND left the metropolis every Lord's day, on parties of *worldly pleasure and dissipation*. At that time the population of London was about 1,400,000; so that one half lived in the total neglect of the Sabbath. It may be satisfactory to some of your readers to know, from a source to be depended on, the truth, on this controverted subject. The statement now submitted may be relied on as *impartial and correct*, being given to a unit from the account laid before the HOUSE OF COMMONS, two or three years since, by a committee that was appointed to ascertain from every parish in England and Wales, the number of inhabitants, and the amount of accommodation in the Episcopal churches and Dissenting chapels.

From this report I will now furnish an abstract, so far as it regards London and the most populous towns in the kingdom.

LONDON, WESTMINSTER, AND SUBURBS.—Population 1,434,868. Episcopal churches, cathedrals, and chapels, 255; containing 259,958 sittings. Dissenting places of worship, 372; sittings for 214,003.

LANCASTER.—Population, 816,000. Episcopal churches and chapels, 320. Dissenting chapels, 530. Sittings in the Established churches and Dissenting chapels, *exactly equal*.

LIVERPOOL.—Episcopal churches, 29. Dissenting chapels, 46. Estimated attendance in the Establishment, 45,000. Other denominations, 50,000. Roman Catholics, 12,000. Sunday scholars—Episcopal, 6,000; Dissenters, 13,000.

MANCHESTER AND SALFORD.—Population, 272,761.—Episcopal churches, 29; sittings, 33,000. Dissenting chapels, 71; sittings, 43,700. Sunday-schools in the Establishment,

25; scholars, 10,287. Among Dissenters, 61 schools, and 22,909 scholars.

LEEDS.—Population, 82,121. Episcopal churches, 9; sittings, 13,325. Dissenting chapels, 27; sittings, 27,866. Roman Catholic churches, 2; sittings, 1,630.

SHEFFIELD.—Population, 71,720. Episcopal churches, 10; sittings, 13,770. Dissenting chapels, 30; sittings, 34,465.

NOTTINGHAM.—Episcopal churches, 5; sittings, 5,800. Dissenting chapels, 23; sittings, 12,000. Population, 55,680. Episcopal Sunday-schools, 1,678. Dissenters in Sunday-schools, 5,048.

BIRMINGHAM.—Population in 1831, 146,586. Episcopal churches, 17; sittings, 23,600. Dissenting chapels, 64; sittings, 31,100. There were 14 Sunday-schools of the Establishment, with 4,565 scholars; and 41 Dissenting Sunday-schools, with 12,101 scholars.

The other cities and towns show much the same proportion of Episcopacy to Dissent. I have not included the Popish chapels among those of the Dissenters, as the Papists are bigotted Episcopals; their churches are rather more than 600.

I have resided some years in Europe. Have travelled in every county in England. From a boy, have felt pleasure in studying Ecclesiastical Statistics, and to the present day take a little trouble to add to my stock of information on this subject. I have visited almost every cathedral in England, have looked into many of them during the *performance* of the service, and I never saw, even at the *Sabbath service*, as many as 250 persons, except in a single instance. I have been in hundreds of Episcopal churches when they have had their fullest attendance, and can most conscientiously affirm, from observation, and the best information that could be procured, both from the Episcopal clergy and many of their most respectable hearers, that, taking the Established churches as a *whole*, they are not *one quarter filled*, while the chapels of the despised and oppressed Dissenters are generally crowded, and not a few of them will seat from TWO TO THREE THOUSAND hearers. I feel no triumph in making this statement. If the Episcopal pulpits were supplied with godly men, I should rejoice to hear that these churches were full to overflowing; and I may add, that in those churches where the Gospel is faithfully preached by pious men, there is no want of hearers. With regard to matters of discipline and church government, while we believe our own standards are in full accordance with the Word of God, and therefore have our conscientious preference, we can say from the heart, "Grace be with all them that love our Lord Jesus Christ in sincerity;" "whether in pretence or in truth Christ is preached, and we therein do rejoice, and will rejoice."

I am, brothers, yours respectfully,

H. VAN YAM.

TO THE EDITOR OF THE HARBINGER.

THE AUTHORITY OF THE SCRIPTURES IN
SOCIAL LIFE.

It has often struck the writer that whilst many professing Christians admit the Divine authority and sufficiency of the Scriptures as a rule of faith, they have egregiously erred in their limited application of this principle. To be orthodox in sentiment is certainly no mean attainment, but consistency requires the carrying out of our principles to the duties of life. I conceive that it is the duty of every Christian to enquire, "what is the revealed will of God?" in all his proceedings and undertakings, and only in following that, can he be said to glorify God. The Bible is too often regarded as a *Sunday* book, and not as a *Daily Directory*; as the text-book for our creed, and not as the arbiter and guide of our conduct. It was far otherwise, however, with King David and the Apostle Paul. The former could say, "Thy word is a lamp unto my feet and a light unto my path." "O how love I thy law! it is my meditation all the day." "Let my heart be sound in thy statutes, that I be not ashamed." The latter writes, "For me to live is Christ." "Herein do I exercise myself, to have always a conscience void of offence toward God and toward men." "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." It were easy from these sacred writers to adduce a long catalogue of passages to prove their constant regard to the will and honour of God in almost every thing they did: and should we not imitate them in this respect?

There is no state of life in which we can be placed, no engagement that we can lawfully make, that can afford an exemption from the authoritative rule of Scripture as the guide of our conduct. The man of business should bow to the authority of God in the spirit and manner in which his trade is conducted. The professional man should adopt the same infallible standard, and implicitly follow its dictates. Partnerships, marriages, and the various alliances of life, should be formed, matured and carried out under the direction and control of the same unerring guide. What a change would such a course produce, what blessed results would follow!

It is to social life in particular that I wish to direct the reader's attention, especially the *family compact*. Here are several persons associated under the pleasing designation of *a family*, their connexion is authorized by God, and he has devolved on them certain duties, by a proper attention to which they will promote their own welfare and his honour. If that family is professedly Christian, it is under peculiar obligations to con-

sult the statutes of heaven, and to yield obedience to them according to the relation maintained. For instance, here we have a *husband and wife*, sustaining the closest and most endearing relation to each other, subject to infirmities and temptations, requiring mutual sympathy, forbearance, and love, and under the strongest obligations by nature and revelation, to promote each others comfort, usefulness and happiness. Are they left to the mere dictates of prudence, or the common courtesies of life, with reference to their relationship and duties? No. The God who instituted marriage, has given them each their place, and has condescended to direct them on certain points, regard to which will mature and strengthen their affections, and draw out that affection in such a manner as will secure conjugal happiness. "The husband is the head of the wife," and to him she is to look for instruction, protection, and support. She is required to reverence him, to submit to him, to provide for his comfort, and in every rational way to please him. Here then are her duties in brief, these are enjoined by God, and in doing these, under whatever circumstances, she will bring down blessings from above, and promote her own peace and happiness; on the other hand, the husband is enjoined to love his wife most tenderly, to avoid that bitterness to which he may be tempted, and in every way to nourish, cherish, and promote her happiness. In thus following the prescriptions of God, he is warranted to expect a return of love and kind attention from his partner, the indissoluble bond will be strengthened, harmony will prevail, and a blessed influence will be diffused that will redound to the glory of their common father. I am persuaded that there is not sufficient regard paid to the authority of scripture in these matters, and therefore I urge my Christian brethren to be more careful to exhibit *orthodox lives*.

I will further suppose for illustration that the happy pair to whom I have adverted, sustain the relation of *parents and masters*, and hence with respect to them, as well as to those under them, various duties will arise. Here again we must remind the reader of the importance of appealing to the inspired records. The endearing names of *father* and *mother* involve tender feelings, ardent desires, and an affectionate and firm purpose to promote the health, and the intellectual and moral welfare of the *offspring* of persons who bear those names. Then the parents shall be *united*, they are to train up their children in the way in which they should go, to correct them when necessary, but guard against giving undue provocation, lest they be dismayed. To the *children* likewise directions are given by the same authority. They are to know and obey their

parents, and to follow the promptings of their nature so as to please God. In like manner *masters* and *servants* have their respective places to keep, and duties to perform. The word of God supposes certain distinctions to exist, and prescribes the proper course to be followed in such cases. *Masters* are to maintain order among their domestics as well as their children, but they are to remember that they have a master in heaven to whom they must render an account, they must give unto their servants what is just and equal "forbearing," or graduating, "threatening," on the other hand *servants* are to be obedient to their employers, serving them with all sincerity in the fear of God, and avoiding that pertness, or "answering again," to which they are often tempted.

This brief and cursory view of the subject will fully show what I mean by *the authority of the scriptures in social life*. My object in writing is, to lead Christians to regulate their ways according to the word of God. Many excellent treatises have been published that cannot be read without advantage, such as "James' Family Monitor," and Mrs. Ellis's "Woman," and "Wives of England." But as my object is to enforce the authority of scripture in the domestic circle, I solicit prayerful and daily attention to various passages in the seventh chapter of the first epistle to the Corinthians, the fifth and sixth chapters of the epistle to the Ephesians, the third and fourth chapters of the epistle to the Colossians, the second and third chapters of the first epistle of Peter, and the second chapter of the epistle to Titus.

J. T. BYRNE.

September 14, 1843.

The Harbinger.

MONTREAL, OCTOBER 16, 1843.

DENOMINATIONAL INTELLIGENCE.—His Excellency the Governor General has kindly presented the Rev. J. T. Byrne with £25 currency, towards the erection of a Congregational Church at Hawkesbury, Ottawa District.

The same munificent donor has presented the Rev. T. Machin with £25 towards the erection of a Congregational Church at Whitby, Western Canada.

It affords matter for rejoicing that such has been the Divine blessing on our Sister Church at Toronto as to render necessary a considerable enlargement of their place of worship.

Some fifteen or twenty feet have been added to its length, and side galleries have been erected. We learn also that the *spiritual structure*, the Church has been greatly increased; so that while the baneful heresy of Puseyism is rampant in that city, the head of the church is providing an antidote by adding to the scriptural churches "such as are saved."

The recently erected Congregational Church at Sorel, will, with divine permission, be solemnly opened for public worship, by appropriate services, on Wednesday, the first day of November ensuing. The Rev. Dr. Caruthers and the Rev. Richard Miles have been invited to preach on the occasion. As this is a recently occupied station of very deep interest, it is hoped that the Bishops of all the Churches of our denomination within reach, will endeavour to be present; and also that a number of the members of the Churches, especially those at Quebec and Montreal, will assemble at Sorel on the occasion. Collections will be made to assist in defraying the expenses of the erection.

We rejoice to be able to announce that the Rev. James Porter, an excellent and able clergyman, has arrived at Sheffield, New Brunswick, selected for the interesting Congregational Church there, by the Colonial Missionary Society of the Congregational Union of England and Wales; we hope to learn that the sphere of labour there presented is congenial with his views, and that he is permanently settled as the Bishop of that Church.

The Rev. James C. Galloway, M.A., of West Bromwich, near Birmingham, England, has arrived with his family at St. John, New Brunswick. This laborious and eminently successful clergyman has been appointed by the Colonial Missionary Society, its Corresponding Agent for New Brunswick and Nova Scotia; also, to occupy a post in the city of St. John, as the minister of a Congregation which he will immediately proceed to form. These important movements, in relation to the above sister Colonies, are the first regular attempt of our denomination to plant Churches there. It will not be forgotten that the corresponding agent of the Society for Eastern Canada, the Rev. H. Wilkes, M.A., visited these provinces last year at the request of the Committee in London. We notice that large extracts from his reports have appeared in the British periodicals, more particularly identified with Con-

gregationalism, and that the claims of New Brunswick and Nova Scotia on our Churches have induced a special effort to increase the funds of our beloved Colonial Missionary Society. The above mentioned fields are occupied in accordance with Mr. Wilkes' suggestions. May the Lord of the harvest smile on the labours of his servants, and grant them abundant fruit.

Our readers will recollect an interesting letter we published sometime since, addressed to the Rev. H. Wilkes, by the Rev. D. S. Ward, for many years the efficient Pastor of the Congregational Church at St. Johns, Newfoundland. Recent intelligence from that Island announces the removal of that beloved brother from all his toils here, to the reward of grace in the Church triumphant. His last illness was protracted and severe; but beyond this fact, we have no particulars. He was in his 58th year. We understand the Church have written to the Colonial Missionary Society, or rather to one of its Secretaries, the Rev. Algernon Wells, London, craving his interposition to obtain for them a suitable successor to Mr. Ward. As the "Harbinger" is read at St. Johns, we take the opportunity of conveying to the bereaved widow and Church, expressions of our condolence and sympathy.

As the Editor, who left the city immediately upon the issue of our last number, has been unexpectedly detained from home, the preparation of this number has been confided to other hands. This will account for the non-appearance of the promised summary of proceedings in relation to McGill College. Our city readers will have observed with gratification the dignified and admirable cause pursued by the Montreal Gazette. The Editor of that respectable journal has placed the opponents of College Reform on the horns of a dilemma, where for the present we leave them, merely subjoining a copy of a petition to the Legislature, which has been very numerously signed. It is hoped that our friends in the country will take up the subject, and petition. A memorial to Her Majesty has been prepared, and is now in course of signature.

Unto the Honorable the Legislative Council of the Province of Canada in Parliament assembled.

The Petition of the undersigned Clergy and other Citizens of Montreal,

HUMBLY SHEWETH,

That your petitioners, deeply impressed with a conviction of the great advantages that would result to this country from cordial union among all classes and interests in prosecuting the objects of Education, especially University Education, beg to represent to Your Honorable House, that the arrangements and management of the University of McGill College, Montreal, and the University of King's College, Toronto, are sectarian; and therefore, as Public Institutions, they are not adapted to the wants of the country.

In regard more particularly to the first mentioned University, the Will of the munificent founder, the late Honorable James McGill, expressly requires the "Royal Institution for the advancement of Learning," as created by a Provincial Statute, to expend the estate and money bequeathed in the erection and establishment of "an University or College, for the purposes of Education and the advancement of Learning in the Province," making no mention whatever of Theology as a subject to be taught, much less of any section of the Christian Church, as a party who should have preponderate influence in its management. Your Petitioners therefore humbly submit to the consideration of Your Honorable House, that the Testator designed that McGill College should be for the public benefit, and should be conducted as a Public Institution in accordance with those enlarged and liberal principles which alone are suited to this age and country. Moreover, Your Petitioners have knowledge that an application will be made to Your Honorable House for a sum of money from the Provincial Treasury, to aid in the support of McGill College,—a procedure which places the Institution before the Legislature and country, as open to Legislative inspection and interference; though without this act on the part of its managers, Your Petitioners consider the College as intended for the general benefit of the country, and amenable to public sentiment constitutionally expressed.

Your Petitioners further represent to Your Honorable House, that at the request of the "Royal Institution for the advancement of Learning," His late Majesty, George IV., granted a Royal Charter constituting the University or College, in which Charter, although the phrase "true religion" appears, yet no vestige of ground is given on which sectarian management could be legitimately based;—and by which Charter certain official personages are appointed Governors, with power to frame statutes, &c., that shall have force, provided the Royal assent be first obtained. Two of the officers adverted to in the Charter have become extinct in the progress of those changes through which the country has passed since the date of the Charter,—namely, those of Lieut. Governor of Upper Canada, and Bishop of Quebec; so that there remain of those appointed by the Crown in the Charter, only his Excellency the Governor General who declines to act, the Chief Justice of Montreal, and Chief Justice of Upper Canada, together with the Principal of the University for the time being. Hence Your Petitioners entreat Your Honorable House to observe, that inasmuch as the distance of the one High Legal Officer from the seat of the University, as also the professional and momentous duties of both these distinguished Judges, ne-

cessarily preclude them from taking an active part in the management of the Institution, that management is actually left, in the hands of the Principal for the time being,—an arrangement which, Your Petitioners submit, cannot secure the confidence of the country; and as if still further to preclude the people, for whose welfare the Institution was founded, from confiding in its present administration, there have been framed in the name of the Governors, but in direct contravention of the spirit of the Will and of the Charter, and of those fundamental principles, without a sacred regard to which no public institution is worthy of Legislative support,—a series of Statutes which Your Petitioners cannot otherwise characterize, than as eminently sectarian and illiberal; more worthy of the dark ages than of the nineteenth century, which Statutes have been transmitted to England for the Royal assent.

Though Your Petitioners have ventured to crave the attention of Your Honorable House more particularly to the present state of McGill College, yet they feel a lively interest in the prosperity of King's College, Toronto, and would express their solemn conviction that no section of the Christian Church ought to have a predominant influence in its management.

Therefore Your Petitioners pray Your Honorable House to withhold all public monies from the University of McGill College under its present management, except for the support of the valuable Medical School which is now attached to it, though existent separately for many years, and which is unexceptionable in its constitution and management. Your Petitioners further pray Your Honorable House, as a constituted guardian of the Public interests, to address Her Majesty the Queen, humbly entreating Her Majesty to withhold Her Royal assent from the aforementioned Statutes, and so to modify the Charter of said University, as that a Council shall be created for its management, in which there shall be such an equitable representation of the great interests of the Country as would secure public confidence; and finally, that Your Honorable House will in your wisdom enact such a law in relation to King's College, Toronto, as will place its management on a satisfactory basis.

And Your Petitioners as in duty bound will ever pray.

We have been politely furnished from the office of the *Christian Guardian*, Toronto, with a copy of the Wesleyan Methodist Almanac, for 1844. In addition to the ordinary matter in such publications, this admirable little manual contains a statistical summary of our Colleges, Ecclesiastical Bodies, Provincial Administration, both Legal and Executive, &c. &c. Of course the statistical information supplied concerning the Wesleyan Methodist Church of Western Canada, is complete, but we observe that other religious denominations have a fair share and attention. Nothing is recorded of the Eastern section of the Pro-

vince, as to our own body, but a summary nearly complete is given of our churches and ministers in the West. For the information of our readers generally, we extract the list, merely supplying one or two omissions:

Toronto—Theo. Tutor, A. Lillie.

" Pastor, J. Roaf.

Burford—J. Nall.

Brantford—T. Baker.

Simcoe—W. Clarke.

Whitby—T. Machin.

Darlington—

Guelph—W. P. Wastell.

Vaughan—S. Harris.

Cobourg—W. Hayden.

Innisfil—J. Climie, Senior.

Nottawasaga—J. Climie, Junior.

New Market—James Vincent.

Warwick—L. McGlashen.

London—E. Ebbs.

Oro—Ari Raymond.

Caledon—Stephen King.

Esquesing—H. Denny and C. Armour.

Southwold—J. Silcox.

Stouffville—L. Kribbs.

Adelaide—J. Hart.

Port Dover—J. Marr.

— J. Fenton.

— Lumsden.

A zealous friend of "the *Harbinger*," in Western Canada has suggested the appointment of an Agent in Toronto, who would receive and forward to us communications for our pages. We think that Messrs. J. Christie & Son, King Street, would take this trouble, and we hope to hear more frequently and fully than heretofore from that quarter of the United Province. The same friend expresses a conviction that a semi-monthly publication would be yet more popular amongst our friends than our present monthly issue. Our circulation is now very gratifying in extent, with a steady increase; if we could be more useful and equally well supported semi-monthly or weekly, in our present form or as an open sheet, we would cheerfully make the alteration.

The following article is taken from "The *Patriot*;" it ably delineates the doings of High Churchism, even in Scotland.

PRELACY IN SCOTLAND—THE BISHOP SKINNER AND THE BARONET.

The evils which result from the Union of Church and State, under any modifications, are so serious, and have of late been forced so prominently upon public attention, that one is apt to deem that Union, as realised in Established Churches, the sole obstacle to the progress of the Gospel and to the peace and concord of the Churches of CHRIST. But Ecclesiastical power is to be regarded as a spiritual usurpation apart from its connexion with the secular arm; for it was long before princes and prelates entered into political partnership, that an Apostle rebuked some members of the Christian body for their abject subserviency to their Ecclesiastical leaders: "Ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face." All Ecclesiastical history proves the proneness of men whom the Truth has not set free, to get entangled with the yoke of bondage to an assumed and illicit authority on the part of Religious Teachers—Brahmins or Bishops, Moolahs or Monks, Rabbies or Doctors. To exalt the official power and prerogatives of the Clergy, was the very object of those false analogies and ritual corruptions which laid the foundation for Popery. At the present moment, this is in like manner the main object of the Tractarian priesthood; and in the spread of the leaven of Puseyism, in the disposition so extensively exhibited among the laity, to bow down before the Idol of Church authority, and put faith in the priest, we see at work the same tendencies of human nature that showed themselves in the Corinthian Church of Apostolic days.

Our forefathers had not as clear views as we have attained to, upon the evil results of the maintenance of the Ministers of CHRIST by the Civil Government, (which even a Romish Archbishop can perceive to involve the degradation and dependence of the Church,) but they understood better than their descendants appear to do, the true character of Prelacy—"black Prelacy," we think they call it in Scotland; and what it was in the days of the Covenanters, that, as regards its pretensions and its real spirit, it is still seen to be. The treatment of the Rev. Mr. DRUMMOND by Bishop TERROR of Edinburgh, and the prosecution of the Rev. Mr. HEAD by the Bishop of EXETER, are two recent illustrations in point; but another, still more remarkable in some respects, presents itself in a Correspondence which has just appeared, between Bishop SKINNER, of Aberdeen, and Sir W. DUNBAR, Minister of St. Paul's Chapel. The whole is too long for insertion, but we shall give, in as brief a compass as we can, the leading points.

The "congregation of St. Paul's" had, for a century, sustained a distinctive character in connexion with the church of England in contradistinction to the Scottish Episcopal Church; but, in 1841, a "Deed of Union" was executed, with the consent of a majority of the managers and of the constituent members, by which they consented to put themselves under the superintendence of the Bishop of the diocese,—a high-flying Puseyite, or rather Laudite, and who, by the way, has no more right to style himself Bishop of Aberdeen, than Dr. FORSTER has to be styled

Bishop of London, or JOHN McHALE, Archbishop of Tuam. On the 16th of April, 1842, Sir WILLIAM DUNBAR was appointed to the charge of St. Paul's Chapel; but, on his appointment, he felt a conscientious scruple to comply with one of the Canons of the Scottish Episcopalian Church, which requires the *Scotch* Communion Service to be read on certain occasions. That service be it observed, differs from the Anglican, in being formed on the model of the Office in the *first* Liturgy of EDWARD VI., and in coming nearer to the Romish missal, retaining the "Oblation of the Sacramental Elements." By a *concordat* in 1731, it was left optional to the Episcopal clergy of Scottish as well as of English ordination, to use either this Office or the Anglican; but in 1811, a new code of Canons was substituted for those drawn up in 1743; and it is upon these, we suppose, Bishop SKINNER takes his stand, in requiring the use of the Popish service. Sir W. DUNBAR thought that the "Deed of Union" allowed a liberty of choice to the Minister and Congregation of St. Paul's, as that Deed recognised that "all the rights and privileges, of the Congregation were to be secured to them." Conceiving that those rights had been in other respects infringed upon by the Bishop, and "being threatened with ecclesiastical censure," if he did not "conform to certain Canons, which would have the effect of encroaching still further upon the articles of the Deed of Union," Sir WILLIAM determined upon withdrawing his "reserved and limited subscription to the Canons of the Scottish Episcopal Church." This determination he signified to the Bishop, in a letter dated May 12, 1843, which thus concludes:—

"Having never rendered myself liable to ecclesiastical censure while ministering for *eleven years* under the bishops of the Church of England, of which I am an ordained minister, I cannot consent to let my clerical character be endangered by any threatened rebuke of the Scottish Episcopal Church, with which my conditional association has not yet been of *one year's* duration.

"On these grounds, I now withdraw my subscription referred to; and with a grateful acknowledgement of your Reverence's personal kindness, and all due respect for your Reverence's high office, I claim to be henceforth considered exempt from all jurisdiction, whether diocesan, synodical, or any other of the Scottish Episcopal Church."

But this revocation proved to be not so easy a thing. A child can tie a knot which it may be difficult for a man to untie. The Bishop, in his reply, declines to receive the communication, or to admit the claim; and, "out of *pure friendship*" for Sir WILLIAM and his family, warns him against "the injurious consequences" of his ill-judged resolution, which might "render it not a little difficult" for him, "without the requisite testimonials and *bene cessit* of this Church," to obtain *perferment* anew in England, should he wish at any time to return thither. This significant threat appears to have made poor Sir WILLIAM falter. In his reply, he complains of the great hardship of being "liable to censure without having been guilty of neglecting" his "duty, disseminating error, or subjecting" himself "in any way to the accusation of leading an improper life." Feeling the extreme delicacy of his position, and unable, till he obtains the ad-

vice of his friends, to decide upon his future course, he begs to withdraw his letter, and humbly solicits that his Reverence will allow the matter to stand over for a little. The second letter of the Bishop is at once artful and arrogant. Sir WILLIAM'S anxiety to take the advice of friends was "very natural;" and if those he consulted were really and truly friends of himself and family, the result would not be doubtful; but he would do better to lay the matter before his former diocesan (*the Bishop of London!*), and abide by his judicious decision. And the Bishop then proceeds to rate his refractory son in the following edifying style:—

"The 'hardship' to which you allude, of being held 'liable to censure,' seems to me wholly of your own creating; and if you are guiltless of 'neglect of duty, of disseminating error,' or 'of leading an improper life'—of none of which you have ever as yet stood publicly accused by me, you need have little certainly to fear. But I may safely put it to your own conscience to say, whether, in all respects, for the last few months at any rate, you have acted up, not only to your ordination vows, but to the solemn promise which you so recently made to your bishop, at the holy altar in St. Paul's Chapel, on the 3rd of July last, in these words, without any written or recorded reservation whatever—"I do hereby solemnly promise that I will give all due *obedience* to the *Canons of the Episcopal Church of Scotland,*' &c. &c., and 'in like manner promise that I will *show in all things an earnest desire to promote the peace, unity, and order of the said Episcopal Church,* and will not appeal," &c. &c.

"I again entreat of you to lay these things seriously to heart; and, as a faithful and conscientious Presbyterian of the Church, honestly to say, whether you can consider the numerous silly cavils and objections which, sitting opposite to me in this room, on this day se'nnight, you brought forward against both the Canons and the Church itself, as being in accordance and strict conformity with so solemn a promise on your part—and whether they ought not to be held as an infringement even of the Articles of Union of St. Paul's Chapel with the Church; in which it stands expressly stipulated, that you, as their instituted clergyman, should be 'called upon and required to subscribe the Canons of the said Episcopal Church in the form prescribed: but always in accordance with the *continued use of the Book of Common Prayer or Liturgy, including the Catechism of the Church of England;*' and whether your having obtained authority from a meeting of managers of the chapel, not certainly unanimous, that 'they do not consider it expedient to make a collection,' as required yesterday, be not a breach of the Canons, on the part of both managers and pastor."

In this Letter Bishop SKINNER had overshot the mark. The next day, Sir WILLIAM replied, that its contents had led him to the decision of abiding by his first Letter of withdrawal. This produced a third Letter from his Reverence, dictated by the "same spirit of pure friendship" towards the Rev. Sir WILLIAM DUNBAR, Bart., "and his family," and reiterating his paternal admonition "in the *humble hope* that, through the *Divine grace,*" he (Sir WILLIAM) might "yet be induced to pause and seriously consider the

fearful precipice upon which," by his own act and deed, he was deliberately placing himself.

"For," adds his Reverence, "I really do not see in what way, without incurring the blame of both folly and wickedness, you can suppose it competent or possible for any honest gentleman—much more for any conscientious clergyman—to withdraw from obligations deliberately and solemnly entered into and undertaken, whenever such obligations turn out, or are imagined to be inconvenient.

"Such proceedings—I need not surely tell you—are utterly inconsistent with your vow to Almighty God at ordination, wherein you received authority to minister nowhere, but in subordination to the ordinary of the place; they are not less utterly inconsistent also with your unreserved subscription to the Canons of the Church, and with the express terms of your Deed of In-situation to St. Paul's Chapel, which you thus render of none effect, and entirely indeed cancel, by your endeavouring to renounce connexion with the Church and Bishop by whose authority you were solemnly inducted to the charge—conduct this, which would virtually deprive you of the sole ecclesiastical license and authority you possess for reading the public prayers of the Church— for administering God's holy sacraments—for preaching his holy Word, and for performing any other sacred office in that chapel, which it is competent for a presbyter to perform.

"These are truly serious and awful considerations, both to yourself individually, and to every member of that flock which you may nevertheless presume to call *your own*. And I would solemnly and most affectionately warn you of the extreme danger you will incur by heedlessly and scornfully disregarding them; since, if you do not come to a better mind than you have unhappily evinced for some time past, you will leave me, as your Bishop, no alternative but to proceed against you according to Canon, and to make known to the heads of the Church from which you came, and of which you justly claim to be an ordained minister, the judgment which I shall then be compelled to pass. I would have you no longer to halt between two opinions; if you will be an Episcopalian, act up in all things to your profession by strict adherence to the liturgical rites and ecclesiastical discipline of your Church; but if you feel more inclined to Presbyterian rule and practices, then become at once an Independent, and do only that which seemeth right in your own distorted vision; throw consistency of conduct and profession entirely at your heels; and one day stand up for the importance and necessity of the rite of Confirmation, and, when that is freely proffered to you and yours upon your own terms, then turn round and deprive those who may, without due consideration, adhere to you and your administrations, of the only means by which they can have it in their power to obtain the benefits of that holy ordinance, by your dis severing yourself and them from their connexion with the Church, in which alone the rite in question, and all other strictly Episcopal acts are to be had in this country. But above all, my dear Sir, reflect, I beseech you, ere it be too late, on the evils which you may thus bring on yourself and on all connected with you—think seriously on the guilt which must attach, in the sight of God, to a wilful and causeless breach of unity in his church."

Sir William, after receiving this Episcopal missive, worthy of having been forged in the Vatican, takes a day or two to consider; and then writes two letters: the first simply asserts his right to withdraw his *conditional* ("not unreserved") signature to the Canons; in the second, he resigns *simpliciter* into his Reverence's hands "all such connexion with the congregation of St. Paul's chapel which it was competent for his Reverence to confer" upon him. The Bishop, finding it now useless to employ any further wheedling or threatening, in his next Letter, demands the return of "the Deeds of Presentation and Institution." The latter, Sir WILLIAM forthwith gives up; but the Deed of Presentation, it turns out that the Bishop had retained, and, after a little search, discovers among his own papers. With this the Correspondence closes: but the most precious document is yet to come, and must be given at length. It is accompanied with a Circular, directing that it should be read from the altar of every chapel within the diocese, immediately after the Nicene Creed, on the Sunday next ensuing, being the Ninth Sunday after Trinity. Our readers will perceive that it is a Bull of Excommunication from a Protestant—we beg pardon from a Catholic Bishop of the nineteenth century; not a *State* Bishop; happily for Sir WILLIAM, therefore, it is a *brutum fulmen*. But, as illustrating the spirit of Prelacy, it is not less instructive than it would be, if all the civil pains and penalties of Excommunication in the palmy days of Popery still attached to it by way of consequence.

"IN THE NAME OF GOD. Amen.—Whereas the Reverend Sir William Dunbar, Baronet, late minister of St. Paul's Chapel, Aberdeen, and a Presbyter of this Diocese, received by Letters Dimissory from the Lord Bishop of London, forgetting his duty as a Priest of the Catholic Church, did, on the twelfth day of May last, in a letter addressed to us, William Skinner, Doctor of Divinity, Bishop of Aberdeen, wilfully renounce his canonical obedience to us his proper Ordinary, and withdraw himself, as he pretended, from the jurisdiction of the Scottish Episcopal Church; and, notwithstanding our earnest and affectionate remonstrances repeatedly addressed to him, did obstinately persist in that his most undutiful, and wicked act, contrary to his ordination vows and his solemn promise of canonical obedience; whereby the said Sir William Dunbar hath violated every principle of duty, which the laws of the Catholic Church have recognised as binding on her Priests, and hath placed himself in a state of open schism. And whereas the said Sir William Dunbar hath moreover continued to officiate in defiance of our authority, therefore, we, William Skinner, Doctor in Divinity, Bishop of Aberdeen aforesaid, sitting with our clergy in Synod, this tenth day of August, in the year of our Lord one thousand, eight hundred and forty-three, and acting under the provisions of Canon XLI., do declare, that the said Sir William Dunbar hath ceased to be a Presbyter of this Church, and that all his ministerial acts are without authority, as being performed apart from Christ's mystical Body, wherein the One Spirit is; and we do most earnestly and solemnly warn all faithful people to avoid all communion with the said Sir William Dunbar in prayers and sacraments, or in any way giving countenance to him

in his present irregular and sinful course, lest they be partakers with him in his sin, and thereby expose themselves to the threatening denounced against those who cause divisions in the Church, from which danger we most heartily pray that God of his great mercy would keep all the faithful people committed to our charge, through Jesus Christ our Lord. Amen."

Behold here the full-length portrait of *Episcopacy*! Had we met with this Correspondence without a key to its date, might we not have been warranted in referring it to the sixteenth century, rather than to the nineteenth? What would have been thought of a similar Correspondence, followed by such a Declaration from the Altar, had the parties been an Irish Romanist Prelate and Priest, instead of a Scotch Bishop and an Anglican Presbyter? What an outcry would then have been raised against the Popish Bishop, as was the case in the contest between Dr. MLLHOLLAND and his diocesan a few years ago! On that occasion, we deemed the Bishop in the right; and thought that the Protestant public had no business to interfere in the domestic quarrel. If a man chooses to place himself in voluntary bondage, he deserves little pity when the yoke begins to chafe. A man who enlists as a soldier, must take the consequence of selling himself to be a slave: he must abide by the conditions of military rule, which is of necessity a despotism. In the same way, for a sworn officer and bondsman of the Church militant to dream of liberty under prelatical rule, which is equally and essentially despotic, is unreasonable. The Church and the Army demand alike implicit subjection; that is to say, the Feudal Church, which is the twin sister of the Feudal Military Power. In the present case, Bishop SKINNER has shown himself, albeit not a baron spiritual or lord of Parliament, every inch a Bishop. Let those who will have Prelatical Episcopacy, abide by the consequences. If it be a blessed privilege to have Bishops of this sort,—so great a privilege, that we Dissenters are to be pitied for not having them, and Papists and Anglican can shake hands, because they agree in this,—and even Evangelical Members of the Church of England feel the Episcopal form of Church Government a closer bond of alliance, than the common "faith once delivered to the saints,"—be it so. We bless God that we are under no such yoke. It is enough, that our churches are under that pastoral episcopacy which alone the New Testament recognises or sanctions. Yet, the day cannot be very distant, when Englishmen and Protestants, with the Bible in their hands, will disdain to be larded over by a few useless dignitaries, claiming, in virtue of an apocryphal Succession, a spurious authority, which is not from Heaven, and yet refuses to own itself to be of man.—*London Patriot*.

LONDON PEACE CONVENTION.

ADDRESS TO THE GOVERNMENTS OF THE CIVILIZED WORLD.

THIS address has already been laid before several leading governments of the old world; and I copy, chiefly from the London papers, some brief accounts of the manner in which it was received.

THE BRITISH GOVERNMENT.—On the first of July, a deputation, consisting of the Marquis de la Rochefoucauld Liancourt, member of the French Chamber of Deputies; Lewis Tappan, Esq., of New York, Director of the Am. Peace Society; M. Verrue of Brussels, Secretary of the Brussels Peace Society; M. de Lalung de Ferol; H. T. J. Macnamara, Esq., of the Inner Temple; Samuel Gurney, Esq., Treasurer of the London Peace Society; John Lee, LL. D., Chairman of its Committee, and Rev. John Jefferson, one of its Secretaries, had an interview with Sir Robert Peel, to present the address of the Peace Convention to the governments of the civilized world.

The deputation was introduced by Dr. Bowring, who briefly stated their object. The address was read by the Secretary, and very courteously received by the Prime Minister, who promised to place it before the other members of her Majesty's government, and stated that the principle of arbitration has been frequently and successfully acted upon during the last twenty years. Sir Robert also said, that immediately upon the present differences arising between Buenos Ayres and Monte Video, the British and French governments put in strong remonstrances, and offered their friendly mediation. Mr. Tappan called the attention of Sir Robert to the particular point of introducing a binding clause into treaties; and Mr. Gurney spoke of the importance of governments acting upon Christian principles.

THE KING OF THE BELGIANS.—July 5, a deputation, composed of Lewis Tappan, Esq., of New York; Thomas Fowler, Esq., Banker, of London; Rev. John Woodwark, of Tonbridge Chapel; and Rev. John Jefferson, Secretary of the Peace Society, had the honor of presenting the same memorial to the king of the Belgians, then on a visit to London.

The deputation was introduced by Dr. Bowring, and was most graciously received by his Majesty. The king expressed, in strong terms, his approval of the principle of arbitration; and referred to the satisfaction he had experienced in being employed as mediator in some cases where the danger of war had appeared. He spoke of a continental war as above all things to be deprecated, and regarded it as all but impossible, so long as Austria, France and England were united in favor of peace. His Majesty also referred to the threatened war in the east of Europe, and to the dispute between France and the United States respecting the payment of a sum of money, as instances in which the remonstrance and friendly interference of other powers, had led to the most satisfactory results.

LOUIS PHILIPPE.—The address was entrusted for the French government to the Marquis de la Rochefoucauld Liancourt, Paris, and to Messrs. G. C. Beckwith, Amasa Walker, Dr. Thomas Cock, and John R. Willis,

of the United States. In the absence of the Marquis, his place was supplied by the Rev. William Toase, an Englishman long resident in Paris, and a member of the Peace Committee or the Society of Christian Morals.

His Majesty gave the deputation an audience on the 20th of July, at his palace of Neuilly. "Our reception," says one of the number, "was all we could desire. 'I receive the address,' said his Majesty, 'with great pleasure. It is a subject in which we all have a deep interest, and I am sure I have always done what I could to preserve peace. When a young man, travelling in America, (1795—6) I used, when called upon for a toast or sentiment, to give—a *general peace*.' When assured that his influence in preserving peace was fully appreciated in America, his majesty alluded with regret to the danger of a war in 1835 between the two countries, but added, 'How happily we settled the matter, in the end without war, and honorably to both nations.' We told him we wished to supersede all war by introducing arbitration as a substitute; and he readily expressed his approbation of the principle, and referred to the case of England and America, of the United States and Mexico, and several other instances, in illustration of its general efficacy. 'Still,' added the king, 'the bad passions of men may frustrate our best efforts at conciliation. Nor is this all; for we find one of our greatest dangers in the very means we employ for the preservation of peace. You know we must have our armies to keep peace; but unfortunately they are themselves the instruments of war, and sometimes occasion the very evil they are intended to prevent. Yet,' continued his Majesty, 'I think the time is coming when we shall get rid of war entirely in all civilized countries. They are beginning to learn more wisdom; and, thank God, war now costs too much for nations to afford it. Napoleon began his great war with thirty-five millions in his treasury; but that was only a drop to the ocean in comparison with what those wars eventually cost.'"

We took leave of his Majesty with a renewed assurance, that he would give the subject of the address a serious and favorable consideration.

G. C. B.

RELIGIOUS TRACT SOCIETY OF GREAT BRITAIN.

The following paper, taken from the "*Christian Spectator*," the monthly journal of the above Society, will, we doubt not, be read with much interest. We rejoice in the prosperity of this useful Institution.

NEW BUILDINGS OF THE RELIGIOUS TRACT SOCIETY.

On the 11th July last a meeting of the Committee and officers was held at the Society's rooms

in St. Paul's Churchyard, for special prayer on the laying the first stone of the new buildings in Paternoster-row. The attendance of some of the early friends of the Institution gave much interest to the service. Among these were the Rev. George Collison, one of its founders, and elected on the first Committee in 1799; W. Alers Hankey, Esq., who joined the Committee in 1801, and continued efficiently to promote its interests until the year 1813, when indisposition compelled him to retire from its interesting engagements; Henry Pownall, Esq.; the Rev. W. F. Vance, the Rev. Thomas James, etc. Samuel Hoare, Esq., the Treasurer, presided, the chair having been occupied previous to his arrival by Dr. Conquest, one of the Society's Trustees.

The absence from London of several valued friends prevented their attendance; but kind communications were received from them. It was the wish of the Committee that the Rev. Dr. Burder, one of the sons of the late venerable George Burder, the founder of the Institution, should be present, but engagements in the country prevented his compliance with their invitation. The Rev. Dr. Steinkopf was unavoidably absent. He was a correspondent as early as the year 1802, and was the Society's foreign secretary from 1808 to 1819. In a letter recently received he observes:—"Though absent from you in body, I shall be present with you in spirit, and mingle my thanksgivings and praises for the past success of the Society, and my fervent prayers for the continued blessing of God upon its widely extended labours, with those of all the warmly attached friends of the Institution. Never shall I forget the many blessed hours of delightful Christian intercourse which I had the happiness to spend at the late excellent Messrs. Hardcastle and Reyner's counting house, with so many revered and beloved Christian friends, most of whom are now gone from their earthly labours to their heavenly rest. For a number of years I attended the early Committee meetings, and had the honor of being employed as foreign secretary. Feeble as were these earlier transactions of the Society, yet a spirit of Christian simplicity, love, harmony, and peace rested upon them. I cannot characterize them better than in the scriptural words, 'Not slothful in business, fervent in spirit, serving the Lord, rejoicing in hope, continuing instant in prayer.'"

The Rev. Edward Bickersteth, M. A., who was for several years on the Committee subsequently to the year 1816, wrote regretting his inability to be present, and remarked, "I cannot but consider that the Religious Tract Society exhibits, in its subscribers and in its publications together, full and manifest evidences of the real union of true Christians. They find in Christ and his truth, which they confess in a larger proportion, perhaps, than any other society, an attraction that brings them together, and enables them to co-operate, notwithstanding all minor differences, in diffusing the grand truths of the Gospel through the world."

The Rev. George Collison commenced the interesting proceedings by reading the lxxviii and cxxviii Psalms, and then offered up solemn prayer that the blessing of the Lord might continue to rest on the Institution and all its operations.

During breakfast, various interesting commu-

nications were given by the elder members of the Institution. Kind and affectionate reference was made to Mr. Thomas Wilson, who had recently finished his earthly course. He took the chair at the formation of the Society in 1799, and was the first contributor to its funds. Mr. Hankey noticed the origin of the Society's foreign efforts. They commenced in 1801, for the benefit of the French and Spanish prisoners-of-war who were confined in this country. In this work he took a leading part, and felt much pleasure in studying Spanish, that he might superintend the printing of tracts in that language. He stated that the Religious Tract Society was the first Institution he became connected with, and referred with much affection to the names of Hardcastle and Reyner, in whose counting-house the first Committees met and were kindly entertained at breakfast without any charge to the Society. He also referred to Hill, Wilks, Townsend, Hughes, Campbell, and others, who had been the devoted and attached friends of the Institution, who had finished their earthly course.

The Treasurer made a remark which afforded much pleasure to all present. He said that the first tract he had received was presented to him by Messrs. Hardcastle and Reyner, when, in early life, he called at their counting-house to present a bill. Little did the first treasurer of the Society, the pious and devoted Reyner, imagine, when he gave that tract to the youth, that he presented it to the Society's future treasurer. How important is it to sow beside all waters, and to be instant in season and out of season in the work of the Lord!

After breakfast, Mr. Jones, the Society's corresponding secretary and superintendent, briefly addressed the friends present. He called their attention to the origin and progress of the Institution. In reference to the origin of the Society, he stated that it commenced with the late revered George Burder, the author of Village Sermons. The thought first occurred to him when he was travelling in Yorkshire. He regretted how little a traveller could do, as he passed along, for the benefit of the villagers and others. Had he some brief scriptural tracts, he could drop them, like good seed among the people. This thought he communicated to his attached friend, the Rev. Samuel Greathead, who entered warmly into the object. Several tracts were prepared, and printed by a bookseller who then lived in Fleet-street. He sold the tracts; but becoming bankrupt, the two ministers sustained some loss. His failure, however, was overruled for good, as it led to the formation of this Institution. Mr. Burder felt it was necessary that the object should not be confined to private hands; he, therefore, determined to secure the formation of a Society. He came to London from Coventry to attend the meeting of the London Missionary Society in May, 1799, keeping this in view. Before the service at Surrey chapel, he mentioned his design to the late Rev. Rowland Hill, and requested permission to address the ministers present on the subject. His wishes were kindly met, and, after the sermon, he invited the ministers to join him in the vestry. He told them his plan, and, after a little conversation, it was agreed to meet on the following morning, at seven o'clock, at the St. Paul's Coffee House, St. Paul's Churchyard. The meeting took place. The rules were prepared, and the Society was

established. The excellent Joseph Reyner was appointed treasurer, and the Rev. Joseph Hughes the Secretary.

At the commencement of the Society, all its plans had to be tried. It was the day of experiment. Hannah More, in England, and John Campbell, in Scotland, had both found the advantages of small tracts, and their examples may have suggested the first thought to the mind of Mr. Burder. It is only necessary to refer to two points connected with the principles of the Society, as settled at its formation, to show the love for evangelical truth and Christian charity of its founders. The first point was, the determination that the publications should not be sectarian; and the other, that every tract should contain a clear statement of the way of a sinner's salvation through our Lord Jesus Christ. These two great principles, which are clearly set forth in the tract No. 1, have been the safety and the glory of the Institution. They have shown that there is common ground on which all the true followers of the Redeemer can meet, to make known to a perishing world "the glorious Gospel of the blessed God."

The progress of the Society will be seen by a few simple statements. During the first year of the Society's operations, the total circulation of its works amounted only to 200,000, and its receipts, including sales, 450*l*. During the last year, the circulation amounted to 20,000,000 of books and tracts, and the total receipts to 52,605*l*. In the first year the publications of the Institution made known the Gospel only in the English language, but now the Society could state that in about 94 languages and dialects it had proclaimed "the unsearchable riches of Christ." At the time when the venerable man who had led the devotions of the morning first joined the Institution, only 200,000 little tracts had been sent forth, but now the same friend united in the thanksgivings of many that 377,000,000 of tracts and books, in various languages, had been sent forth for the benefit of the world. At the time when the first report was presented, the total annual circulation of the Society was only 200,000 tracts, but now its weekly issues average 384,600, and its daily circulation 64,000. What hath God wrought!

Another view of the progress of the Society might be taken. At first the Depository was kept in Stationers'-court, and then at No. 60, Paternoster-row, where one room and a small cellar were sufficient for its business purposes; then a house was taken for a short time in Newgate-street. In 1821, the Society obtained No. 56, Paternoster-row; this place soon became too small; No. 57 was secured, and warehouses taken in Ivy-lane, then No. 55, Paternoster-row, afterwards No. 54; and now all the Society's premises in Paternoster-row, with four houses in the rear of them in Chapter-house Court, had been taken down, and substantial warehouses would be erected on the site, to secure increased and permanent accommodation.

While this latter statement gave an interesting view of the progress of the Society, it was an important question to be considered, whether or not a new building was really necessary for the Society's objects. During the last twelve years, sums averaging 300*l*. per annum had been expended upon the premises, notwithstanding which, the dilapidations were considerable. The princi-

pal walls had given way, and, on a careful examination of the houses by two competent surveyors, the Committee were advised to rebuild the premises without delay. On the recent removal of the houses, the Committee were fully satisfied with the steps they were advised to take, it having been found that the principal timbers were decayed, and could not have sustained the houses much longer. When the new building is finished, it will be well adapted to the Society's purposes, afford considerably increased accommodation for its objects, and effect a saving in rent of 180*l*. per annum.

In conclusion, Mr. Jones referred to the excellent Leigh Richmond, and other departed supporters of the Institution, who, though dead, still speak in the works they have left behind. He also mentioned that he could not allow the opportunity to pass without reminding the friends present that in the Committee of the Religious Tract Society originated the British and Foreign Bible Society. All the minutes connected with that important Institution up to the very day of its formation are contained in the early records of this Society. No one, therefore, could hear the statements which had been made, and the result which had followed the carrying out of the thought of a good man, without exclaiming, "Who hath despised the day of small things!"

After this statement, prayer was offered by the Society's clerical secretary; when the Committee and friends proceeded to the site of the new buildings, where they were received by the Society's architect and builder. The first stone was laid by Samuel Hoare, Esq. The friends then returned to the Committee-room, when the engagements of the morning were terminated by the Rev. Thomas James reading the eighth chapter of Deuteronomy and offering up the concluding prayer.

APPEAL.

The Committee having to incur the heavy expense of, at least, 12,000*l*. in the new erections and the necessary fixtures, look with confidence to the Christian public for their kind assistance in this work. They have been able to put aside about 5000*l*. towards this large outlay, notwithstanding they have devoted to the Society's foreign objects during the last eight years upwards of 16,000*l*. beyond the total amount of the subscriptions, donations, and contributions placed at their disposal. It is not their wish, even in future years, to devote any part of their benevolent funds to the building expenses and business objects of the Society, but to give them entirely to the Society's gratuitous objects, without any deduction for agency and expenses. If this be done, it will be *vident* the Society needs the help of its friends, to prevent a heavy outstanding debt, and the long withdrawal of supplies to the foreign objects, which are now opening with increased interest in most parts of the world. The Committee, therefore, respectfully and urgently appeal to the Society's numerous friends to help them in their present important undertaking.

APOSTACY OF MAN FROM GOD.

The following extract from Howe's "*Living Temple*" claims an attentive perusal. It is a beautiful specimen of the magnificent loftiness

with which the chaplain of Oliver Cromwell imbued the grandees of the British Commonwealth with the light and life of "the oracle of the sanctuary."

THAT God hath withdrawn himself and left this his temple desolate, we have many sad and plain proofs before us. The stately ruins are visible to every eye that bear in their front yet extant, this doleful inscription—"Here God once dwelt." Enough appears of the admirable frame and structure of the soul of man, to show that the divine presence did sometime reside in it; more than enough of vicious deformity, to proclaim he is now retired and gone. The lamps are extinct, the altar overturned; the light and love are now vanished, which did the one shine with so heavenly brightness, the other burn with so pious fervor; the golden candlestick is displaced, and thrown as a useless thing, to make room for the throne of the Prince of Darkness; the sacred incense, which sent rolling up in the clouds its rich perfumes, is exchanged for a poisonous hellish vapor, and here is, "instead of a sweet savor, a stench." The comely order of this house is turned all into confusion; "the beauties of holiness" into noisome impurities; "the house of prayer into a den of thieves;" and that of the worst and most horrid kind; for ever, lust is a chief, and every thief a sacrilegious, continual rapine and robbery are committed on holy things. The noble powers which were designed and dedicated to Divine contemplation and delight, are alienated to the services of the most despicable idols, and employed in the vilest thoughts and embraces; to behold and admire lying vanities, to indulge and cherish lust and wickedness. What! have not the enemies done wickedly in the sanctuary? How have they broken down the carved work thereof, and that too with axes and hammers, the noise whereof was not to be heard in building, much less in the demolishing this sacred frame! Look upon the fragments of that curious sculpture which once adorned the palace of that great king, the relics of common notions; the lively truths of some undefaced truth; the fair ideas of things; the late legible precepts that relate to practice. Behold! with what accuracy the broken pieces show these to have been engraven by the finger of God, and how they now lie torn and scattered, one in this dark corner, another in that, buried in the heaps of dirt and rubbish; there is not now a system, an entire coherent truth to be found, or a frame of holiness, but some shivered particles. And if any, with great toil and labor, apply themselves here to draw out one piece, and there another, and set them together, they serve rather to show how exquisite the Divine workmanship was in the original composition, than for present use to the excellent purposes for which the whole was designed. Some pieces agree, and own one another; but how

soon are our inquiries and endeavors, nonplussed and superseded! How many attempts have been made, since that fearful fall and ruin of the fabric, to compose again the truths of so many several kinds into their distinct orders, and make up frames of science, or useful knowledge; and after so many ages, nothing is finished in any one kind! Sometimes truths are misplaced, and what belongs to one thing is transferred to another, where it will not fitly match; sometimes falsehood inserted, which shatters or disturbs the whole frame. And what is by much fruitless pain done by one hand, is dashed in pieces by another; and it is the work of a following age to sweep away the fine-spun cobwebs of a former. And those truths which are of greatest use, though not most out of sight, are least regarded, their tendency and design are overlooked; or so loosened and torn off, that they cannot be wrought in, so as to take hold of the soul, but hover as faint ineffectual notions, that signify nothing. Its very fundamental powers are shaken and disjointed, and their order towards one another confounded and broken; so what is judged considerable is not considered, what is recommended as eligible and lovely, is not loved and chosen. Yea, the truth which is after godliness, is not so much disbelieved, as hated in unrighteousness. and shines as too feeble a light in that malignant darkness which comprehends it not. You come, amidst all this confusion, as into the ruined palace of some great prince, in which you see here the fragments of a noble pillar, there the shattered pieces of some curious imagery, and all lying neglected and useless among the heaps of dirt. He that invites you to take a view of the soul of man, gives you such another prospect, and but says unto you, "Behold the desolation;" all things rude and waste. So that should there be any pretence to the Divine presence, it might be said, If God be here, why it is thus! The faded glory, the darkness, the disorder, the impurity, the decayed state in all respects of this temple, too plainly show the greatest inhabitant is gone.

GEMS FROM PIOUS AUTHORS.

In judging others a man labors in vain, often errs and easily sins; but in judging and looking into himself he always labors with fruit.—*Thomas A. Kempis.*

A fountain itself would dry up, if it were not nourished by the supplies of subterraneous waters; and the perseverance of grace depends purely upon the supports and supplies of uncreated essential life and goodness.—*Shaw.*

To comprehend the breadth and length, and depth and height, of the love of Christ, we must first take the dimensions of our sins.—*Adam.*

Trials are medicines which our gracious and wise physician prescribes because we need them, and he proportions the frequency and the weight of them to what the case requires. Let us trust

in his skill and thank him for all his prescriptions.
—*J. Newton.*

As well might the chemist look for the philosopher's stone among the dust of the streets, or hope to elaborate the elixir vitæ from the polluted water of a stagnant lake, as we expect to find among the things below the bliss of our undying spirits. God never put it into them, and nothing can be more to us than God intended it.—*J. E. Beaumont.*

To love our parents and our children, is natural; to love our friends is just and grateful; to do good to strangers, is humane; to relieve the poor and needy is kind and generous. But to love our enemies, to do good to them that hate and injure us, is divine. It is not only commanded by God, but exemplified in the highest degree in all its perfection.—*Jay.—American Paper.*

POETRY.

THE NEW ZEALAND MISSIONARY.

BY MRS. SIGOURNEY.

We cannot let him go. He says he is going to return to England—the ship is here to take him away. . . But no, we will keep him and make him our slave,—not our slave to fetch wood and draw water, but our talking slave.—Yes, he shall be our slave, to talk and to teach us. Keep him we will."—Speech of the Rev. Mr. Yates, at the Anniversary of the Church Missionary Society, London, May, 1835.

'Twas night, and in his tent he lay,
Upon a heathen shore,
While wildly on his wakeful ear
The ocean's billows roar;
'Twas midnight, and the war club rang
Upon the threshold stone,
And heavy feet of savage men
Came fiercely trampling on.

Loud were their tones in fierce debate,
The chieftain and his clan.
"He shall not go—he shall not go,
That Missionary man.
For him the swelling sail doth spread,
The tall ship rides the wave,
But we will chain him to our coast,
Yes, he shall be our slave.

"Not from the groves our wood to bear,
Nor water from the vale,
Nor in the battle front to stand
Where proudest foemen quail;
Nor the great war canoe to guide,
Where crystal streams turn red!
But he shall be our slave to break
The soul its living bread."

Then slowly peered the rising moon,
Above the forest height,
And bathed each cocoa's leafy crown
In tides of living light:

To every cabin's grassy thatch
A gift of beauty gave,
And with a crest of silver cheered
Pacific's sullen wave.

But o'er that gentle scene a shout
In sudden clamor came,
"Come forth, come forth, thou man of God
And answer to our claim!"
So down to those dark Island men
He bowed him as he spake,
"Behold! your servant will I be,
For Christ, my Master's sake."

LATEST NEWS.

By the Great Western, which brought out 135 cabin passengers, we learn that Her Majesty and Prince Albert have returned in safety from France, and Belgium, and are now at Windsor.

The same arrival brings advices that Commercial interests are gradually improving; while the state of the Produce Market in England will afford fair prices for Canadian productions.

Our Provincial Legislature is in Session. Several very important measures have been announced by the Colonial Ministry. They command large majorities, and as they have made the removal of the Seat of Government to Montreal a Cabinet question, our distinguished commercial emporium, may be tolerably certain of obtaining this further honour.

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AGENTS FOR THE HARBINGER.

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

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

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

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

LIVERPOOL.—George Philip, S. Castle Street.

MONTREAL.

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