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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.

MAY 16, 1842.

No. 5.

CONTENTS.—Western Canada, London—French Canadian Missionary Society—Apostolical Succession—A Day at St. Therèse—Oakville—To Readers, correspondents and Agents—Apostolical Succession—Toronto, University of King's College—Voluntary Church Principle—Religious state of America in 1841—Bishop of Jerusalem—Missionary Meeting—Revival in Boston—Europe, Germany, France—Romanism in England—Puseyism in India—The Cross of Christ—Approach to Sinai—Christian Missions—The Missionary Church—Missionary Intelligence—Tahiti, Raratonga—Penang—Calcutta—Westeyan Methodists—Poetry, 'Tis well, Who is my Neighbour ?

COMMUNICATIONS.

TO THE EDITORS OF THE HARBINGER.

LONDON, Western Canada, May, 2 1482.

GENTLEMEN,—I presume, from the non appearance in our pages of a notice, I sent you of the ordination of the Rev. L. Mc'Glashan, that it did not come to hand, or that you overlooked it in the "London Inquirer" which contained it.

I have hitherto delayed writing in order to send you a remittance as well as a correct list of subscribers for your interesting periodical, which I am happy to inform you gives much satisfaction where it is known in these parts.

On the 10th ult., I had the high gratification of forming a Congregational Church in the Township of Southwold, 18 miles from hence. The two previous days were employed in preaching and conversational meetings preparatory to the Sabbath engagements. After stating the nature of a Christian Church and the consequent duties of its members, about twenty were united in the fellowship of the gospel and partook of the Lord's Supper in the presence of a crowded, attentive, and tearful audience. At the conclusion of the service, two of the brethren were called to the Deacon's office and were appointed thereto by solemn dedicatory prayer. Another of their number was unanimously called to take the pastoral charge over them in the Lord. This worthy brother is a Mr. Joseph Sileon. He was formerly a member of the Independent Church at Frome, England, under the pastoral care of the Rev. Spelding Curwen, from whom he brought the highest testimonials as to character and conduct. He received ordination from a regularly ordained minister in this country a few years ago, and since his residence here has exercised an itinerant ministry, so far as his attention to his farm

would admit. He gathered a few, in Church-fellowship some years ago, but who were scattered by the late miserable rebellion.

Since my settlement in London and Westminster, I have had frequent opportunities of seeing him, and have much pleasure in introducing him to my brethren as a consistent Christian and useful fellow labourer in the Lord's Vineyard. It has pleased God, in a very gracious manner to smile upon this neighbourhood; during the past winter almost every family in the rural district for a distance of several miles have been stirred up to seek the Lord, and nearly one hundred have been added to different sections of the Church of Christ. Several causes have combined to bring about this revival, such as the formation of a Sunday School—revival meetings—bereaving providences and last, though not least, an awakening ministry. It is truly delightful as in this neighbourhood to see parents with their children "asking their way to Zion with their faces thitherward," and "joining themselves to the Lord in the bonds of an everlasting covenant, never to be forgotten," and there are some among them who powerfully illustrates the apostle's remarks: "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new."

In the afternoon, the Church and Congregation again assembled, and after a discourse, from "Why baptizest thou?" in which *infant baptism*, was recognized as the seal of the covenant of grace and as the practice of the apostles and primitive Christians—preserving the Supreme Authority of Christ, the doctrines of the Trinity—original sin—Regeneration, &c. in the Church—and by the united prayers then presented—and by their solemn responsibilities, of which parents are reminded as being adapted to promote the present and spiritual happiness of the baptized—a number of children

were presented to God in this Holy Ordinance by their believing parents.

The day was delightful—the services impressive, and one feeling seemed to pervade the whole assembly “What shall I render to the Lord for all his benefits?” A way was presented, the erection of a Congregational Chapel, as a memorial of gratitude to Almighty God for his special mercies. A subscription list was opened and a considerable sum subscribed. Since then the blessing of God has so prospered the undertaking, that the sanctuary will be erected forthwith—and there is a prospect of the means being raised in the immediate vicinity. That God may make this hill of Zion a blessing to the surrounding country, is the ardent desire of

Yours, Gentlemen, truly,

W CLARK.

TO THE EDITORS OF THE HARBINGER.

FRENCH CANADIAN MISSIONARY SOCIETY.

GENTLEMEN,—The French Canadian Missionary Society is so recent an organization that its principles and object have not yet sufficiently enlisted public interest, although there is but one opinion as to the magnitude and urgency of the work, it has undertaken. In the circumstances, I trust you will allow your useful periodical to assist in informing the public mind upon this subject, and will give space to the following remarks.

The Society was formed in 1839, with the design of evangelizing the French population of this Province. No enlightened christian can view the Roman Catholic religion as furnishing any adequate supply to the spiritual wants of the people, or rendering the introduction of the Gospel unnecessary.

Indeed, so far is this from the truth, that the prevalence of Popery is an additional and cogent reason for exertion,—could we suppose an utter absence of all religious sentiment, an utter ignorance of all religious considerations, there would be less motive to effort. An absolute blank would be less harmful than positive error, and the grosser forms of idolatry would be more harmless, because more destructible, than Popery. The aspect of the people, their moral condition, is a rigid demonstration that they need the Gospel.

The principles of action, adopted by this Society, are of the most Catholic character, and have served as a basis of union for all Protestants in this city. By this we mean that its officers and supporters are connected with Protestant Churches of all denominations. Sectarianism, for once at least, is lost sight of, and the Society does not, and cannot belong to one church rather than another.

The object in view, as mentioned above, is to evangelize the French population around us. The plan pursued, is as follows: Colporteurs or Bible distributors, are procured from Switzerland, whose

native language is French, and whose discretion and piety may be fully relied upon. These persons are examined, selected and sent out by a committee, in connexion with this Society, in the city of Geneva—a Committee composed of some of the most conspicuous Christian ministers and laymen in that city, and almost identical with a Committee connected with the Foreign Evangelical Society in the United States, whose object is to provide colporteurs to labour in France. There is every reason therefore to expect men of the right stamp, and thus for the most sanguine hopes indulged by the Committee in Canada, have been realised. And as this will not probably reach the eye of any of the Colporteurs now labouring here, it may be said that they combine with great simplicity of character, and a steady resoluteness which makes no account of scoffs and insults, a patience under injury, a liveliness and vigor of faith, and withal a courtesy of manner which point them out as eminently fitted for the work they have in hand.

This Society has now in the field one ordained minister, who with his family, is at St. Thérèse, about twenty-five miles from Montreal. He has the general superintendence of the Colporteurs, of whom two (unmarried) live in his house, and one (with his family) is stationed at Belle Rivière.

Their manner of labouring is by visiting from house to house, and persuading the people to purchase the Scriptures, and by unfolding the cardinal truths of the gospel, in a practical light, the object being to convince the people of sin, and to lead them to the Saviour for pardon. Then they visit one “cote” or settlement after another—thus they extend their journeys, sometimes to a distance of forty miles, and we have firm hope that before they shall have gone through the towns and villages of this benighted country, the Son of man will have come.

It happens not very rarely, that in these visits they meet with individuals in the Roman Catholic communion, in an inquiring state of mind, with some vague ideas that their own creed is after all defective, with inward evidence that it is unsatisfying, and groping as it were for some ray of the gospel.

To such persons, the visit of a Colporteur is like the visit of an angel, the glad tidings of salvation are heard and welcomed, and sometimes with tears of grateful joy. Such cases of thoughtful inquiry, and even of deep concern, are happily multiplying, and in the very centre of Roman Catholic influence. We think it can scarcely be doubted by one who believes the promises of God, that efforts so judicious, so well intentioned, and so unpretending, will contribute greatly to bring fellow citizens who labour under the delusions of popery, to acknowledge the simple and saving truths of the gospel.

The work has been so recently commenced that it would be unreasonable to expect great results as yet, enough however has been accomplished to animate the friends of religion with new hope. But in this cause, where the importance and the attainableness of the object, and the propriety of the means used, are unquestionable, it is not the part of the philanthropist, much less of the Christian, to gauge his zeal by his success.

The churches will be crippled, until they look away from what they have done to the work they have yet to do.

But I encroach upon your columns, and will retire with two suggestions,—of which the one is, that with your leave I will present a phase or two of this subject in future numbers, and the other respects a point which your readers have already surmised that the object of the foregoing remarks is to enlist their affections, and to gain their contributions on behalf of the Society.

A CATHOLIC (NOT ROMAN.)

APOSTOLICAL SUCCESSION.

TO THE EDITORS OF THE HARBINGER.

GENTLEMEN,—Among the editorial observations in your last publication you mentioned “the absurdities involved in the dogma of Apostolical Succession.” Now I can see no absurdity in it. I think it is as clear as a sunbeam, and believe it as firmly as my own existence. True, indeed, the Apostles, as such, had no successors,—their office died with them; but this is not contended for, neither by Papists nor Puseyites—the keenest advocates for Apostolical Succession. As far as I understand the question, and what is insisted upon, is, a regular succession of instructors in Christianity, teachers of the Apostles’ doctrines, down from the days of the Apostles to the present time. Is not this an historical fact, that cannot be disputed, that there has been such, and will be such a succession, to the end of time?

The dispute then cannot be with regard to the thing itself, but with those who insist that it is exclusively vested in them, and no others; such a regular, exclusive, uninterrupted line, as pretended, cannot be established and shewn either from Scripture or history. There is not the least hint in all the Word of God, that the teachers of Christianity were to be confined to any sect or party exclusively, as now known among us. What says the Apostle Paul? “This is a true saying, If a man (any man) desire the office of a Bishop, he desires a good thing. A Bishop then *must* be” so and so, enumerating all the qualifications. Of course it follows, that whoever is *not* qualified as therein described, or does not preach the same gospel, has no claim whatever to the office; and if disallowed by Divine authority, neither the laying on of the

hands of a Bishop, or a Presbytery, nor any thing else, can place him in the line of succession. The successors of the Apostles must preach the same doctrine. The Apostle Paul denounces in the strongest terms all who teach any other doctrine. In the first chapter of the Epistle to the Galatians, he says, “If any man, or an angel from heaven, preach any other gospel, let him be accursed.” Our Saviour himself says, “He whom God hath sent, speaketh the words of God.” Of course, they who do not speak the words of God, God never sent. They speak a vision of their own heart, and not out of the mouth of the Lord.”—Jer. xxiii. 16 and 21. “I have not sent those Prophets, yet they run.”

This “regular Apostolical Succession,” when reduced to its true and simple elements, is neither more nor less than such a succession of *qualified* individuals, as there has been in any other profession.

Let the advocates of *exclusive* Apostolical Succession look with humility into the Divine Oracles, and compare themselves, and their practice with them, and those they assume to have succeeded, and I am persuaded they would be compelled to lay their hands upon their mouths, and their mouths in the dust, realizing, and applying, the rebuke of the Apostle of the Gentiles—Titus i. 11.

Yours, &c.

V.

[FOR THE HARBINGER.]

A DAY AT THE FRENCH CANADIAN MISSION HOUSE, ST. THERESE.

Sunday, May 1.—About seven o’clock, A.M., the household assembled for family worship, consisting of—

1st. Rev. Emmanuel Tanner, the descendant of an ancient family in the canton of Berne, Switzerland, a gentleman of great piety and intelligence, as well as sweetness and simplicity of disposition. Mr. Tanner was, I believe, Colporteur, Teacher and Evangelist in the south of France previous to his ordination as pastor, and he realizes very fully the idea I had formed of a primitive Christian Bishop.

2d. Madame Tanner, a lady eminently qualified for the important relations she sustains. She is also Swiss; but having resided some time in childhood at Lord Selkirk’s Colony, on the Red River, she speaks English fluently.

3d. Joseph Vaisseau, a native of France, formerly a soldier, and latterly a very successful Colporteur, both in France and this country. He is of a lively, happy disposition, animated by deep and fervent piety, and has a rare talent of illustrating religious instruction by reference to the business of life, and of improving every circumstance that occurs to spiritual edification. His present station is at the village of Industry, between l’Assomption and Berthier.

4. Antoine Moret and Daniel Amaron, Colporteurs, from Switzerland, both distinguished by deep piety and active zeal. Mr. Amaron's station is at Belle Rivière, where his wife keeps school. These Colporteurs are chiefly occupied in travelling from place to place and from house to house, for the purpose of selling the Scriptures and reading, conversing, and praying with the people, wherever they are permitted. On the first Sabbath of the month they assemble at St. Thérèse for the communion of the Lord's Supper.

5. Leocadie F——, a young French Canadian, who was formerly very devoted to the Roman Catholic Church, and conscientious in the performance of its observances, but who has now a lively knowledge of the faith as it is in Jesus, and lives with Madame Tanner, to obtain instruction and assist in domestic duties.

6. A young lady and three young gentlemen, boarders in the house, for the purpose of learning French.

7. The Secretary of the F. C. M. Society, and the writer.

A *cantique* was sung by the company, and a chapter was read by one of the Colporteurs, upon which remarks were afterwards made in the way of conversation by the company. The pastor then engaged in prayer, and all adjourned to the breakfast table. Here one of the Colporteurs offered up rather a short prayer than what we call a grace, and conversation of a profitable kind continued throughout the repast. At the close, Madame Tanner repeated a verse of scripture, and each individual around the table did the same, the penalty for omission being to repeat two verses at next meal. Another short prayer concluded the morning repast.

Reading the Scriptures and conversation filled up the time till eleven o'clock, when all met for Divine service in the little chapel or school-room connected with the establishment, which, by the bye, was formerly a stable. Here the household was joined by two respectable French Canadian women, one of whom, a Madame G——, (whose husband is, I believe, a Captain of Militia,) was that day to unite in communion for the first time with the little church formed here; and two Canadian farmers, one of whom is, and the other will probably soon be, in communion with the church. There were also a few of the old country settlers, who are scattered among the French Canadian population, and almost entirely destitute of religious privileges.

After a chapter had been read by a Colporteur, and a *cantique* had been sung, Mr. Tanner read a portion of Scripture, and invited any one present to make remarks upon it. The three Colporteurs availed themselves of the opportunity to make several sensible and appropriate observations. Mr.

Tanner then delivered an appropriate discourse upon the duty of self-examination before partaking of the Lord's Supper, and after reading the usual passage from the Corinthians, dispensed the elements. The service was closed by prayer, after which Madame G—— received the kiss of peace from Madame Tanner, and the right hand of fellowship from the other members of the church.

After dinner, which was conducted in the same manner as breakfast, Mr. Tanner, accompanied by two Colporteurs and some others of the company, walked three miles to hold a prayer meeting in the house of one of the *habitants* who was present at the morning service. Here we found a fine family, and our welcome was of that warm-hearted joyous kind which is so common amongst the Canadian people. Certain matters of dispute between Protestants and Roman Catholics were the chief subjects of conversation—such as the sacrifice of the mass, purgatory, confession, &c., on all of which the notions of the people appeared to be enlightened and scriptural; both old and young being, as far as I could judge, thoroughly convinced of the duty of following the scriptures as their guide to salvation rather than the priests. I understood that there were two or three other families in this neighbourhood, and a few scattered up and down the country of the same way of thinking. These I cannot help considering as analagous to the little leaven.

After singing and prayer, we were presented with refreshments, consisting of milk, maple syrup, and an agreeable kind of coffee, made of roasted barley, and I learned with pleasure that since the family had embraced religion, they had given up the use of intoxicating drinks.

In walking through the village the children at the doors called after the missionaries, "*Suisse, suisse, marche donc!*" I did not understand this cry at first, but was informed that *suisse* is the common name for a little striped squirrel. To this poor show of spite has the violent persecution which the missionaries first suffered been reduced by their patience, gentleness, and firmness.

At supper and at the family altar, in the evening, the exercises were much the same as those already mentioned; but I may here remark, that their prayers were much more pointed and special than those I have been in the habit of hearing.

I understand it is in contemplation by the Committee to establish seminaries for the youth of both sexes, where they may learn the French language, and what is of incalculably more importance, vital religion at the same time. This plan, if carried out, will supply a deficiency which has been long felt by parents in the United States and Canada, who wish their children to acquire the French language, and have hitherto been obliged to send them to Roman Catholic colleges or con-

went, at the great hazard of having them irremediably imbued with Romish doctrines.

I am, your obedient servant,

A FRIEND TO THE MISSION.

We have received a characteristic communication from our devoted brother, the Rev. H. Denny, of Oakville, from which we make the following extracts:—

“A neat Congregational Chapel in this place, capable of seating 300 persons, was opened on the 19th January, 1842. The Rev. W. Clarke, of London, preached in the morning, Rev. Mr. Osborne, of Hamilton, in the afternoon, and Rev. W. P. Wastell, of Guelph, in the evening. The Rev. Messrs. Harris, Nall, Roof, Cribbs, and Denny, assisted in the respective services. The audiences were large and attentive throughout the day. For the convenience of families, who are compelled to drive to church, there has been erected a shed for their horses, and a vestry. The entire cost has been £400.

“The next day a Temperance Meeting was held in the chapel, and addresses were delivered by the Rev. Messrs. Clarke, Wastell, Roof, Denny, Harris, and Nall, and W. Williams, Esq. Twenty-three names were added to the total abstinence pledge. We have since held meetings about every two weeks, and truly ‘the small one has become a strong nation;’ for from twenty-three members we have increased to *two hundred and twenty-three*. A number of drunkards have been reclaimed. Sailors and masters of vessels have in many instances signed the pledge. It is gratifying to state, that the attendance at the place of worship has much increased, and that such a reformation has been effected in the village as to be obvious to every one. To God be all the praise! In connection with this place I have two other stations, about six miles apart, that are well attended. About two years since a church was organized, which has increased from ten members to thirty-four. A special series of services were held at two of my stations in January, which were owned and blessed of God, to the conversion of sinners, some of whom have since united with the church.”

The Harbinger.

MONTREAL, MAY 16, 1842.

TO OUR READERS.—The continuation of the “Journal of a Missionary Tour,” is prevented for the present month by the absence of the writer.

Preparations are in progress for securing a series of articles in illustration of the progress

of Christian principles in Canada, in relation to the constitution and polity of Christian Churches. A preliminary paper may be expected next month. We respectfully solicit from our agents or others, the communication of such intelligence as may facilitate this important object.

TO CORRESPONDENTS AND AGENTS.—We are much gratified by the returns from many parts of the country; they indicate that our labours have found favour in the eyes of the churches. If all would put forth the exertion which some have done, our circulation—now very respectable—might be doubled. We hope that our friends will endeavour to remit to us free of expense. In many cases it can be readily done through the agents of the Colonial Missionary Society.

We shall be happy to attend to the orders of any subscribers who may desire to send the *Harbinger* regularly to Great Britain by the mail. We intend to issue a sufficient number of copies regularly in a form that will ensure their transmission free of postage; and they may be addressed from Montreal.

We have not received the communication to which Mr. Clarke, of London, refers.

The Rev. John Roof, of Toronto, Agent of the Colonial Missionary Society for Western Canada, sailed from New York on the first of April, on a visit to England, to promote the interests of that Society.

We are informed that the Congregational Union of Western Canada has constituted itself into a Missionary Society, for the purpose of supplying, as far as it can, the destitute settlers and Heathen Indians with the Word of Life. Three stations have been taken up, two of which are supplied by the two young brethren who left the Academy at last vacation, and a third is about to go to a fourth station. It is intended that missionary deputations shall visit the several churches composing the Union, for the purpose of forming Auxiliaries, the pulpits of the brethren being supplied by the students during the approaching vacation. The annual meetings of that Union will be held at Toronto on the first week in June.

The annual meetings of the Congregational Union of Lower Canada will be held at Stanstead, Eastern Townships, in September next.

“**APOSTOLICAL SUCCESSION.**”—We insert a short paper on this subject from a valued correspondent, in another page. He charitably gives to the modern abettors of this “dogma,” a degree of credit for common sense which we would very readily accord, but for the stubborn fact that they distinctly repudiate the view of “apostolical succession” which he thinks is all that “is insisted on.” They would shrink with instinctive horror from his terse and scriptural proposition, that “the Apostles, as such, had no successors,”—they are altogether innocent of the heresy of thinking that any intellectual or moral obliquity could neutralize the magic influence produced by the imposition of the Bishop’s hands,—they would augur, and justly, the ruin of their cause from the prevalence of the idea that instruction was the only or the *principal* end of the Christian Ministry,—and the modern school of apostolical successionists are doing what they can to propagate the notion that the sacraments derive all their virtue from the administrator’s supposed relation as the official descendant of the Apostles. Let but the Bishops of “the Apostolic Church” lay hands on any candidate for holy orders,—this act, irrespective of any intellectual power or imbecility, any moral excellence or defect, adds another link to the chain of “successors,” and infuses into every official act of the ordained a special and peculiar virtue. It is matter of just and thankful congratulation, that this absurdity is repudiated and reprobated by some of the most pious and learned members of the Episcopal Bench of England, and though recent occurrences in Oxford and elsewhere make us rather distrustful of the *immediate* verification in such quarters of the adage “*magna est veritas, &c.*,” yet the very extravagance of error may prove its own corrective.

Certain it is, that the error in question includes in embryo all the worst peculiarities of popery. Its *least* zealous abettors have unquestionably reached the *Appii Forum*, (see Acts xxviii. 15.) whilst some have gained the *ne plus ultra* of the Vatican.

EDUCATION.—*University of King’s College, Toronto.*—The foundation stone of this edifice was laid on the 23d ult. by His Excellency the Governor General, who seems to have given universal satisfaction by the manner in which

he discharged the honourable duties assigned to him on that occasion. We unfeignedly rejoice in every attempt to diffuse the inestimable blessings of education, and congratulate His Excellency on the opportunity afforded him, at the outset of his administration, to show his freedom from that dread of knowledge which has so often possessed the rulers of this world, and his due appreciation of the advantages likely to result from every enlightened effort to extend the blessings of mental and moral cultivation. There is something, we confess, rather ominous in the following extract from the Episcopalian Bishop’s address to His Excellency on the above occasion; and but for one saving clause which we put in *italics*, we might fear that, like the boasted prototypes of Oxford and Cambridge, this new Institution was to be inaccessible to all who could not frame to pronounce the *Shibboleth* of an ecclesiastical party.

The University of King’s College is designed to be as strictly collegiate,—both in discipline and character, *as the circumstances of this new country will admit*; and for this purpose it will keep in view, in its progress, the glorious models, furnished by the Parent State, to which Science, justly so called, and Christian truth, are so much indebted; and it will raise, on a like basis, such a superstructure as shall fully meet the wants and circumstances of this great Colony, as well as the particular destination of each of the numerous students, by whom it will be attended.

Now, without urging the question how far the cause of Christian truth is indebted to Oxford—a question on which “*The Tracts for the Times*” might throw some light, we hope we may understand the Bishop as intimating that “the circumstances of this new Colony” will not admit of the sectarian exclusionism of the old English Universities. Any attempt to secure state provision for *such* establishments in this Colony would be equally unjust, impolitic, and perilous. The age of monopolies is well nigh past—and no attempt can be otherwise than suicidal which would build a wall of exclusion around the fountain of knowledge, or only permit it to be tasted on condition of concessions which the judgment forbids, or compromises against which the conscience revolts. Let our Episcopalian friends beware of committing a practical error at the outset of their literary efforts, by instituting those *quasi* religious tests, which, however proper and expe-

dient in Institutions supported entirely by free-will offerings, are not to be borne in connexion with establishments of any kind which are, either in whole or in part, supported by the public purse. The great truth is gradually evolving from the agitations and discussions of the day—that general taxation can only be justified by a reference to the general good, and that every man has a natural right to receive an equivalent for his personal contribution to the disbursements of the state. *The inhabitants of Canada will never consent to educate one sect at the expense of all the rest.*

TESTIMONY OF AMERICA IN REFERENCE TO THE VOLUNTARY CHURCH PRINCIPLE.

BY THE REVEREND JOHN BROWN, D. D.

[The Rev. Dr. Brown is professor of Theology in connexion with the United Secession Church of Scotland—a grand-son of John Brown of Haddington,—and well known as the author of several valuable religious works. His passive resistance to the odious church-rate, and his able exposition, in a popular volume of “the Power of the Civil Magistrate,” have already placed him in the vanguard of those benefactors of their species who are seeking, through good report and evil report, to work out the religious liberties of their country and the world. The following papers are published in the *Christian Examiner*, a London periodical recently established, and which, from the talent and the tone of its contents, bids fair to exert no inconsiderable influence on the great controversy now agitating betwixt the abettors of secular domination and spiritual independence.—ED. HARBINGER.]

PREFATORY NOTICE.—To the right resolution of the question respecting the propriety of the civil establishments of religion, few things are more obviously conducive than a correct knowledge of facts as to the working of the two systems of government—of which the one embraces and the other excludes the connexion of church and state. The tendency and effects of the first system are open to the observation of all, in this country and in other European states. The United States of America have been the field on which the second system has been most fully tested on a large scale. The result of the experiment has been most fully tested on a large scale. The result of the experiment has been appealed to both by the defenders and assailants of politico-ecclesiastical establishments. It has been thought that a few statements of the facts of the case, most of them made without any direct reference to

the much agitated question, might be of use to those who really wish to see the bearing which these facts have on that question. The following extracts have been made from the writings of men of very various opinions both in politics and religion—all of them credible witnesses of facts, and most of them, from their high intellectual and moral endowments, entitled to have their opinions calmly listened to and respectfully considered. The subject is a highly important one. The events of every new day are pressing it more on public consideration. At no distant day it must become a practical question, in this country. It is well to be prepared for that day. He only is fit for action whose mind is made up. These extracts are presented as helps to men honestly desirous of making up their minds, and our wish is, “*valeant quantum valere possint.*”

NO. I.—PRESBYTERIANS OF VIRGINIA, 1781.

“Human legislation ought to have human affairs alone for its concern. Legislators in free states possess delegated authority for the good of the community at large, in its political or civil capacity. The existence, preservation, and happiness of society should be their only object; and to this their public cases should be confined. Whatever is not materially connected with this lies not within their province in statesmen. The thoughts, the intentions, the faith, and the consciences of men, with their modes of worship, lie beyond their reach, and are to be referred to a higher and more penetrating tribunal. Their internal and spiritual matters cannot be measured by human rules, nor be amenable to human laws. It is the duty of every man for himself to take care of his immortal interests in a future state, where we are to account for our conduct as individuals; and it is by no means the business of a legislator to attend to this, for these governments and states, as collective bodies, shall no more be known. Religion, therefore, as a spiritual system, and its ministers, in a professional capacity, ought not to be under the direction of the state.”

This is an extract from a Memorial of the Presbytery of Hanover—the Supreme Court of the Virginia Presbyterians—addressed by them to the Legislature of that state in 1781, deprecating a civil establishment of religion.

Of the truly noble part which the Virginia Presbyterians acted on that occasion, a full and most interesting account is given by Dr. Dunmore Lang, in his work on “Religion and Education in America,” (London, 1840,) a work giving a more satisfactory view of the whole subject of the establishment, and working of the Voluntary system in the United States, than is any where else to be met with.

NO. II.—GENERAL ASSEMBLY OF VIRGINIA.

Act for establishing Religious Freedom, 1786.

The following Act of the General Assembly of Virginia, drawn up, we believe, by Jefferson, contains a very clear and condensed view

of the reasons against civil establishments of religion. Few superior legal documents are to be found in the statute-book of any country:—

“Well aware that Almighty God has created the mind free,—that all attempts to influence it by temporal punishments or burdens, or civil incapacitations, tend only to beget hypocrisy, and are a departure from the plan of the holy Author of our religion, who being Lord of body and mind, yet chose not to propagate it by coercion on either;—that the impious presumption of legislators and rulers, civil and ecclesiastical, (who being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as alone true and infallible, and as such endeavouring to impose them upon others,) hath established and maintained false religions over the greater part of the world, and through all time;—that to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical.—That even the forcing a man to support this or that teacher of his own religious persuasion, is depriving him of the comfortable liberty of giving his contributions to the particular pastor whose morals he would make his pattern, and whose powers he feels most persuasive to righteousness; and withdrawing from the ministry those temporal rewards, which, proceeding from an approbation of their personal conduct, are an additional incitement to earnest and unremitting labours for the instruction of mankind:—That our civil rights have no dependence on our religious opinions, more than on our opinions in physics and geometry:—That, therefore, the proscribing any citizen as unworthy of the public confidence, by laying upon him an incapacity of being called to offices of trust and emolument, unless he profess to renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which, in common with his fellow-citizens, he has a natural right: and tends also to corrupt the principles of that very religion it is meant to encourage, by bribing with a monopoly of worldly honours and emoluments, those who will externally conform to it:—That though indeed those are criminal who do not withstand such temptations, yet neither are those innocent who lay them in their way:—That to suffer the civil magistrate to intrude his powers into the field of opinion, and to restrain the profession or propagation of principles on a supposition of their ill tendency, is a dangerous fallacy, which at once destroys all religious liberty, because he being, of course, judge of that tendency, will make his opinions the rule of judgment, and approve or condemn the sentiments of others, only as they shall agree with or differ from his own:—That it is time enough for the rightful purposes of civil government, for its officers to interpose when principles break out in overt acts against peace and good order:—And, finally, that

truth is great, and will prevail if left to himself, is the proper and sufficient antagonist of error, and can have nothing to fear from the conflict, unless (by human interposition) disarmed of her natural weapons, free argument and debate,—errors ceasing to be dangerous when it is permitted freely to contradict them.

“Be it therefore enacted by the General Assembly, that no man shall be compelled to support any religions worship, place, or minister, whatsoever, nor shall be forced, restrained, molested, or burdened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinion in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities.

“And though we well know that this Assembly, elected by the people for the ordinary purposes of legislation only, have no power to restrain the acts of succeeding Assemblies, constituted with powers equal to our own; and that, therefore, to declare this act irrevocable, would be of no effect in law: yet we are free to declare, and do declare, that the rights hereby asserted are natural rights of mankind; and that if any act shall be hereafter passed to repeal the present, or to narrow its operation, such act will be an infringement of natural rights.”

To be continued.

[We derive the following excellent article from the same source.—ED. HARBINGER.]

RELIGIOUS STATE OF AMERICA DURING 1841.

From our Correspondent.

With all the punctuality of Cunard's line of steamers, your welcome and excellent *Examiner* reached me; and will you allow me again and again to thank you for it.

As the year draws towards the close, I am reminded of my promise to send you a brief religious review of it, on this side of the Atlantic. I grieve to say that it has not been with us, a “year of the right hand of the Most High.” Revivals have not been near so numerous and powerful as they were last year. Still we have had evidence all along that God has not forsaken the land. Probably not less than two hundred congregations have been specially visited, by the effusion of the Holy Spirit; and many thousands have been added to the churches of such, we believe, as shall be saved.

Though some itinerant preachers of more zeal than knowledge or piety, I fear have been abroad, and given their countenance to what are called *new measures*, and to hasty admissions to church-fellowship, there has been much less to lament on this score than in some former years. Indeed, there is a decided change going on for the better in those parts of the country which have suffered most from the high pressure system; and things seem to be returning to their former state, when revivals

sprung up under the fervent prayer of the church, were carried on so far as human agency is concerned, chiefly by the pastors, without the aid of evangelists, and continued for many months, instead of blazing out for the few days of a "protracted meeting," and then subsiding as rapidly. I have no doubt that the high political excitements of last winter were unfriendly to the advancement of true religion, as they always must be, where parties are fiercely arrayed against each other, on great questions of national policy; but things are now more quiet, and we hope for better times.

You are aware, that the leading religious denominations in the country are Presbyterians, Congregationalists or Independents, Baptists, Methodists, and Episcopalians. No material change has taken place among any of these within the present year. Since the lines were distinctly drawn between the two great divisions of the Presbyterian Church, there is a much better state of feeling, at least generally, and I think there is strong reason to hope that the disruption, violent and revolutionary as it was, will turn out "for the furtherance of the Gospel." The ecclesiastical polity of Presbyterianism, as in Scotland, and as it still exists here, in what is called the "old school," is not suited to a country of such vast extent as ours; nor to the extreme republicanism of all our institutions. To reason from Scotland to America on this point is absurd. Making the Assembly the highest court of appeal, is to bring the parties and their witnesses, in some cases, *fifteen hundred miles* for trial, and the distance will soon be increased to two or three thousand. The new school Presbyterians have had the wisdom so to modify their constitution, as to clothe the Synods with ultimate jurisdiction, and to make the Assembly, which meets *triennially*, merely advisory in all matters of discipline, whether of ministers, elders, or lay members. I have no doubt this will work much better than the old system, especially in all the newly settled parts of the United States.

Congregationalism is, as you know it always has been, the prevailing form of Church government in New England; and it is gaining ground in some of the Western States. A discussion is now going on in our religious newspapers, touching the expediency of forming a Congregational Home Missionary Society, to build up and sustain churches of our own order in the "far-west," and no longer to play into the hands of the Presbyterians, as we have been doing, for almost half a century. I cannot say I am prepared for such a step at present; and yet there is much force in some of the arguments by which it is recommended.

The orthodox Baptists are a very numerous and respectable class of Christians in the United States. They have flourishing colleges and theological seminaries of their own; and their ministers are vastly better educated than they were more than twenty years ago.

The same is true of the Methodists, though the advance of their preachers has been still more rapid, both in classical and theological learning. It is rare, I believe, in any of the old States, for one of them to boast that he has never been within the walls of a public seminary, and knows almost nothing but what the Spirit has taught him. Formerly this kind of self-glorification was common with the weaker brethren, and excited the marvels of their ignorant hearers. The prospect now is, and, I rejoice to say it, that both the Baptists and the Methodists will ere long become as strenuous advocates of a thorough education for the ministry, as some other denominations have always been. The followers of John Wesley, you know, are everywhere active and aggressive; but I do not think their influence is extending faster in this country than that of the Presbyterians and Congregationalists, perhaps not so fast. If they are commonly the first to break ground in the new settlements, they do not hold it so well as some others. Their system, so far as we can judge on this side of the water, seems better adapted to a new and scattered publication, than to one where the meter and bounds have long been fixed.

Episcopacy holds quietly on its way. It has never flourished very well on our New England soil: but there are many respectable congregations scattered over this section of the United States; and, at the south and west, they are more numerous. Many of the clergy are decidedly evangelical, and revivals are not uncommon in their churches.

College, December, 1841.

BISHOP OF JERUSALEM.—In a former number of the *Harbinger*, we intimated our apprehension that this individual might not meet such a reception as his royal and hierarchical patrons anticipated. He is a Jew, a *married man*, and a protestant—each of which circumstances must render him peculiarly obnoxious in Jerusalem, and it would appear that some of his proceedings have not been very prudent. *The Times* (London) for March 30, contains the following:—

"The tide has set, we are sorry to say, strongly against the Bishop in all directions in Asia as in Europe.

"*Jamque faces et saxa volant.*"

The last accounts stated that he had broken with Tahir Pasha, because that functionary refused to recognize him as anything more than an English traveller and his relations with the Christian population seem yet more unsatisfactory. The *Augsburg Gazette* tells us, "It appears certain that the English Bishop of Jerusalem was pelted with stones by the "Christians whilst he was preaching a sermon. The Mussulmans remained neutral" (and no doubt much edified) "on the occa-

sion." And from another source we hear that of many reports prevalent in Constantinople with respect to Syrian affairs, "the only one" which has obtained confirmation from the "mouth of an ambassador is the attack on the Protestant Bishop of Jerusalem; and it is added, that his life was actually in danger."

What is to be the result of the Bishop's troubles, we do not pretend to foretell; but we cannot admire the foresight or management of those who have exposed him to the peltings of the communions which he comes to conciliate; and would earnestly desire his withdrawal from a position where, with the credit of the English Church and nation depending on him, he can hardly tell whether it is his business to avenge or to suffer—to make himself respected as a representative of our State, or embrace the crown of martyrdom as the missionary of our Church.

MISSIONARY MEETING.—On Monday, April 11th, the Methodists of the New Connexion held their first Missionary Meeting in this city. The meeting was of an interesting character. After singing and prayer, J. Dougall, Esq., was called to the chair, which he filled with his usual ability. The Report read by the Rev. H. O. Crofts, stated, that this body of Christians has forty agents employed in Ireland and Canada, preaching the "everlasting gospel" to the benighted and destitute in those countries. The meeting was addressed with great ability by the Revs. T. Osgood, of the Bethel Union, H. Wilkes, A.M., Congregationalist, Wm. Taylor, Presbyterian, J. Borland, Wesleyan, J. Hutchenson, M. N. Connexion, J. Girdwood, Baptist, J. J. Carruthers, Congregationalist, and Mr. J. Morriss. A Committee and Collectors were appointed for the ensuing year, to raise funds to assist the Parent Society in England; and at the close of the meeting a vote of thanks was given to the Chairman and to the Ministers of other bodies who assisted on the occasion.

REVIVAL IN BOSTON.

THANKSGIVING.—On Saturday afternoon, 9th April, 1842, many Christians in Boston, assembled by previous invitation, in the vestry of Park Street Church to give thanks to God for the outpouring of his Spirit on this city; remembering the truth, "*Whoso offereth praise, glorifieth God.*"

At three o'clock, within a few minutes of the time appointed for the meeting, so many had assembled, that it became necessary to adjourn to the church above, and in a few minutes more the body of the church was filled.

The meeting was opened with singing and prayer. Some remarks were then made to concentrate the minds of all upon the causes of gratitude for this great and glorious work. A member and officer of one of the churches, was then called upon, who stated, that he had lived in Boston *forty years*, and in his opinion, there had never been, at any one time, such cause for gratitude, in view of what God was doing for the churches, in the city. Another of our most venerable men, and most cautious and scrutinizing observers, was then called upon, who concurred in this opinion. If the names of the persons were mentioned, it would add to the weight of the opinion. They are not men who are hastily moved, one way or the other. If there are any cautious men in the city, who form their opinion on evidence, these are the men. The opinion had been deliberately formed, and was as coolly expressed as the place and occasion would permit; but as they were Christian men, and had seen much of the world for many years, as their hoary heads testified and knew the difficulties of having the attention of many persons arrested, in such a city as Boston, and turned from the world, the flesh, and the Devil, to God, it ought not to diminish aught from the weight of their opinion that they expressed themselves with grateful feeling. They had seen their fellow citizens: they had seen accomplished young women: they had seen giddy and dissipated young men; they had seen numbers of their Sabbath schools and Bible classes; and they had seen baptized children in great numbers, entering the Ark, while floods of indifference, unimportant miscellany, and absorbing worldliness, threatened a few months since to deluge the earth. How could they avoid an expression of grateful feeling with an expression of deliberate opinion, when the causes of gratitude were so unusually great for the outpouring of the Holy Spirit upon this city.

One of the Pastors present then led the devotions of the people of God in grateful praise. He afterwards stated facts which had come under his own observation, going to show what a gracious work of the Spirit had been done for individuals, and for some whole families in this city within a short time.

Another Pastor made a few remarks before closing, to the impenitent and anxious souls present, which we have since learned, proved to be a word in season, at least to one individual present.

The meeting was closed after another prayer with a hymn of praise.—*Recorder.*

EUROPE.

GERMANY.—There is scarcely a country of the Confederation in which the Pope is not in collision with the Sovereign on the appointment of Bishops. By *Concordats*, dating about twenty years back, he obtained a gene-

ral concurrence of Governments in the principle, that he (the Pope) should be the sole judge of the professional and theological qualifications of bishops, whether elected by chapters or appointed by crowned heads. On this fulcrum he has established a lever by which he is counteracting every adverse influence in elections. There is a great similarity in the contest waging between the civil and ecclesiastical authorities in Germany and in Scotland.—*Voluntary.*

BIBLE SOCIETY—FRANCE.

From Mr. de Pressensé.

PARIS, Oct. 8, 1841.

Two Colporteurs, returning the third time to a commune where previously all their endeavours seemed to have been fruitless, met with the overseer of a large manufactory, to whom several years before they had sold a Bible, after long conversation with him. He immediately welcome! the Colporteurs; and told them that the perusal of the Holy Scriptures had led him plainly to see that he was a poor sinner, who could only be saved by grace. "I am very happy (he continued) to have fallen in with you, as the instruments of withdrawing me from the blindness in which I was plunged: and now that I know the Truth, I trust not only to be enabled to preserve it for myself, but also to make it known wherever I can, and principally in my own family. Whenever I have an opportunity, I read the Word of God to my children, and the workmen employed under me; and I earnestly exhort them all to devote themselves to the Lord." A short time afterwards, the Colporteurs were gratified in the opportunity afforded them, of seeing this interesting character surrounded by his children and a good number of his workmen, and reading to them from the sacred volume with much devotion; adding also short and simple remarks, agreeably to the doctrines of the Gospel;—and certainly not a little surprising, when coming from one who had only recently abandoned the Romish Church, and had not received religious instruction from any Protestant. Does not this confirm the words of our Lord to his disciples: "It is written in the Prophets, They shall all be taught of God?"

"The landlord with whom I left a dépôt at L— (writes a Colporteur) gives me increased pleasure, by the progress which he makes in believing. He is so anxious that all around him should become acquainted with the things which have made himself happy, that he may be said to be my fellow-worker in the colportage. He points out to me the people whom I am to visit; and in many places he himself introduces me. Very recently, he begged me to accompany him and his wife to a village where he fancied I might dispose of copies of the Scriptures; but though so much interested in behalf of others,

he did not lose sight of himself. When we proceeded about half way, he said to me: "Here is a field that belongs to me; let us seat ourselves on the grass, and read a chapter from the blessed word of God." I gladly agreed to his proposal; and when I had finished, he observed to me, that the Saviour often retired in secret, from the busy haunts of men, to pray, and to instruct his disciples; adding, that he could not but admire the tender compassion of the Lord Jesus, who is at all times careful to supply his children with spiritual food. On reaching the end of our walk, I found reason to thank my conductor for having led me thus far; for, to my great surprise and joy, I there met with the school-mistress of the place, who was particularly favourable to our work. She showed me an old Bible, printed in 1760; which she assured me she highly prized, and from which she was in the habit of daily reading a chapter to her pupils."

In the arrondissement of V—, department du Nord, the labours of two colporteurs have been greatly blessed. "It is worthy of remark (they write), that the more the priests exclaim against us and our books, and against Luther and Calvin, the more we are visited by persons anxious to obtain Bibles from us, or to converse with us on religious subjects; notwithstanding it is well known, that those who have the smallest connexion with us are represented, from the pulpit, as being the high road to perdition. Not being authorized to do more than colport our Bibles, we invited Pastor Dusart to spend a Sunday in the Commune of V—, where we are at present stationed; and although the rain fell in torrents the whole day, so many persons attended his meeting, that numbers could not obtain entrance to the inn. When the pastor of St. A., to whose church this commune belongs, shall have made the necessary declaration to the municipal authorities, and when every thing shall have been put into a proper train, we are assured that the inhabitants of four or five villages more, where we have circulated the Scriptures, will attend regularly to the preaching of the Gospel. At the conclusion of the Service by M. Dusart—and, be it remembered, he had not merely curious, but very attentive hearers—they remained more than an hour, seeking for further explanation; and, on separating, anxiously inquired when they might meet again?"

ROMANISM IN ENGLAND.—Every paper from abroad contains some new developements of the progress of Popish principles in England. Ten members of the University of Oxford, and among them Mr. Newman, W. Ward, J. Bloxam, S. Mosley, and the Editors of the *British Critic*, make no disguise of their thorough-going Popery. And by bribery and corruption they are striving to gain the press

of all parties over to them. Some mighty struggle is approaching, and great revolutions are not far distant.

PUSEYISM IN INDIA.—We learn from the Boston Recorder, that the missionaries of the "Society for the Propagation of the Gospel" south of Calcutta, and who are Puseyites, have positively forbidden all marriages between the members of their churches, and those of other Christian communities in the midst of which they live. Marriages, sanctioned by the parents of both the parties, have been annulled by the dictation of the priest! A bold advance, truly, into the privileged territories of Romanism.—*Christian Intelligencer.*

THE CROSS OF CHRIST.

We select but one further discovery of the anion of these attributes [power and wisdom] as exhibited in the gospel, viz:—in the practical effect of all upon the hearts and conduct of men. When God had created the matter of the globe, and was about to put the stupendous mass first into motion, there remained one problem as yet unresolved, on which its welfare and permanency were essentially dependent. It was this: What was that specific direction, in which an impulse might be given, which should originate, by the same act, those complicated yet inseparable movements, which insure the perpetuity of its place in the general system, and the regularity of those changes which are demanded for its own immediate service? Poised on its centre, and susceptible of being swayed indifferently, to whatever side, there required an unerring knowledge of its composition, its gravity, and the relation of its numberless parts, to determine what was that single and unalterable line, wherein a sufficient force, once communicated, would cause it not alone to revolve about its axis, but to pursue, at the same time, its path around the sun. Its orbital and its diurnal motion were to be at once provided for; but the deviation even of a hairbreadth from its proper application, or the smallest deficiency or excess in the force imparted, would destroy this whole adjustment, and render the design irremediably abortive. Here, then, was an occasion for the combined and equal manifestation both of power and wisdom. Neither could accomplish the purpose, separately from its fellow. Both must be exerted together,—and each infinitely. When, therefore, the Creator drew back and paused, preparing himself for the irrevocable blow,—when his arm was at length uplifted, and his eye was beheld, measuring, with infallible precision, the various amounts of distance, mass, and power, which must all be known and allowed for; what solicitude must the loftiest spirits have experienced,—and what admiring expectation, to watch the issue of his computations, and the result of his experiment! And with what ravishment may we believe them to have been filled, when the

mighty shock was given, and the huge sphere commenced its silent and ceaseless revolutions, uniting every movement with a perfection equally faultless, and combining immeasurable swiftness with imperturbable repose! Hence followed the sweet interchange of day and night,—the grateful vicissitude of seasons,—the admirable diversity of climate, soil, and temperature,—the perpetual freshness of the air and ocean,—the inexhaustible plenitude of life,—its constant renovation, and its numberless diversity. All was secured in a moment but destined to continue, without interruption or rest, until the same hand should interpose, to stay its progress, or to change its course. Such is the analogous phenomenon,—but presented on a sublime scale, and in connection with more awful elements,—in the world, not of matter, but of mind, and in relation, not to the physical events of nature, but the destiny of the imperishable soul. The problem here was, to determine what was that mighty impulse, which, in one act, should combine all that was essential to its separate happiness with all that was necessary to the order of the moral universe:—what that mysterious movement, which, once impressed upon it, should for ever continue unexpended, securing the completeness of its nature, together with the perpetuity of its relations:—how the energy of duty could be united with the calm of dependence; rectitude of action, with simplicity of trust; quenchless aspirations, with unresisting submission; the consciousness of perfect liberty, with the necessity of unceasing obedience. That impulse could be imparted only through the agency of love. That love could accomplish its intention, only in concert with elevated sentiments and immortal hopes. And these were to be blended with the renovation of its power and dignity, through the equal renovation of its holiness.—But all was accomplished on Calvary. All was effected by the cross. And oh! what marvellous transformations attest the greatness of that one and all-commanding impulse! What beneficial consequences are insured, through the whole compass of our spiritual existence! What rich and happy productions spring up together, to reveal both its energy and its design! Hence it is, that love derives her flame,—adoration her incense,—gratitude her song,—hope her fairest visions,—fear her most purifying terrors,—humility and patience their most permanent motives and firmest support. Reason here finds the loftiest inquiry,—contemplation the sublimest object,—memory the sweetest recollections. And thus the power of the cross prevails, to sanctify the whole character both of thought and action; just as the same sap which supplies the root with moisture, becomes verdure in the foliage, fragrance and beauty in the flower.—*Dr. McAll's Discourses.*

APPROACH TO SINAI.

As we advanced, the valley still opened wider and wider, with a gentle ascent, and be-

came full of shrubs and tufts of herbs, shut in on each side by lofty granite ridges, with rugged, shattered peaks, a thousand feet high, while the face of Horeb rose directly before us. Both my companion and myself involuntarily exclaimed, "Here is room enough for a large encampment."

Reaching the top of the ascent, or watershed, a fine broad plain lay before us, sloping down gently towards the S. S. E. enclosed by rugged and venerable mountains of dark granite, stern, naked, splintered peaks and ridges of indescribable grandeur; and terminated at the distance of more than a mile by the bold and awful front of Horeb, rising perpendicularly, in frowning majesty, from twelve to fifteen hundred feet in height. It was a scene of solemn grandeur wholly unexpected, and such as we had never seen; and the associations which at the moment rushed upon our minds were, almost overwhelming. As we went on, new points of interest were continually opening to our view.

On the left of Horeb a deep and narrow valley runs up S. S. E. between lofty walls of rock, as if in continuation of the S. E. corner of the plain. In this valley, at the distance of near a mile from the plain, stands the convent; and the deep verdure of its fruit trees and cypresses is seen as the traveller approaches—an oasis of beauty amid scenes of the sternest desolation.

At the S. W. corner of the plain the cliffs also retreat, and form a recess or open place extending from the westward for some distance. From this recess there runs up a similar narrow valley on the west of Horeb, called el-Leja, parallel to that in which the convent stands; and in it is the deserted convent el-Arba'in, with a garden of olive and other fruit trees, not visible from the plain. A third garden lies at the mouth of el-Leja, and a fourth further west in the recess just mentioned. The whole plain is called Wady er-Rahah: and the valley of the convent is known to the Arabs as Waddy Shu'eib—that is, the valley of Jethro.

Still advancing, the front of Horeb rose like a wall before us; and one can approach quite to the foot and touch the mount. Directly before its base is the deep bed of a torrent, by which, in the rainy season, the waters, of el-Leja and the mountains around the recess pass down eastward across the plain, forming the commencement of Wady esh-Sheikh, which then issues by an opening through the cliffs of the eastern mountain—a fine broad valley, affording the only easy access to the plain and the convent.

As we crossed the plain, our feelings were strongly affected at finding here so unexpectedly a spot so entirely adapted to the scriptural account of the giving of the law. No traveller has described this plain, not even mentioned it, except in a slight and general manner; probably because the most have reached the convent by another route, without

passing over it: and perhaps too because neither the highest point of Sinai, (now called Jebel Musa,) nor the still loftier summit of St. Catherine, is visible from any part of it. The extreme difficulty and even danger of the ascent, was well rewarded by the prospect that lay before us. The whole plain er-Rahah lay spread out beneath our feet, with the adjacent Wadys and mountains; while Wady esh-Sheikh on the right, and the recess on the left, both connected with and opening broadly from er-Rahah, presented an arena which serves only to double that of the plain.

Our conviction was strengthened that here, or on some one of the adjacent cliffs, was the spot where the Lord "descended in fire," and proclaimed the law. Here lay the plain where the whole congregation might be assembled—here was the mount that could be approached and touched, if not forbidden—and here the mountain brow, where alone the lightnings and the thick cloud would be visible, and the thunders and the voice of the trump be heard, when the Lord "came down in the sight of all the people upon Mount Sinai."

We gave ourselves up to the impressions of the awful scene; and read, with a feeling that will never be forgotten, the sublime account of the transaction and the commandments there promulgated, in the original words, as recorded by the great Hebrew legislator.—*Robinson's Bib. Researches.*

CHRISTIAN MISSIONS.

THE MISSIONARY CHURCH.—It is impossible to read with any measure of attention the early inspired records of the Christian Church without perceiving that that Church was essentially a *Missionary Church*,—that its members regarded themselves, and wished to be regarded by others, as almoners of the Divine bounty—as stewards of the manifold grace of God—as agents and instruments in the hands of their common Lord and Master, for carrying out His purposes of mercy to our world. None, with the New Testament in his hand, can gainsay or resist the conclusion that the Christian Church was then, and is intended in all ages to be, "the light of the world,"—the medium through which "the truth as it is in Jesus" is to be exhibited to the attention of mankind, and the sanctifying and saving influence of the Gospel to be universally diffused. What we call "a missionary spirit" is not so much an accompaniment of Christianity as Christianity itself; and were this spirit to become entirely extinct in any religious community, the epithet of *Christian* would then be wholly misapplied. It would be a misnomer; it would be like speaking of

death as animate—of darkness as luminous—of the shadow as substantial.

Now, are we, the professed disciples of Christ, prepared to abide by the consequences of an admission thus forced upon us by the most cursory perusal of the New Testament Scriptures? Are we prepared to have the reality—the sincerity—of our individual Christianity tested by the application of such a standard? Although we do not, in any degree, participate in those dread forebodings as to the destinies of the Church of Christ, which some express,—although we are wholly free from apprehension as to the ultimate triumph of revealed truth over every form of error and of superstition,—although we entertain no idea that the interests of Christianity require, for their security and their extension, any other means than those which realized her earliest and noblest triumphs,—yet it is well and wise to remember, that it is not the mere admission of these principles that will secure this auspicious result. By the advocacy and defence of such principles, we shall assuredly secure the triumph of opinion,—by their practical application, we shall gain the nobler triumph of exertion. Whilst various sections of the Church are agitated and distracted by conflicting sentiments, and some are claiming the exclusive immunity of Apostolic lineage, be it ours, in the meekness of wisdom and by the moral power of truth and practical charity, to prove our alliance with and our likeness to the early churches of the saints. Let our apostolicity be seen in the silent, sober, steady exhibition and extension of evangelical truth, rather than heard in the “high swelling words” of sectarian arrogance and bigotry. Let us seek to be known rather by the fruits of righteousness than by the foliage—exuberant but useless—of mere profession. Let us keep before our minds the example of those primitive disciples, whose creed was transfused into their conduct, and who taught the world what and who they were, not by boastful pretensions, but the humble, diligent, persevering exercise of a benevolence which ever breathed in prayer and ever betrayed its heavenly origin by its untiring and self-denied devotedness to the best interests of men.

MISSIONARY INTELLIGENCE.

DYING WORDS OF A NATIVE CHRISTIAN.—The Rev. J. M. Osmond, Missionary at Tahiti, gives the following interesting account of the death

of a native Christian, which we extract from the London Missionary Magazine.

“A short time since a man called Fau, was called to his eternal rest. From the time he embraced the Gospel till his last breath, his supreme delight was to hear of Jesus. He was an orator, and in all his public speeches aimed to show that there is nothing comparable to the Gospel. His eldest son had, for a short time, made a profession, but fell into sin, and was excommunicated. When on the point of death, he called all his family to his bed-side, and said:—“My land and office I care nothing about—that I leave to the living—my last voyage is come, but Jesus is my floating raft, and I shall reach the true landing place: I cannot sink while he lives. My son, how long will your ear be as that of a ship’s figure head? Murder was all I knew in the reign of Oro—my club was my pillow—I knew no rest. But Jesus has now the government; his Word is an ocean without a swelling surge, and if you will come on this raft with me, Jesus will not push you off to the endless flame. Go to the Missionary, abandon your wicked companions, pray to Jesus, and you will be happy.”

MAKEA, A CHIEF OF RAROTONGA.—From the Missionary Magazine, for February, 1842, we have compiled a biographical sketch of Makea, the deceased Chief of Rarotonga, “once the scourge and the terror of his island”—who was one of the bright triumphs of redeeming mercy,” and the rich reward that his Divine Master bestowed upon the faithful Missionary.—*American Paper.*

“Makea was one of the principal chiefs of Rarotonga; in height, six feet four inches, with his legs and arms beautifully tattooed, and of a very commanding aspect. He was naturally of a very haughty disposition, and was one of the last chiefs who embraced Christianity. When the Missionaries arrived at Rarotonga in 1828, Makea and his people had nominally received Christianity, but few of their evil practices had been abandoned. During the succeeding five years, the Missionaries encountered a most determined opposition from the wicked people, although Makea himself always was their friend.

In May, 1833, a church of six members was formed; but as the system of visiting from house to house was then adopted, the good effects soon were apparent, in the spirit of anxious concern which was increasingly manifested.

Makea himself became a diligent inquirer after the truth—and his conviction of sin was very deep. From being a proud individual, he appeared as meek and quiet as a lamb—until in May, 1835, Makea, with six others, were admitted to Church-fellowship, after a most pleasing account of his conversion and religious experience. He continued to adorn the doctrine of God our Saviour until he was called to join the Church above.

Makea having learned to read, became a diligent student of the divine oracles, and often devoted a large portion of the day in meditation on them. He was equally diligent in attending on all the means of grace, never absenting himself, except from sickness.

On the evenings when persons met at our house to talk over the word of God, at the conclusion of the meeting, I have been much affected to hear Makea, with deep concern, address the people, and apply the solemn truths, saying—“Do not let us think that other people are intended. These truths deeply concern ourselves. What do we personally know of them?”

Eternity awakened in him the most solemn thoughts, and at times, the most fearful apprehensions, which nothing could calm but the exhibition of divine mercy in the gift of the Lord Jesus Christ, who was his only hope, and his only trust. What a monument of divine mercy! *A Chief*, born in heathenism—brought up in all the superstitions and cruelties of pagan idolatry—a *Despot*, who had frequently imbrued his hands in the blood of his subjects without offence, who had been accustomed to exercise his savage brutality in hewing to pieces the wretched victims of his caprice, and having the mangled portions of their bodies hung up on his premises.

When reflecting upon this part of his conduct in connection with the solemnity of the judgment to come, he would be filled with consternation and horror at the thought of meeting those whom formerly he had sacrificed to his cruelty. But he would say: "I did it ignorantly. *Why did you English people delay so long the sending of the Gospel to us?*" That unanswerable question has frequently been put to me. Others have said—"O! if you had come before, our *Chief*, or our *Father*, or our *Brother*, would not have been killed!"

Makea had a numerous family, of whom, the eldest son, our present Chief, and the eldest daughter, both are members of the church. From the time of his joining the church, he frequently spent one day in the week in visiting the sick, and conversing with the people from house to house on the concerns of their souls. He was very partial to a poor afflicted and latterly blind, but very useful man, named Teatai, one of the first members of the church in Rarotonga; and in whose hut Makea would often spend hour after hour, conversing together about the wonderful things brought to light among them by the Gospel.

In May, 1839, Makea was taken ill, but the state of his mind was very pleasing, although his disease gradually brought on a stupor, which could not be relieved. Little of what he said could be distinctly understood, except a few words, such as these: "Regard well!—Prepare!—Go to the Teacher to inquire about the Word of God!"

When the bell was rung for divine service, he would make attempts to rise, and make signs that he wished to go. In this state he continued till October 28, when we trust that he was admitted, a monument of saving grace, into the presence of his Saviour.

A coffin was made of Taranu wood, and the next day he was carried to the chapel. All the principal chiefs were present; and the solemn event was illustrated from the words—"Blessed are the dead who die in the Lord." After which his remains were deposited in a vault near his house, prepared for the purpose, with this inscription:—

"THIS IS MAKEA'S GRAVE.

HE DIED

IN THE MONTH OF OCTOBER,
The 28th day, 1839."

PENANG.—We extract the three instructive facts which follow, from the Journal of Mr. Stronach, one of the Missionaries to the Chinese at Penang.

CHINESE FESTIVAL.—February 6, 1841.—"This is the principal day of the *Feast of Lanterns*." The exhibition consisted of a great number of Chinese little boys and girls; standing in a line on one side of a street, with coloured paper cut and formed into the shape of horses, fishes, and drums,

with a candle in each. Then there was a procession, with a very large representation of a dragon of coloured paper, each part of its lengthened form being lighted with a candle. Ten or twelve men carried the emblem of Satan, yet it is the symbol of the Chinese imperial majesty; and it was moved along, so that its head and body made serpentine curves. Behind the dragon followed three separate platforms, with two beautiful girls on each, and a multitude of torches and brilliant lights accompanying them. At a little distance, those girls appeared like the idols which the Hindoos bear aloft as objects of worship. That Chinese exhibition strongly displayed the folly of idolatry. If wooden idols may be adored, surely those interesting creatures were more worthy of being worshipped than they; for they were exquisitely formed, and full of life; yet no one fancied for a moment that he should worship them. The Chinese generally are degraded idolaters, for their opinion of the idols which they worship is so low, that they think they are pleased with their plays, which are fit only to amuse children."

PREACHING THE GOSPEL IN A CHINESE TEMPLE.—March 8, 1841.—"A great concourse of Chinese was at their Temple, and I went in among them to distribute Tracts and preach the Gospel. At a table opposite the principal door of the Temple, I laid down my books, and began to speak to the people of the Truth which has been revealed from Heaven. Then I gave books to those who requested them. I opened one book, and immediately some persons around desired me to read and expound its doctrines. The people crowded around to hear, while I read of the Lord Jesus, and proclaimed mercy through his blood. After a while, the beating of the gongs in the temple drowned my voice—so I rested; but after the noise was abated, I went to the centre of the temple, where a seat was provided for me! I discoursed at length to a large congregation of Chinese, many of whom seemed to enter with something like interest into the views of the glorious and inspiring truth which cluster around the name of Jesus. I felt grateful to the Lord that I was permitted to preach the Gospel to idolaters, even in the place held by them most sacred—no one forbidding me. O! to see this people awaking and arising from the dead, that Christ may shine upon them!

THE SCRIPTURES DISTRIBUTED AT A CHINESE WEDDING.—March 16, 1841.—"I went, by an invitation from the mother, to one of our Chinese scholars, to attend a Chinese wedding feast, with Mrs. Stronach. The bride, pleasant, modest young woman, was decked in crimson silk and a profusion of ornaments. After talking some time with the women who were with the bride—for the bride did not speak a word—we were led to see the bridegroom at the other end of the house, and there we were provided with tea and sweetmeats. The women seemed very favourable to Christianity. The mother of another scholar, who was related to the bridegroom, said that her son, when at home, speaks much of the religion of Jesus, and is trying to teach his younger sister to sing the Saviour's praise. All the Chinese there seemed much pleased with our visiting them; and to some of them who requested it, we gave copies of the Gospel."

STRONACH.

THE WESLEYAN METHODISTS.—The total receipts of the Wesleyan Methodist Missionary Society for 1841 were £101,688, 2s. 4d.; the total

expenditure £98,764, 7s. 9d., leaving a balance of £2,933, 14s. 7d. The Society occupies about 260 principal stations; its missionaries are about 370; its catechists and salaried schoolmasters, &c. are about 320; the exhorters, leaders, and teachers not salaried, are 3,890. Seven printing establishments are supported at the foreign stations. The members of the society or communicants, under the spiritual care of the missionaries, are 84,234. The total number attending the ministry may be reckoned at more than 200,000. In the schools there are nearly 57,000 adults and children. Upwards of twenty different languages are used by the missionaries, and into several of them the translation of the Scriptures, and of other useful and instructive books, is in progress. The number of members in Great Britain is stated to be 328,792; in Ireland 27,268; in the Missions, 84,234 in the United States in 1840, 844,816; in Canada, 17,017—making a grand total of 1,302,127.

**RADHANATH; OR RAMSEY PATERSON, NATIVE
TEACHER AT CALCUTTA.**

Mr. Morton the Missionary at Calcutta has recently sent an account of *Radhanath*, from which we have transcribed the ensuing facts:—

“*Radhanath*, or *Ramsey Paterson* was brought up in one of the village schools, where the instructions which he received were blessed to his conversion. He has been engaged during several years in village preaching. I have often heard him preach. He has great fluency. His style is correct and easy, and his delivery graceful and unaffected. His discourses are always grave, practical, and impressive; and his gift in prayer is remarkable. His character for steadiness, zeal and personal piety is unalloyed—and he performs the duties of his station with laudable activity and cheerfulness.”

In consequence of the urgent demand for assistance in the churches south of Calcutta, the brethren in that city set apart *Ramsey Paterson* to the work of the ministry—and he is now the Pastor of the Church of Christ gathered from among the heathen at *Ramakalchoko*! He is the first native who has been called to sustain that responsible character. He needs the prayers of the friends of the Missionary cause, that he may be an able Minister of the New Testament, to operate on the surrounding multitudes of dark, idolatrous, corrupt, and debased Heathens.”

POETRY.

IT IS WELL.

Beloved, “it is well!”
God’s ways are always right;
And love is o’er them all,
Though far above our sight.

Beloved, “it is well!”
Though deep and sure the smart,
He wounds who skills to bind
And heal the broken heart.

Beloved, “it is well!”
Though sorrow clouds our way;
‘Twill make the joy more dear,
That ushers in the day.

Beloved, “it is well!”
The path that Jesus trod,
Though rough and dark it be,
Leads home to heaven and God.

DOANE.

WHO IS MY NEIGHBOUR?

Thy neighbour? it is he whom thou
Hast power to aid and bless,
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbour? ’tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door,—
Go thou and succour him.

Thy neighbour? ’tis that weary man
Whose years are at their brim,
Bent low with sickness, cares and pain—
Go thou and comfort him.

Thy neighbour? ’tis the heart bereft
Of every earthly gem;
Widow and orphan, helpless left:—
Go thou and shelter them.

Thy neighbour? yonder toiling slave,
Fettered in thought and limb,
Whose thoughts are all beyond the grave,—
Go thou and succour him.

Whene’er thou meet’st a human form
Less favoured than thine own,
Remember ’tis thy neighbour worm,
Thy brother or thy son.

Oh pass not, pass not heedless by;
Perhaps thou canst redeem
The breaking heart from misery:—
Go, share thy lot with him.

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MONTREAL.

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