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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.

SEPTEMBER 15, 1843.

No. 9.

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FOR THE HARBINGER.

HAVE THE APOSTLES SUCCESSORS?

This may appear a strange question, when there is so much noise about Apostolical succession, in the present day; but it is this very noise that makes the question proper and important.

The correct answer is *no*. The Apostles were called to their office by Christ, the head of the Church, as expressly as Aaron was called to his, and if they were to have successors, they would require to be called by Him too, and we would need to have some account of it, but where have we any such statement in the New Testament?

Does a man's getting some learning, and making a profession of religion, it may be hypocritical, and being appointed by a King or Queen to an office which has a large emolument, and little labour annexed to it, an office which he may make a sinecure of if he pleases; does this make that man a successor of the Apostles? It may indeed give him an opportunity if he choose, to be in some things, an imitator of one of the Apostles; but it can no more make him a successor of the Apostles, than it makes him a successor of Christ. In as far as men pretend to be successors of the Apostles, just so far they should possess their qualifications.

The Apostles, or rather the church, needs no such officers. When a governordies, (however well he may have performed his work,) there is need

NOTE.—Christ not only gives no hint of such a succession but the contrary, telling that the disciples should sit on twelve thrones, judging the twelve tribes of Israel, and they are by their writings doing so, and will yet do so to a far greater extent, and for a longer period.

of a successor, for he can do nothing belonging to his former office after his death; when he dies as a man, he dies as a governor; not so the Apostles; they died as men, but live as Apostles, and are witnesses of Christ in their writings, and ten thousand successors, (however qualified,) could not perform the service to the Church that the Apostles are now performing.

As Christ lives as Head of His Church, and is according to his promise, with them till the end of the world, He needs no Vicar. So the Apostles are present in all the Churches, where the Scriptures are practically regarded, answering all questions, deciding all controversies, binding and loosing, &c.

When Israel of old, asked a king, God considered the request, as a virtual rejection of himself, and of his prophet Samuel. So when men now desire or believe in one, as vicar of Christ on earth, or in others as successors of the Apostles; they virtually nullify the Bible, and reject both Christ and his Apostles. It were well if more importance were attached to an Apostolical spirit, and character. But to pretend to Apostolical succession, when men do not possess their spirit, nor imitate their moral excellence, is most false, and ruinous as it is false.

But allowing that those who pretend to it, do prove their apostolical succession, what would it avail to such of them, as are without piety or to their hearers. Can vestments, or robes, or mitres, or pompous, or ridiculous ceremonies, more becoming the theatre than a place of worship, be an acceptable substitute for faith and love to God

and man? Can these produce any better effect, than blind veneration and superstition, in their ignorant hearers? and contempt in such as have discernment.

The priests under the law, were the successors of the sons of Aaron; but what did that profit those who had not the spirit of their office? The sons of Eli made themselves vile, and by their vile conduct and greedy disposition, caused the offerings of God to be abhorred, and the people to sin. In the days of Malachi, instead of profiting the people, they departed out of the way, caused many to stumble at the law, and corrupted the covenant of Levi; therefore Jehovah made them contemptible, and base before all the people, Mal. ii, 8, 9, and it is His will that such clergy should be viewed in the same light, and they will be so as far as the Bible is understood.

The high priests were the successors of Aaron; but what did that to such of them as were wicked, or to the people under their pernicious influence? Among them we find one, who was so very pliable as to make an altar after the fashion of an idolatrous one, to please the king; this may remind one of the *loyalty* of several of the clergy in the reign of Henry VIII. who adhered to the King when he renounced the authority of the pope, and almost made himself pope, and again following his daughter Mary, when she returned to the Church of Rome. Nothing could be more obliging than their conduct in this matter. No doubt they had their own reasons for what they did; perhaps they would plead that, every soul ought to be subject to the higher powers, and were willing to forget that this command does not refer to religion, and that while thus basely submitting to the higher power of earth, they were rebelling against the higher power in heaven; they have ere this time found out their mistake. The New Testament clearly shows how far the sacredness of their office, or the high origin to which it may be traced, availed the priests when the Saviour was upon earth, to make their ministrations pleasing to God or profitable to the people; and does He not love righteousness, and hate iniquity, and is not moral worth in teachers, as necessary to please Him and profit their hearers now, as in Old Testament times? Can those who are sensual, not having the spirit, impart it to others, or will God convey such a gift through such a channel? or can men who have the spirit give it to wicked men? If men have empty skulls, that cannot teach and will not learn, who cares who laid hands on them? would not the hand of a monkey or even a staff, do them as much good as the hand of the pious Bishop Hall.

OMICRON.

FOR THE HARBINGER.

ORDINATION—LONDON, WESTERN CANADA.

On Wednesday, August 30, the Rev. E. Ebbs, from the Congregational Academy, Toronto, was ordained to the pastorate of the Congregational Church, London, C. W.

The services of the day were commenced by the usual devotional exercises; after which the Rev. J. Nall of Burford, stated in a very lucid and satisfactory manner, the nature of a New Testament Church.

The Rev. L. McGlashen, of Warwick, proposed the ordinary questions, and offered the ordination prayer, which was accompanied by the imposition of hands. The Rev. W. Clark, of Simcoe, then delivered an impressive charge to the newly ordained pastor.

After an intermission, the Rev. E. Evans, (Wesleyan Minister,) continued the service by the reading of the Scriptures and offering prayer, which was followed by a faithful and appropriate address to the Church by the Rev. W. P. Was-tell, of Guelph, on the importance of sustaining and co-operating with him in the advancement of the Redeemer's Kingdom.

The Rev. Joseph Silcox, of Southwold, and Messrs. W. F. Clarke, and W. Allworth, Students, took part in the interesting exercises of the day. May the Great Head of the Church smile upon the union thus happily formed, and own it for the promotion of his glory.

TO THE EDITOR OF THE HARBINGER,

Will you allow me a corner in which to state that in my letter of 31st July, there is no aspersion expressed or implied on the Seceders from the Congregational Church at Quebec. My gratification arose from the perception of the fact, that the Church is now in a state of peace. I pronounced no opinion in relation to the course pursued by the Church, or by the party dissatisfied. I said not where the fault lay, or how much fault belonged to either, on these points, not having heard both sides, I was not competent to give judgment; I merely said much peace and love now pervade the Church. This, so far as I know, is a fact, and in it I rejoice. I have been not a little surprised that such an explanation as the above has been rendered necessary; but having received somewhat formal intimation, that individuals feel themselves aggrieved by this supposed attack, (though I think the expression, "It would not be fitting for me to pronounce an opinion on any portion of these painful movements," should have prevented misapprehension.) I gladly send you this disclaimer.

H. WILKES.

Montreal, September 11, 1843.

TRAVELLING ON THE SABBATH.

How few men act from principle! How few have any *rule*, by which they uniformly regulate their conduct! Fewer still act from *Christian principle*—regard a rule derived from revelation. It makes my very heart bleed to think how few, even of civilized and evangelized men, regard *divine authority*. And yet it is the disregard of this which constitutes the sinner and the rebel. Some disregard one expression of it, and some another. He who, whatever respect he may profess for God, *practically disregards any* expression of divine authority, is a revolter—a rebel; is up in heart, if not in arms, against God; is engaged in a controversy with Jehovah.

What has let me into this train of reflection, is the general disregard that I observe with respect to the sanctification of the Sabbath. He who made us, and who, by constantly preserving us, when otherwise we should relapse into non-existence, may be said to be continually renewing the creation, of us, and has beyond all question a right to control us, did long ago, from Sinai, distinctly express his will with regard to the manner in which the *seventh* portion of time should be spent, and how it should be distinguished from the other six portions. He reminded his creatures of it, and declared it to be his will that it should be kept holy; that six days we should labour, and therein do *all* our work, leaving *none* of it to be done on the seventh, because the seventh is the Sabbath of the Lord our God. It is His *rest*, and therefore it should be ours also. In it he has signified it to be his will that we should not do *any work*; neither we, nor those who are subject to us as children or as servants, nor even those transiently domesticated with us, the strangers within our gates. Nor should man alone rest, but the *beast* also. Then he condescends to give a reason for this enactment, in which all mankind, whenever and wherever they live, are equally interested—a reason which was valid from the creation of the world, and will hold good as long as the world lasts; “for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; *wherefore* the Lord blessed the Sabbath day, and hallowed it.”

Now, God has never revoked this expression of his will. He has never repealed this law. If he has, *when* did he it, and where is the record of its repeal? He has not taken off the blessing which he laid on the Sabbath. He has not obliterated the distinction which he put on the seventh portion of time. He has not said, “You need no longer remember the Sabbath to keep it holy—seven days you may now labour—my example of six days of work, followed by one of cessation and rest, you may now cease to imitate.” He has not said any thing like it. The law is in force therefore even until now.

Well here is the law of God, with the reason of it. Now for the practice of men. How poorly they compare! There are indeed few who do not remember the Sabbath day, and in some manner distinguish it from the other days of the week. But the law is, that they should remember it to *keep it holy*; that they should distinguish it by hallowing it as a day of rest. This they do not. They keep it no more holy than any other day, though they do differently on that day from what

they do on others. They do not the same work on that day which they do on the other days, but they do *some work*. Such as *necessity requires*, and such as *mercy dictates*, they may do. The law of nature teaches that, and the example of the Lord of the Sabbath sanctions and confirms the lesson. But they do other work than such as these call them to. The Sabbath is with them as *secular* a day as any other, though the manner of their worldliness on that day may be unlike what it is on the other days. What is more purely secular than visiting and travelling, yet what more common on the day which the Lord has blessed and hallowed? These, I know, are not considered as falling under the denomination of *work*, but they do fall under it. They are as certainly included among the things forbidden to be done on the Sabbath, as are ploughing and sowing. The former are no more sacred—no less secular than are the latter.

I have been struck with the *indiscriminate* manner in which travellers use the seven days of the week. One would suppose that the law had made an exception in favour of travelling—forbidding every other species of secular employment on the day of *rest*, but allowing men to journey on it. They that would not do any other labour on the Sabbath, will nevertheless without compunction travel on that day. The farmer, who would not toil in his field; the merchant, who would not sell an article out of his store; the mechanic, who would not labour at his trade; and the mistress of the family, who scrupulously avoids certain household occupations on the Sabbath, will yet all of them, without any relentings, travel on the Sabbath, and that whether the object of their journey be business or pleasure. It makes no difference. They would not on the Sabbath do other work appropriate to the six days. That would shock them. But to commence, continue, or finish a journey on the Sabbath, offends not their consciences in the least. I am acquainted with many persons who would not for the world travel to a place on Saturday, accomplish their business, the object of their journey, on Sunday, and return on Monday; but these same persons will, for a very little of the world, and without any hesitation, go to the place on Friday, do their business on Saturday, and return on Sunday. Now I would do the one just as soon as I would do the other, and should consider that I desecrated the Sabbath by travelling to or from the place of business on it, just as much as by accomplishing the object of my journey on it.

I would ask the candid traveller if any thing can *secularize* the Sabbath more completely, if any thing can more effectually *nullify* it, than ordinary travelling? If a man may lawfully travel on the Sabbath, except in a case of stern necessity, such as would justify any species of work, I know not what he may not lawfully do on that day. What is more absurd than that it should be lawful and proper to *journey* on the day set apart and sanctified for *rest*? Surely journeying does not comport well with rest. But they say that travelling is not work, and therefore not included in the prohibition. I deny the fact. It is often hard and wearisome work. And what if it be not work to the passenger, is it not work to those who are employed in conveying him? If he does not labour, yet others must

labour in order to enable him to travel, and is he not equally responsible for the work which he renders necessary on the Sabbath, as for that which he does with his own hands? But what if no human being is employed to forward him on his journey, he deprives the beast of his day of rest. And is it nothing to withhold from the poor animal the privilege of the Sabbath—to compel him to work on the day on which God has directed that he should be permitted to rest?

According to this theory, that it is lawful to journey on the Sabbath, a man may so arrange it as never to be under obligation to keep a Sabbath. He has only to set apart that day of the week for travelling; he has only to keep in motion on the day of rest; that is all. Moreover, he who gets his living by travelling, or by the journeying of others, has, on this supposition, a manifest advantage (if such it may be called) over his neighbours. He has seven days for profit, while they have only six. The day-labourer and the poor mechanic may not use the seventh day as they do the other days of the week. They must make a distinction between them. But those who travel for their pleasure, or whose business calls them abroad, and those who accommodate them with conveyances, may use the seven days indiscriminately. Is this equal?

I think it must be evident to every unprejudiced mind, that to travel on the Sabbath is to use it as any other day. It is to make no distinction between it and Monday or Saturday. It disregards the peculiarity of the day altogether. Yet I suppose there is as much journeying on the Sabbath as there is on any other day of the week. With very few exceptions, the steamboats ply and the stages run as usual; and both, I am informed, are as full, if not more crowded on the Sabbath than on any other day; and private carriages are as numerous on the great thoroughfares, and in the vicinity of cities more so on the Sabbath. And the registers of the watering places show as many arrivals and departures on Sunday as on Monday. Yes, men make as free with the Lord's day as they do with their own days. So little do men care for God. And, they tell me, all sorts of men travel on the Sabbath—even many professors of religion. That I would suppose. I never heard of any thing so bad that some professor of religion had not done it. It was one of the professors of religion who bartered away and betrayed our blessed Lord and Saviour. And some ministers of the Gospel, I am told, do the work of travelling on the Sabbath. Now we have some ministers who have farms. I suppose it would be accounted dreadful should they plough or reap on the Sabbath. Yet these might plough as innocently as those may travel. But these breakers of the Sabbath, and indeed almost all of this class of transgressors, are the readiest persons I ever met with at making excuses for their conduct. I propose in my next to consider some of their apologies. They will be found very curious.

Plato complained that he could not bring over the inhabitants of one village to live by the rules of his philosophy. But how many millions have been reformed and renewed by the doctrines of the cross!—*Jay*.

The Harbinger.

MONTREAL, SEPTEMBER 15, 1843.

EDUCATION.—A succinct summary of recent movements on the subject of public education in the Province may be expected next month.

The Senatus Academicus of the University of Vermont, has conferred the Degree of D. D., on the Rev. J. J. Carruthers, Professor of Theology in the Congregational Institute of Eastern Canada.

The Building Committee of Gosford Street Congregational Church, gratefully acknowledge the following remittances:—

His Excellency the Governor General, £25
J. Payson Williston, Esq., Northampton, Massachusetts, £7 10.

The Treasurer of the Congregational Theological Institute of Eastern Canada, begs with thanks to acknowledge the very liberal donation of sixty dollars from J. Payson Williston, Esq., of Northampton, Massachusetts.

We insert elsewhere some valuable remarks on the subject of Sabbath Travelling from Dr. Nevin's "Practical Thoughts," a small work of great value.

"Confirmation," a substitute for repentance and faith!! The Lord Bishop of Toronto, thus writes to certain Episcopalians at Nelson, Upper Canada:—

Through Confirmation we enter into the full possession of that glorious inheritance which our sponsors were permitted to occupy for us during infancy,—an inheritance which contains pardon of sin—the favour and love of God—the assistance of the Holy Spirit—and the promise of eternal life. The Church rejoices at every Confirmation—the Angels are glad—our Redeemer receives the faithful candidates with brotherly affection, and God lifts upon them his reconciled countenance, and acknowledges them to be his adopted children and heirs of his kingdom.

ECCLESIASTICAL INTELLIGENCE.

THE LATE REV. JOHN M. MACKENZIE, A. M.
At a Special Meeting of the Committee of management of the Glasgow Theological Academy connected with the Congregational Churches in Scotland, held in Edinburgh, on Tuesday,

the 1st of August 1843, it was unanimously resolved:—

“That having assembled on the mournful occasion of the heavy loss the Institution has sustained by the sudden death, in deeply affecting circumstances, of the Rev. John Morell Mackenzie, one of the tutors, this Committee desire, in affectionate remembrance of his worth, to record in their minutes their high admiration of the very great ability with which he discharged the duties of his office during the whole period of his connexion with the Academy,—bringing to this service the extraordinary powers of a richly-gifted mind, the varied resources of extensive learning and research, the brilliant accomplishments of refined taste, and the fervour of deep-toned piety,—by these endowments in singular combination, and by the uniform kindness and urbanity of his manner, securing for himself the affection of the students, the esteem of his brethren, and the thanks of the Churches, repeatedly expressed at the annual meetings of the friends of this Institution in grateful acknowledgment of his services.

“That while they deeply deplore the distressing event by which this connexion has been terminated so early and so unexpectedly, and the Academy has been deprived of the advantage hitherto enjoyed, and anticipated for many years to come, from one whose distinguished qualifications were so highly estimated, they bow in humble submission to the sovereign will of the Lord, whose hand they acknowledge in this, to them dark and painful visitation; and, contemplating the awful scene on board the Pegasus immediately preceding his dissolution, they rejoice to know that, by Divine grace, he was enabled to finish his course in a manner becoming the Gospel, enjoying the peace which passeth all understanding, amidst the shrieks and confusion of a frightful shipwreck, and labouring to the last, by prayer and exhortation, to bring others with himself, through ‘the Way, the Truth, and the Life,’ he had long acknowledged, to the ‘glory, honour and immortality’ they are fully persuaded he now inherits.

“That they also desire to express their sincere condolence with the heavily afflicted widow of their departed friend and brother, to commend her to the God of all grace and consolation, and to assure her of her tender Christian sympathy under the peculiarly severe bereavement she has been called to sustain; and they, therefore, request Dr. Wardlaw, Mr. Russell, and Mr. Cullen, to convey to her, in such a manner as they deem proper, the sentiments of this meeting.”

J. A. FULLARTON, Chairman.
J. D. CULLEN, } Secretaries,
DAVID RUSSELL, }

WHAT IS PUSEYISM?

(Extracted from an Address by the Rev. J. Campbell, D. D.)

Puseyism is Popery in embryo, and Puseyism is filling the land. It is already come to your doors! Its deadly doctrines are being dispensed in pulpits within your hearing, and diffused from house to house in your very streets. Against a system, therefore, so potent, so pernicious, and withal so plausible, it behoves you to watch with fear and trembling! It is the mortal adversary of all that has contributed to make England good

and great, free and happy. It is the insidious foe alike of both Civil and Religious Freedom; and its triumph in these realms—which may Heaven avert!—would to both in the end be alike fatal. Every enlightened Christian and every true patriot in England is, therefore, interested in its overthrow, and is laid under the most solemn obligation to exert every effort for its utter destruction! It perverts every ordinance; it corrupts every doctrine of the Gospel. It teaches its disciples to believe lies, to trust in shadows, and to despise persons both wiser and better than themselves. It ruptures at once the bonds which bind together good men of all denominations. It compels its votaries to renounce intercourse and refuse co-operation with Protestant Dissenters of every class and of the highest character. Nor is this all: it identifies dissent with schism, and schism with perdition. It calls upon Englishmen to surrender the indefeasible right of private judgment, and submit their conscience to the keeping of the clergy. It represents the Reformation from Popery as an evil rather than a benefit; and scornfully repudiates the great Protestant principle that the sacred Scriptures are to mankind the only rule of faith and conduct. It next assails the fundamental doctrine of the evangelical system, that the justification of a sinner before God is wholly by faith in the one perfect sacrifice of the Lord Jesus Christ, to the utter exclusion of all works and all merit. From errors respecting doctrine, it proceeds to advance errors respecting officers. First, unchurching every other community of Protestants in Christendom, and avowing its exclusive sympathy with the Church of Rome, it sets up claims in behalf of the established clergy of this country as enormous and preposterous as they are unfounded and unjust. It demands for them the honour of being the sole, and only, successors of the Apostles. On this absurdity it boldly insists, in defiance of sacred Scripture, of ecclesiastical history, of right reason and common sense. Upon this ridiculous allegation they build a corresponding doctrine regarding ordinances. In their view, if a man has but obtained episcopal ordination, although destitute of every one of those qualities which, according to the New Testament, are essential to constitute Christian character, he is made and becomes a true minister of Jesus Christ. Although he may hunt, swear, dance, revel, play at cards, and live after the course of this wicked world; yet, since he is a link in the apostolic chain, and, as such, invested with a mysterious spiritual authority, these simple facts impart validity to all his acts and deeds ecclesiastical! Christian ordinances are rightfully administered, if administered by him, notwithstanding the depravation of his character; while, on the other hand, if administered by a Dissenter, they are null and void, although the administrator should unite in his person, the piety of a John, the knowledge of a Paul, the zeal of a Peter, and the eloquence of an Apollos! Baptism, they tell you, by a Dissenting minister, is a pretence and a mockery; but if by “a successor of the Apostles,” however profligate, the subject of it is at once regenerated and made an inheritor of eternal life! So with the ordinance of the Lord’s Supper: administered by a Dissenter, it is powerless, worthless, an imposture; but if by a “successor of the Apostles,” it becomes a mystery; it par-

takes of the nature of a sacrifice for sin ; it is invested with potency and virtue, and it imparts life-giving qualities to the receiver ! Such is the character of this pestilent perversion of the things of God. Be, therefore, vigilant to guard against a system so full of abomination. Let your daily prayer be, "From all false doctrine, heresy, and schism, Good Lord, deliver us !"

Men and brethren,—such are the perils which at this moment surround you ! What is to be done ? How may you best defend yourselves and protect your beloved children ? Of sure methods there is no choice. You have only one : but that is of God's appointment ; and hence its certain efficacy. Take to yourselves, then, "the sword of the Spirit, which is the word of God ; praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." In God is your strength ; from him comes your wisdom. With minds thoroughly enlightened, with hearts purified, with adequate knowledge of Gospel doctrine, of Christian ordinances, and of the true nature of the New Testament dispensation, "ye may be able to withstand in the evil day, and having done all to stand." But whoso remains in ignorance and the slave of corruption is the ready-made victim of this deadly delusion.—Awake, then, and prepare for the combat ! Study the Scriptures of truth ! Seek the salvation of God ! Thus alone may you escape the poison of Puseyism and the perils of Popery !

EPISCOPAL CONTROVERSY IN NEW YORK.

This breach of the unity of the church, seems to be growing wider. Some of the six examiners, who approved of the ordination of Mr. Carey, have seen fit to depart from their original policy of expressive silence. In publications which some of them have made, on their individual responsibility, there is a plentiful sprinkling of charges of falsehood against Drs. Smith and Anthon ; but none of them seem able to show wherein the falsehood consists. The Romanizing party are sadly losing their temper, and their heat and violence are increasing. The Churchman, their organ, is well nigh filled with matter touching this subject. One correspondent of that paper compares Drs. Smith and Anthon to Satan ; applying to them that passage in Job, "AND SATAN CAME ALSO."

This case naturally reminds one of that wherein one undertook to be umpire in a debate conducted in Latin, of which he understood nothing, and decided that the one who lost his temper, had lost his cause. Surely it is not dignified for these priests, of the church which is a unit and indivisible, to be thus berating each other, and calling each other Satans. These friendly debates should be conducted more "decently and in order."

BI-CENTENARY CELEBRATION IN SCOTLAND.

THE services and meetings in commemoration of the Westminster Assembly commenced on Tuesday evening, July 11th, in Canonmills' Hall, Edinburgh ; when an excellent sermon was preached by Dr. Symington, from John xiii. 34. The audience was numerous and attentive.

On Wednesday morning, July 12th, there was an unusually large meeting in the Hall, when addresses were made by Rev. Dr. Chalmers and others. We make the following extract from an editorial notice of the celebration in the Edinburgh Witness :

"The Bi-Centenary of the Westminster Assembly has been celebrated in Canonmills' Hall ; and we are sure that we speak the minds of thousands from various parts of Scotland when we say, that the mode and spirit of its celebration have been all that the most zealous friends of catholic Christianity on the one hand, and of the Presbyterian form of church government on the other, could have anticipated or desired. We do not forget that the Presbyterian Churches, true to the principles of Scripture and of Protestantism, have ever disclaimed all superstitious reverence for holidays, and all adoration of the dead, as if to them, and not to God, were due the glory of what they were honored to do. But while we hold that, with all the firmness of a first principle, we cannot refuse to recognize the good hand of God in what He enabled the fathers to accomplish ; and of their manifold blessings transmitted to us, not the least are the Westminster Standards, the Confession of Faith, and the Catechisms.

"To a stranger looking on, while the business of the Commemoration proceeded, the first thing that must have struck him was the harmony and brotherly kindness that reigned throughout the whole. During the proceedings of the first day, there was perhaps observable some slight degree of constraint, originating in the novel position in which not a few were placed—a want for a few hours, of that enthusiasm witnessed in the same hall during the meeting of the Free Assembly, and well remembered by multitudes now and again convened ; but as the business advanced, all that wore away, and the whole of the Assembly was fused into one common mass, firmly and conscientiously holding in unison the great *capita fidei*—the essentials of the faith—while they agreed to differ on their complexional and denominational distinctions. From Dr. William Symington's admirable sermon on the evening of Tuesday, to Dr. Candlish's closing address on Thursday, the same feeling reigned, only deepening and growing more intense towards the close, inasmuch that it was obvious, even to a casual observer, that the members were drawn closer to each other, and met in warmer and more cordial greetings, just in proportion as they knew each other better.

"It would be invidious, in such a case, to signalize any individual. There was one man present, however, with whom no one would seek to be compared ; and we must say that, great as Dr. Chalmers has for more than a quarter of a century been, in all that is Christian and high-principled, we never thought him so great as on Thursday last.

Without compromising by one jot the principles which he has always advocated, and with an honesty which elicited the admiration of all, Dr. Chalmers laid down those principles on which concord might prevail among all the churches which hold the Head; and we cannot help saying that had the commemoration led to nothing but that wonderful address, it would have amply warranted all the preparations that were made for it.

"And it were well could the attention of all the churches be henceforth fastened on the broad, plain grounds which are now laid down for a holy catholic union among all that hold the truth of God regarding the Redeemer, as Prophet, Priest and King. This we hold to be the prime fruit likely to be produced by these meetings. Principles were announced, unfolded, and cordially responded to, which may form the basis of such an union at no distant day; and we cherish the hope, that ere many years—we had almost said months—elapse, the bands of Christian brotherhood will be drawn tighter than they have been for ages, and that a union, not merely of profession or principle, but of *practice and vigorous co-operation*, will be formed among all the evangelical churches in the land, Standing mid-way between Episcopacy on the one hand, and Congregationalism on the other, Presbyterianism may "*draw down the one and draw up the other*"—it may attract to itself the best, the catholic of all denominations, so as to form one united and well compacted whole. The Committee named by the Assembly for missionary and other purposes is a stepping-stone to this; and acting on the apriorism announced near the commencement of the proceedings, praying more over the points on which Christians differ, and communing more on the points on which they agree, it may yet be seen in our day, that Christian men are indeed and in truth imbued with the spirit of their Lord. There is a common enemy—Poper, or Puseyism—boldly taking the field; let there be a combined effort against it; and in promoting that object, the commemoration of the Westminster Assembly has done more than perhaps any single event that has happened for a century past. We are sure it will gratify the friends of catholic religion to learn, that the proceedings of this memorable Assembly are to be laid before the public. Arrangements, we understand, have been made by the Committee for publishing the essays from the MSS. of their authors, so as to form a volume; and treatises from Drs. Chalmers, Cunningham, King (of Glasgow,) Harper, and Candlish, and Messrs. McCrie, Hetherington, Brown, and others, on the topics which they discussed, will tend both to spread the interest and deepen the good effects of this Assembly. The applause with which they were received by those who heard them, leaves no room to question the reception they will meet with from the public."—*Presbyterian*.

THE CHURCH OF SCOTLAND.

We are glad to learn that there is a probability of a general effort being made by the burghs in Scotland, which have the misfortune to possess ecclesiastical patronage, coupled with the obligation of supporting the ministers they present, to free themselves and the communities over which they preside, from the oppressive burden which the new Secession threatens to bring on them. The steps to be taken, of course, can yet only be guessed at; but whatever they be, their chance of success must be greatly increased by their being adopted by all the Corporations interested acting in concert.—*Glasgow Chronicle*.

PUSEYISM AND POPERY.

Extract from an Address to the Sunday School Teachers of the British Empire. By the Rev. J. Campbell, D. D. of London.

Teachers! an enemy of great power and fierce malignity has appeared in our land. The civil and religious freedom of our country and the immortal interests of mankind are in jeopardy! Christians of all classes begin at length to apprehend their danger. Both Churchmen and Dissenters have stood forth, and, armed with the panoply of truth, have powerfully assailed this dread adversary. But his policy is to avoid encounter; and, while he declines the combat, he labours on, after his own plan, extending his influence, and undermining the empire of truth. He shuns polemic conflict, which he knows would be certain destruction.

Without a figure, I speak of the Puseyites, who allow the works which appear against them, no matter how able and convincing, to pass unnoticed; and quietly, but without intermission, pursue their fearful vocation of deluding souls, and corrupting the truth of God. A thousand nimble footsteps move in darkness, and a thousand tongues whisper in secret places, in furtherance of the pestilent heresy emanating from the people thus designated. This circumstance greatly adds to the difficulties of dealing with them, and multiplies their powers of mischief. Its abettors and apostles are chiefly the younger clergy, who are propagating its pernicious principles with an industry worthy of a better cause, and a success all but incredible.

Men the most sober-minded and sagacious, now begin to look at the matter very seriously. People who once thought lightly of it, as a ridiculous vagary, or, at most, a transient evil, now begin to tremble for the consequence. Even Bishop Wilson, with all his manliness and moral courage, no longer speaks contemptuously of it. "I take," says he, in his admirable Charge just published, "a very different view of the case now, from what I did three years since. I now look on the progress



of these doctrines in a very different light. I am an alarmist. I believe our Church was never in the danger she now is, except, perhaps, immediately before the Great Rebellion." The Bishop is right. There is strong reason to believe, little as the Puseyites apprehend it, that a fire is now kindled at Oxford, which will ultimately lay in ashes the whole fabric of the ecclesiastical Establishment! When that has once been done, the danger of Puseyism will be at an end. We have nothing to fear from Popery disrobed of the trappings, and divested of the power of a Church Establishment. It then becomes a monster, comparatively without horn or hoof, without tooth or sting—a thing of wonder rather than of terror—an insult to reason, an outrage on piety.

Bishops Wilson and Sumner have deserved well for their recent charges; but Doctors Bennett and Morison immeasurably better for the valuable works in relation to the subject. But while ministers and men of letters are thus engaged in defending the truth, a solemn duty remains for the Sabbath School Teachers of England. The writings of such men are invaluable for certain purposes, in relation to a limited class; but the grand instrument both of defence and assault is the Word of God—and with this weapon it is your province to teach the rising race to war a good warfare. The Man of Sin has, in all ages, cherished an implacable hatred, an intense abhorrence, for the Sacred Scriptures; and hence no event, perhaps, since the complete establishment of the throne of Antichrist, with the exception of the Reformation, ever so galled him as the formation of the Bible Society. This invaluable institution was, but a few years ago, denounced by the then existing Pope, as "a most crafty device, by which the very foundations of religion are undermined—a pestilence—a defilement of the faith, most imminently dangerous to souls." Teachers, let us not deceive ourselves, this is the Popery of our own day! We are obliged by the honesty of "His Holiness," the enemy of all good, who never ceases to pervert the right way of the Lord; and we ought to be instructed by his execration of the Bible Society. Having, then, in your hands the weapon destined for his destruction, ply it against him with the utmost skill and vigour, while you teach its use to others! You will do well to resume the study of the Popish controversy. How much it is to be desired that every one of you should thoroughly master it in all its principles and in all its details! It is fast becoming the great controversy of the day. Your path is therefore plain. Prepare for the battle!

The excellent Lectures of Drs. Fletcher and Bennett, Messrs. Young and Cramp, and, above all, Dr. Morison's Homilies, lately published, should be in each of your libraries, and their general substance securely deposited in

all your understandings. It were indeed well, if you were to make the great points of the Papal controversy the subject of exercises and discussions among yourselves, at your periodical meetings. Your first great object is self-preservation, and the second, the preservation of your schools; and therefore, your teaching and addresses should have a frequent and strong bearing on this controversy. This is quite compatible with the most ample statements of Gospel truth. This is sound policy in teachers of the young. Every thing, under God, depends on great impressions. Hasten, then, dear friends, to fill the youthful mind with the great facts and principles of the blessed Gospel, and at the same time labour to impress them with the sufficiency of the Holy Scriptures, and with their exclusive authority. By this means you will accomplish great ends, both as it respects their personal preservation from the errors of Popery, and their future usefulness in the Church of God.

FOREIGN RELIGIOUS INTELLIGENCE.

We extract the following articles from London Magazines for the month of August, 1843.

RAROTONGA.—"You will doubtless rejoice to hear that the Book of Psalms, and the two first Books of Moses, are in the hands of the people, and the third in the Press. By the time this reaches you, we hope the five Books of Moses will be read by the inhabitants of this once heathen and cannibal race. It is truly gratifying and soul-cheering to perceive the ardent desire manifested by the people to possess the Psalms; which, with the New Testament, are daily read and highly prized by not a few. A few months ago, on my visits to the sick, I entered, unperceived, the house of a poor man who had been confined to his dwelling for more than two years. He was reading aloud a chapter in the Gospels. Soon as he saw me, almost forgetting his weakness, he attempted to rise from his mat, and cried out, with such an expression of joy as I think I shall never forget, 'O Teacher, I have found it! I have found it! Here it is, here it is! Come and see,' turning over in haste the leaves of the sacred word, till he arrived at the precious portion! 'I have got it!' 'Well,' I said, 'what is it that you have found, and which seems to fill you with so much delight?' 'Here it is,' showing me the second chapter of the Gospel by Luke—'the birth of the Saviour announced by angels! Oh, I have read it again and again, and my soul is filled with joy.' He had heard of it before. Frequently had it been read in public; but now his eyes saw it, and he read it in his own tongue, which produced such an ecstasy of joy. Ah! had you been present to have witnessed such a scene, I think it would never have been erased from your memory. Nor would you think any labor too great, for the wider spread of the invaluable treasure of God's word through all the nations of the earth. By the side of this poor but good man, on his mat, I sat down, and conversed with him and family on the glad tidings contained in that chapter. You will bless God through Christ Jesus our Lord, to hear that in about six

months afterwards he recovered; has since joined the Church of Christ, with two of his sisters, who are among the most intelligent of our Church members, and are walking consistently with the rules laid down in that precious volume: he so much prized. Let the friends of the Bible rejoice at such instances of God's infinite condescension to the poor heathen, and to him give *all the glory*; and let it animate them to the most strenuous exertions, till all the nations of the earth be blessed with this sacred treasure."—*Pitman*.

GOOD NEWS FROM MADAGASCAR.

We find in the London Patriot of July 27, a letter to the editor, from Rev. Richard Knill, communicating some cheering intelligence from Madagascar, in which all Christians will rejoice. The Lord is opening a wide and effectual door in some parts of the island; but yet it does not appear that the Queen and her nobles have discontinued their cruel hatred toward the Christians. The following is an extract from Mr. Knill's letter:—

"You have sympathized deeply with persecuted Madagascar. Now then rejoice, and call upon your friends to rejoice. The dawn of a better day is come. One of the devoted women who went to Madagascar many years ago, was a member of my church; she now resides at Port Elizabeth, and has just sent us a letter with the following delightful intelligence:—

"I received a letter from Mrs. Johns a few weeks ago. She was quite well; and, as it regards Madagascar, in good spirits. Her dear devoted husband had just returned from Madagascar, and his hopes of a wide door being opened there fill him with encouragement that his labors have not been in vain. At Nosimitia, Mr. Johns left Rafaravava and Joseph. They were kindly received, and were perfectly satisfied and happy to remain among their countrymen. So Mary and Joseph are now laboring in the great cause in their own land. We hope they may be blessed. Mr. Johns had communications from several chieftains of different districts, say, nearly the whole of the western coast. They all appear very anxious for teachers, and promise protection to all who may come among them."

EFFECTS OF EMANCIPATION.

A Quaker friend of ours, who recently travelled extensively in the island of Jamaica, and other British West India Islands, with a view to learn, from his own observation, the practical working of the new system, came to the following conclusions:

1. Wherever the emancipated negroes are fairly, kindly and wisely treated, there they are working well on the properties of their old masters, and that the existing instance of a contrary description must be ascribed to causes which class under slavery, and not under freedom.

2. An increased quantity of work thrown upon the market, is of course followed by the cheapening of labor.

3. Real property has risen and is rising in value.

4. The personal comforts of the laboring population, under freedom, are multiplied ten-fold.

5. Lastly, the moral and religious improve-

ment of the negroes, under freedom, is more than equal to the increase of their comforts. For, in the first place, there has been a rapid increase and vast extent of elementary and Christian Education, schools for infants, young persons and adults, multiplying in every direction; and secondly, the gradual but decided diminution of crime, amounting in many country districts almost to extinction; and thirdly, the happy change of the general and almost universal practice of concubinage, for the equally general adoption of marriage.—*American Paper*.

TREASURY OF THE AMERICAN BOARD.

It gives us pleasure to learn, and to be able to announce the favorable state of the Treasury of the American Board of Foreign Missions at the close of the financial year ending on the 31st of July. For the whole year the

Receipts were.....	\$244,225
Expenditures,.....	257,247

Leaving the Board in debt, \$13,023

This result being so much more favorable than we had reason to fear a few months since, is certainly an occasion for thankfulness and joy.

We presume we may now state with safety that none of the operations of the Board will be contracted, no presses stopped, no schools disbanded, no stations abandoned.

DROWNING IDOLS.

The mission recently commenced near the mouth of the Gaboon river, is in the territory of King Glass. A letter of Mr. Wilson, dated March 10th, gives a very gratifying account of the prospects of this new enterprise. The following extract shows that some who have become acquainted with the object of the missionaries, are already prepared, if not to cast their idols to the moles and the bats, to make a disposition of them which is equally satisfactory.

"A brother of King Glass, and his successor in office, sent for us, some weeks ago, and told us that he was thoroughly convinced of the folly and guilt of idolatry, and that he would henceforth place himself under the instruction of the mission. As an evidence of his sincerity, he had all his images—ten or fifteen—brought out, tied together, and, in our presence, sunk to the bottom of the river. Since then he has, at his own expense, built a small place of worship, and he is a regular and apparently a serious hearer of the gospel."—*Dayspring*.

THE SOCIETY ISLANDS.

By correspondence in the Prov. Journal, we learn that the iniquitous possession of the Society Islands, which was gained by the French under the terror of a bombardment, meets with opposition; not only from the inhabitants, but from the English ships of war; and that the French protectorate flag has been actually hauled down. The French Admiral, Du-Petit Thouars, who was at Valparaiso at the date mentioned, had been sent for, and was expected soon to arrive.

The British Commodore Nicholas says that he shall protect the Islands against the encroachments of France, at all hazards.

The United States have a deep interest in these operations in the Pacific, and will, of course, be strongly desirous that the Society, as well as the Sandwich Islands, should be free and independent.

During the pendency of these conflicting interests, the Christian as well as the commercial world will watch the progress of events in the Pacific with no small degree of solicitude.

THE DESTROYER OF DEATH.

BY DR. CHALMERS.

When we look at the wide extent and universality of the ravages of death, how hopeless is our escape! We see no exception—it scatters its desolation with unsparing regularity among all the sons and daughters of Adam. It perhaps adds to our despair when we see it extending to the lower animals, or behold the lovely forms of vegetable creation dissolving into nothing. It carries to our observation all the immutability of a general law; we can look for no mitigation of the incorrigible distemper; we cannot reverse the process of nature, nor bid her mighty elements to retire. Is there no power, then, superior to nature, and which can control it? To us a law of the universe carries the idea of some fixed and unalterable necessity along with it, and of none more strict, more unflinching, and more widely extensive in its operation than the law of death. In the wide circuit of things does there exist no high authority that can abolish this law?—no power that can overthrow death, that can grapple with this mighty conqueror and break his tyranny to pieces? We never saw that being, but the records of past ages have come down to us, and we there read of the extraordinary Visitor who lighted on these realms where death had reigned so long in all the triumphs of extended empire. Wonderful enterprise! He came to destroy death. Vast undertaking! He came to depose nature from this conceived immutability; and a law, which embraced within its wide grasp all who live and move on the face of the world, he came to overturn; and he soon gave token of a power commensurate to the mighty undertaking. That nature, to whose operations we are so apt to ascribe some stubborn and invincible necessity, gave way at his coming; she felt his authority through all her elements, and she obeyed it. Wonderful period!—when the constancy of nature was broken in upon by him who established it—when the Deity vindicated his honour, and the miracles of a single age, committed to authentic history, gave evidence to all futurity that there is a power above nature and beyond it. What more unchanging than the aspect of the starry heavens—and in what quarter of her dominions does nature maintain a more silent and solemn inflexibility than in the orbs which roll around us? Yet, at the coming of that mighty Saviour these heavens broke silence—music was heard from their canopy, and it came from a congregation of living voices, which sang the praises of God, and made them fall in articulate language on human ears. After this who can call nature unalterable? Jesus Christ hath abolished death, he has made perpetual invasion upon nature's constancy, and she never in a single instance resisted the word of his power. "What manner of man is this?"

said his disciples, "even the winds and the sea obey him!" Philosophers love to expatiate, and they tell us the laws of the animal and vegetable kingdom. These laws may prove an impassible barrier to us, but in the hand of the omnipotent Saviour they were nothing—he reversed or supported them at pleasure; he blasted the fig-tree by a single word; and what to us was the basis of high anticipation, he made the subject of his miracles. He restored sight to the blind, he restored speech to the dumb, he restored motion to the palsied, and, to crown his triumph over nature and her processes, he restored life to the dead—he laid down his own life, and took it up again. The disciples gave up all for lost when they saw the champion of their hopes made the victim of the very mortality which he promised to destroy. It was like the contest and victory of nature—but it was only to make his triumph more complete. He entered—

"That undiscovered country from whose bourne
No traveller e'er returns."—

But he did. He broke asunder the mighty barriers of the grave; he entered and he re-animated that body which expired on the cross; and, by that most striking of all testimonies, he has given us to know that he hath fought against the law of death and hath conquered it.—*Christian Guardian*.

DR. PUSEY.

The Richmond Enquirer is publishing a series of letters from a young American, who is now travelling in England. In one letter, the writer describes a visit to Oxford, and makes the following mention of Dr. Pusey, who now fills so large a space in the public eye:—

"I saw the dignitaries of the Church, who were present at service, pass out of the chapel. There were some ten or dozen in number, all in their robes, which according as they were of red or of black, or had more or less of trimming, or were made of velvet or of lawn, marked the grade which had been attained by their wearers in the high places of the University. Dr. Pusey was among them, and of course most observed by me, on account of the notoriety, not to call it fame, which he has acquired in the church by his writings and sermons, that were thought to tend so strongly towards Catholicism as to require his suspension from the privilege of preaching in the University during the space of two years. The doctor is a diminutive looking man and said to be rather eccentric in his habits. Being a man of wealth, the fact of having his voice muzzled for two years must operate as a severer punishment to him than any deprivation of his living or other mode of censure. The inhabitants of Oxford say that he has brought on a bad state of health by continued fasting. One of the stories they tell of him is, that he and his wife frequently have the most elegant dinners served up and placed on the table; after sitting down, they immediately rise, without eating a mouthful,

and order the dinner off, by way of mortifying the flesh. Let the habits of the Doctor be what they may, there is no doubt of the fact, that his doctrines are spreading very fast in the church. It was asserted on pretty good authority, that, had he not been condemned by the Vice Chancellor and a select council of the University, for his recent sermon in defence of the mass, that sacrifice would have been now daily performed in five, at least, of the chapels of the University. He was condemned in secret, without being allowed a hearing, and that fact has given new zeal to his followers."

THE JESUITS.

Much is said, ignorantly no doubt, of the Catholic priests—of their eloquent addresses on public occasions, and their disinterested labors for the benefit of Protestants, through their schools, and the discipline to which they subject those of their own communion. But these priests are Jesuits, and serve not their Master for naught. They have their reward, partly from abroad, and partly from the deluded members of their congregations, who believe them to have power to forgive sins, and to release the souls of their deceased relatives from Purgatory! The oath under which the Jesuits act, in all countries may be too familiar to our readers to require recital—and yet it is well that it be often recollected, for it reveals the principles on which every Catholic priest in the land habitually deports himself—principles equally antagonistical to the civil and religious liberties bequeathed to us by our fathers. Each and every Jesuit, then, "declares from his heart, without mental reservation," in the presence of God and all the hosts of heaven, that the Pope is "Christ's Vicar General—the true and the only head of the universal church throughout the earth;"—and that "he hath power to depose heretical kings, princes, states, commonwealths and governments," and destroy them; and he pledges himself, "to the utmost of his power, to defend this doctrine—against all usurpers of the heretical (or Protestant) authority whatever." He "renounces and disowns any allegiance as due to any heretical king, prince or state, named Protestants, or obedience to any of their inferior magistrates or officers." He further declares "the doctrine of the Protestants to be damnable, and that they themselves are damned and to be damned, that will not forsake the same." And he further promises, "to help, assist, and advise all or any of his holiness' agents in any place,—to do his utmost to extirpate the heretical Protestant's doctrine, and destroy all their pretended powers, regal or otherwise;" and further promises, to "assume any religion heretical, for the propagating of the mother church's interest," "to keep secret and private all her agents' counsels from time to time—and not to divulge them directly or indirectly, by word, writing, or circumstance, but to execute all that shall be proposed, or given in charge to him." This oath is signed by his hand, and sealed in the sacrament of the Eucharist, in the presence of "the holy convent."

True to this oath from the beginning, the

Jesuits have never failed to work mischief and disaster, in every land polluted by their footsteps. Their plottings against rulers and kingdoms, states and commonwealths—their falsehoods and lyings, their hypocrisy and violence, directed to the single object of reducing the world to submission to the Pope, have from time to time compelled even Catholic nations to vomit them out. In 1606 they were banished from England—in the latter part of the eighteenth century, they were expelled from France, Spain, Sicily and Portugal—and in 1773 were formally suppressed by Pope Clement XIV. In 1814 the order was again revived, and now, like the lice of Egypt, they cover man and beast, not in one country only, but throughout the earth. Corrupt in their principles, hypocritical in their professions, and sinister in all their aims, they carry corruption, infidelity, and anarchy or despotism wherever they go. And yet, these are the men who are complimented by the Newspaper press, and lauded to the skies by sincere yet unreluctant Protestants, as men of talents, benevolence and piety! God grant that this fatal charm be soon broken, and a practical illustration of the proverb supplied to us—"in vain the net is spread in the sight of any bird."

ASPECT OF MODERN TIMES.

There are times when the moral world seems to stand still; there are others, when it seems impelled towards its goal with accelerated force. The present is a period more interesting, perhaps, than any which has been known. The scenes of Providence thicken upon us so fast, and are shifted with so strange a rapidity, as if the great drama of the world were drawing to a close. Events have taken place, of late, and revolutions have been effected, which, had they been foretold a few years ago, would have been viewed as visionary and extravagant; and their influence is yet far from being spent. The empire of darkness and of despotism has been smitten with a stroke which has sounded through the universe. When we see the dignity of man rising up from depression, and tyrants trembling on their thrones, who can remain entirely indifferent, or fail to turn his eye towards a theatre so august and extraordinary. These are a kind of throes and struggles of nature, to which it would be a silliness to refuse our sympathy. New prospects are opening on every side, of such amazing variety and extent, as to stretch farther than the eye of the most enlightened observer can reach. The devout mind will behold in these momentous changes the finger of God; and, discerning in them the dawn of that glorious period, in which wars will cease, and anti-Christian tyranny fall, will adore that unerring wisdom, whose secret operation never fails to conduct all human affairs to their proper issue, and impels the great actors on that troubled theatre, to fulfil, when they least intend it, the counsels of Heaven, and the predictions of its prophets.—*Robert Hall.*

ARCHDEACON WILBERFORCE has been appointed tutor to the Prince of Wales. When the announcement was first made, we could scarcely bring ourselves to believe it. It is nevertheless, true. In that appointment the Puseyites have achieved a triumph which the most sanguine of their number could not have dreamed of two years ago. They now look forward to the supremacy of their principles, not only in the Church but in the State,—as to a morally certain event. The heir apparent to the throne of these realms, in their expectation, will on the death of her Majesty, ascend that throne a full-fledged Puseyite. Of course, the day that witnesses the ceremony of placing the crown on his Royal Highness's head, will be the Jubilee of Puseyism; if, indeed, the system should not before then obtain a complete ascendancy in the councils of her Majesty.—*Morning Advertiser.*

THE WILBERFORCES.

The brothers, Samuel and Robert Wilberforce, are both archdeacons; both were associated with the Tractarians, and personal acquaintances of Mr. Newman's. Archdeacon Robert Wilberforce, of York, is, we fear, wholly with the Tractarians, and penetrated with the deadly infection of their "Church principles." Archdeacon Samuel Wilberforce, of Hants, we have reason to believe, has discovered the anti-Christian character of these principles, and has published a clear and able sermon on justification. This is the Wilberforce who is to be the tutor for the young Prince. With regard to the Hon. Mr. Courtenay, a son of Lord Devon's, the case is different; and that Sir Robert Peel should have so far yielded to Parliamentary influence, as to place an anti-Protestant chaplain so near the person of the Queen, is highly censurable, and ought to be noticed in Parliament.—*Oxford Chronicle*

JOHN SELDEN.

This learned man, some days before his death, sent for Archbishop Usher and Dr. Langbaine; and among other things, told them that he had surveyed most of the learning of this world—that his study was filled with books and manuscripts on various subjects—yet he could not recollect any passage out of infinite volumes that he could think of with half the satisfaction which attended his contemplation of the Sacred Scriptures. He pointed out one particular text, that greatly comforted and refreshed his spirits: "The grace of God, which bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we shall live soberly, righteously, and godly in this present world: looking for that blessed hope, even the glorious appearance of that great God, our Saviour Jesus Christ."

DR. RAFFLES AND THE REV. J. PARSONS.

In a letter from the Rev. R. H. Neale, then travelling in England, inserted in the *Boston Christian Watchman*, there is the following anecdote:—"We spent last Sabbath in Liverpool. In the morning we went to Dr. Raffles' church; it was crowded in every part. I observed that a great many in the congregation had on large silk scarfs tied with crape. The pulpit and different parts of the house were hung in mourning. On inquiry, I learned that the wife of Dr. Raffles had died the week before, and that her funeral sermon was to be preached that morning. I regretted my disappointment in not hearing the Doctor himself; but I forgot this in the pleasure I derived from listening to the Rev. James Parsons, who officiated in his place. The sermon was most appropriate to the occasion, and his references to the family relation which had been sundered, were to my own feelings, separated as I was far from my own family and friends, peculiarly affecting. "Twenty-three years ago," he remarked, "your bereaved pastor preached the funeral sermon of my mother in this house. That sermon was the occasion of my conversion to God; and if the sermon which I am now preaching by his request, should be attended with a similar blessing to these his bereaved children, I should realize one of the strongest wishes of my heart." The whole congregation was in tears, and I, reminded as I was of a dear mother, whose death had, I trust, been blessed to my own conversion, and whose oft-frequented grave was now far away, was weeping among the rest.

EXCESSIVE LIBERALITY.

The following anecdote is related in the *Evangelical Magazine*: An African preacher, speaking from "What is a man profited if he gain the whole world and lose his own soul?" mentioned that among other things, many lost their souls by being too charitable! Seeing the Congregation astonished beyond measure at his saying it, he very emphatically repeated it, and then proceeded to explain his meaning.

"Many people, said he, attend meeting, hear the sermon, and when it is over, they proceed to divide it out among the congregation: this part was for that man, that part for that woman; and such denunciations were for such persons; these threats for you sinners—and so," continued the shrewd African, "they give away the whole sermon and keep none for themselves!"

MATTHEW HENRY'S PRAYER.

When, in the books and sermons that plead for the Church of England, I find sober Dissenting ministers censured and condemned as usurpers, imposters, and lay-intruders; all their administrations nullified, their assemblies denied to be

parts of the catholic Church,* all who join with them sentenced as schismatics to the pit of hell, and no hopes of salvation given them but what God's general mercy allows to moral heathens; and all the reformed churches that have no bishops—that is, diocesan bishops—falling so far under the same censure, that their ministers cannot be admitted ministers of the Church of England unless they be re-ordained, while those who have been Popish priests may; and all these harsh censures excused from uncharitableness with this, that they cannot help it, their principles lead them to it; then, think I, the Lord deliver me from such principles, and from that pretended unity which is destructive of real charity.—*The Rev. Matthew Henry.*

CAUSES OF TRACTARIANISM.

A sound and accurate judgo was compelled by his official position to attend, recently, a series of "select preachers," chiefly of the "Orthodox class." Without being a man setting a high value on mere intellect or oratory, the effect on his mind of these twelve sermons was, "I now see why Tractarianism advances. Who can wonder that any compact and pretending system, ardently pushed by men of talent, should thrust aside, with ease, such poor, vapid, indefinite, and unmeaning theology as that to which I have been obliged to listen?" One clergyman of this class recently preached from the text, "A time to dance," expounding it in the lowest and most literal meaning. Another took the text, "Be not righteous overmuch," to show, that "a little religion was very well in its way." A third, from the marriage of Cana, in Galilee, argued, that our Lord, by that miracle, showed that he saw no harm in a little excess in drinking on certain occasions. Said we not truly, that the common sense of mankind will not bear this sort of preaching much longer; and that it is upon this numerous class of the clergy that Tractarianism makes its chief inroads?—*Record.*

CHANNELS FOR STAGNANT WATER IN AN UNHEALTHY MORASS.

Mr. *Bickersteth*, in one of his recent speeches, presented the following view of Missions among the Heathen:—"One of the greatest evils of the present day is the overvaluing of capital, and the intense interest after increasing capital; but God is teaching us the vanity of such a confidence, by showing us that in the midst of our sufficiency we shall be in continual straits. The wealth of the nation does not consist in its accumulated property alone: 'By humility and the fear of the Lord are riches, and honor, and life'; and the real riches are doing wide and extensive good to all the earth. We ought to be stirred up to this by the great exertions now made by the Church of Rome. I have here an advertisement published in the 'Catholic Magazine' for February last; it is from the Bishop of Hobart Town, a newly created diocese, extending over the whole of Van Dieman's Land, and soliciting contributions, either in

money, or the following articles, for the use of the priests that are to sail for that colony: 'Chalices, pixes, holy oil-sticks, crucifixes, tabernacles, candlesticks, missals, breviaries, prayer-books, books of piety and instruction, vestments, surplices, alter-linen of each kind; pious pictures, holy water vats,' and so on; but there is one thing that is not to be sent out—there is no Bible. I feel another strong reason for exertion. We have carried our vices into foreign lands. I think of such enormous iniquities as the opium trade in China, and I see a powerful call on British Christians to convey to those parts the Gospel of Christ. Only let us scatter the right seed, not missals and breviaries, and holy-water vats, nor human traditions or superstitions of man, but lift up a precious Saviour, and we shall have an abundant blessing."

TRACTARIAN CEREMONIES.

We have had described to us, by an eye-witness, the scene which occurred in one of the churches of the metropolis, on Sunday last, during the performance of the morning service. The altar is adorned with a large wooden crucifix in the centre, and two huge wax tapers in massive silver candlesticks, and covered with little golden chalices with opercula, patens in gold and silver, traverses for wafers, bowls for offerings, corporal cloths, and other gewgaws. The whole of the internal arrangements of the church are also made to conform as closely as possible to those of a mass-house; and the many deviations in the reading of the services from the established usages of the Church of England, were all in the direction of the Pontifical and Missal. Many additions to the rubric of the Prayer-book were described to us. We notice one or two of the most remarkable of them.

The two clergymen who officiated were attended throughout the entire service by a boy in a surplice. This, we need scarcely remark, is borrowed altogether from the Roman ceremonial; he is called in their service books the *Alcolyth*, or *Altar-boy*. On ascending the pulpit stairs the incumbent of the church was observed to kneel on two or three successive steps, in the course of his ascent, remaining for a few moments in silent prayer on each of them. He was doubtless reciting that portion of the mass service which is called the *Graduale*. At the conclusion of the sermon, and during the reading of the sentences, four velvet bags were taken from a silver salver, which stood upon the altar, and carried round the church by as many lay devotees, to collect the offerings.

The bag, *sacculus*, is used for this purpose in the Romish ritual, and now, &c. else. On presenting the offerings, the laymen made a profound reverence to the curate, who stood within the altar-rail, holding the salver to receive the bags. Having done this, they made a genuflection toward the altar, with the arms folded over the chest, uttering certain words—no doubt, *mea culpa, mea culpa*—in a low tone, and at the same time smiting the chest with the right hand; the well-known Romish practice which the martyr-fathers of the Church of England reprehended so

severely 300 years ago, under the homely description of "kneeling and knocking."—*Manchester (Eng.) Herald, June 17.*

SCENE ON BOARD THE PEGASUS.

The wreck of this steam-vessel is one of the most melancholy occurrences which have been recorded in the list of steamboat disasters. It took place on the 20th July, off the harbor of Holy Island, one of the Fern Islands, within a few miles of the spot which was the scene of Grace Darling's heroic exploit some years ago. The *Pegasus* left Leith Harbor about five P. M., on Wednesday night, having on board the captain and crew, thirteen in number, and about sixteen cabin and twenty-three steerage passengers. Shortly after midnight she struck on the Goldstone Rock, about two and a half miles from the land, which, during high water, is entirely covered. She sank almost immediately, and of all the persons on board only six appear to have been saved. The following is the account given of this disaster by one of the men who was saved:—

"I think it was about twenty minutes past twelve when the vessel struck. When I found that the vessel had struck I ran on deck, and, having seen the state of things there, I told the passengers below that I believed the ship had struck. Some of the passengers (chiefly the ladies) were in bed. When I reached the deck, I saw the crew in the act of lowering the boats. As soon as the starboard quarter boat reached the water, I sprang into it. There were then about nine of us in the boat. At that moment the engines were set in motion; and the boat, being hooked to the ship astern, but unhooked from it at the bow, the back-water raised by the paddles filled the boat, and upset her, throwing the passengers into the sea. I got hold of the ship's rudder chain, and, the chief mate having thrown a rope to me, I got into the ship again. Seeing the danger increasing, I undressed myself to prepare for swimming for my life, and hid my clothes upon the companion. Looking around me while undressing, I saw the Rev. Mr. McKenzie on the quarter deck, praying, with several of the passengers on their knees around him. Mr. McKenzie seemed calm and collected. All the passengers around him were praying too, but Mr. McKenzie's voice was distinctly heard above them all. I saw a lady with two children, close beside me on the companion, calmly resigning herself to the Almighty. The children seemed unconscious of the danger, for they were talking about some trifling matter. When I found the vessel fast filling, I leapt overboard, and the engineer and I were at first drawn into the sea by the suction occasioned by the vessel sinking. I soon got up again, however, and got hold of a plank, and the steps which led to the quarter deck. By this time the scene was a most dismal one. The surface of the water was covered with the dead and the dying. The screeching was fearful. One little boy kept himself afloat for about three hours on part of the sky-light covering, and made great exertions to save himself, but he sunk at last. His body was warm when picked up. I was once wrecked before, about twenty years ago, off the coast of St. Domingo, when I was three days and three nights on a reef. It was the experience I learnt then which gave me the idea of taking off my clothes before leaping into the sea."

One of the most affecting circumstances connected with this disaster is the fact that the Rev. Mr. McKenzie was calmly praying in the moment of death, with several of the passengers kneeling around him—and it is not a little remarkable that this same gentleman preached the funeral sermon of Messrs. McLeod and Perston, of Glasgow, who perished in the *Forfarshire*, in September, 1838, along with about forty of the crew and passengers, near the same place where the *Pegasus* was lost. His text on that occasion was, "And the sea shall give up its dead."—*Mer. Journal.*

GENERAL PEACE CONVENTION IN LONDON.

The reading community are already aware that a convention of the friends of Peace, from different parts of the world, has recently, (June 22—6) been held in London. I had the privilege of being present through all its deliberations; and thinking that such a movement in behalf of an object so important, ought to be as widely known as possible, I will give, in the hope of your being disposed to publish, a brief sketch of its progress and most important results.

The Convention, first suggested two years ago by the Hon. William Jay, of New York, was called, after mature and anxious deliberation, on the basis, "that war is inconsistent with the spirit of Christianity, and the true interests of mankind," and for the purpose of "deliberating upon the best means, under the divine blessing, of war, and to promote universal and permanent peace;" a basis and a purpose to which the Convention adhered with an unusual degree of strictness.

Of the delegates appointed, 6 were from France, Switzerland and other parts of the continent, 37 from America, and 294 from the United Kingdom of Great Britain and Ireland; in all, 337, of whom about one half were present, besides an equal number of spectators. There were 18 from this side of the Atlantic; and the attendance throughout seemed to me about the same as the great Anti-slavery Convention which immediately preceded it.

It may not, perhaps, become me to sit in judgment upon the men assembled on that occasion; but I must own I was deeply impressed with their general excellence and weight of character. I have attended many conventions, but never one which seemed to embody a larger share of moral and Christian worth. To say nothing of the delegates from America, or the Continent, there was gathered in Freemason's and Exeter Halls, a fair specimen of the moral elite of the United Kingdom; such men as have been wont to lead the van in her best movements, men whom all parties in religion and politics spontaneously respect. The known character of its English, if not its foreign members, produced at the time a marked impression in its favour; and of so much importance was it regarded, that all the leading papers in London had their reporters present, to report its proceedings as they would those of Parliament itself.

The officers of the Convention were CHARLES HINDLEY, Esq., an influential member of Parliament, and a Christian of the Moravian Church; and for Vice Presidents, Joseph Brotherton, Esq. M. P., and Joseph Sturge, Esq., Birmingham; the Marquis de la Rocheffoucauld Liancourt, Pre-

sident of the Society of Christian Morals at Paris, and member of the Chamber of Deputies; and from the United States, John Tappan, Esq., Amasa Walker, Esq., and Thomas Cook, M. D., Vice Presidents of the American Peace Society. The Secretaries, who acted as a committee of arrangements for the preparation of business, were Frederick Wheeler, William Grimshaw, Jr., George Wood, George C. Beckwith and John Jefferson.

I will not repeat the names of other members, but I may just add, for the gratification of curious readers, that there were present such men as the Rev. James Campbell, D. D., one of the most popular and powerful writers in England, the Rev. John Ritchie, D. D., from Scotland, the Rev. F. A. Cox, D. D., LL. D., the venerable and learned John Pye Smith, D. D., F. R. S., John Lee, LL. D., F. R. S., &c., the Rev. James Sherman, the eloquent successor of the late Rowland Hill, the Rev. Messrs. Thomas Spencer, John Burnet, and Charles Stovel; such laymen as John T. Price, the Bowleys, the Foresters, the Sturges of London and Birmingham, the Gurneys of Norwich and London; and such members of Parliament as Bowring, Cobden, Bright and Lord Grovesnor, men whose influence is felt, and felt for good, from one end of the Kingdom to the other.

The business sessions of the Convention, held in Freemason's Hall and always opened with devotional exercises, continued with increasing interest for three days, and with so much harmony, that there was not a contested, hardly a divided vote on any important point. A better spirit I do not recollect ever to have witnessed in any assembly of the kind; and the convention at its close solemnly "recorded its gratitude to God, for the harmony which, by his condescension, had marked its proceedings." The public meeting in Exeter Hall was somewhat thinly attended for a place so large; and yet the numbers present would have crowded to excess almost any other hall in London.

What results will yet come from this Convention, it is impossible to foresee; such meetings can do little more than furnish materials or instruments wherewith to work: but its success, so far as developed on the spot, exceeded the highest expectations of its most sanguine friends, and led to a unanimous resolve, authorizing the London Peace Society, after due consultation, "to announce the time and place for holding a *Second Peace Convention*."

In another article, I will quote a few of the Resolutions that were passed.

Aug. 25, 1843.

G. C. B.

65 Papers favorable to the peace of the world; would much oblige the friends of this cause by publishing the account herewith commenced.—*New York Observer*.

THE POWER OF A HOLY LIFE.

The Christian may recommend religion in all its beauty by his life. Thus his light will shine. There is a power in a holy life which nothing can resist. Men may resist every argument and motive which can be found in the Bible—they may be indifferent to the providences of God—they may silence the

clamors of conscience—nothing may disturb them in their way to hell but a godly example. This has been effectual in instances where nothing else was regarded.

In a certain community there was a man, infidel in his sentiments and profligate in his practice. He was subtle in disputation, and could much embarrass most that encountered him. But there was one man that would never dispute with him. This was a plain, but a devoted and consistent Christian. His life was a bright focus of vital godliness, and it had more power upon this wicked man than any other sort of artillery that could be brought against him. He was often heard to say that the holy life of this man was the only thing that gave him trouble. He could not withstand the conviction that religion was a reality, when he contemplated it as shining forth in such a life.

The influence of this man is within the power of every Christian. Very many religious professors are ready to excuse themselves for doing no more to advance religion, by the plea that they have not the talent to address and persuade men. But this is not necessary. If every member of the Church would live as he ought, it would not be necessary for him to speak a word on the subject of religion. In such a community, the ministry even might be dispensed with, because every Christian would be a minister of the gospel in the very best sense. He would preach the word daily in his life. Then the word would have free course and be glorified, and the ends of the earth would soon see the salvation of God.—*N. E. Puritan*.

GEMS FROM PIOUS AUTHORS.

Religion is a treasure affording continual expenses, not exhausted, yea, increased by expenses; wherein it exceeds all the other treasures in the world.—*Shaw*.

Christ is a pearl, which whoever hath, can never be poor, and which whoever wants, can never be rich. Christ's riches are so many, they cannot be numbered; they are so precious, they cannot be valued; they are so great they cannot be measured.—*Dyer*.

A sound head, a simple heart, and a spirit dependent on Christ, will suffice to conduct us in every variety of circumstances.—*Cecil*.

A Christian is like the firmament, and it is the darkness of affliction that makes his graces to shine out. He is like those herbs and plants that best offuse their odors when bruised.—*Jay*.

Some birds never make a noise but at the approach of foul weather; so there are persons who never cry to God but when his chastening hand is upon them. This is selfish; what can God think of your religion, if you never seek him but in trouble?—*Jay*.

Charity suffereth long; it beareth the imperfections of others with patience, waits for their amendment without impatience; and begs it of God without being weary.—*Bishop Wilson*.

POETRY.

BY J. MONTGOMERY.

Ye armies of the living God,
His sacramental host!
Where hallowed footsteps never trod,
Take your appointed post.

Follow the Cross—the ark of peace,
Accompany your path;
To slaves and rebels bring release,
From bondage and from wrath.

Tho' few and small, and weak your bands,
Strong in your Captain's strength,
Go to the conquest of all lands—
All must be his at length.

The closets seal'd between the poles
Is opened to your toils;
Where thrice a hundred million souls
Are offered for your spoils.

Those spoils at his victorious feet,
You shall rejoice to lay;
And lay yourselves, as trophies meet,
In his great judgment day.

No carnal weapons those ye bear,
To lay the aliens low;
Then strike amain, and do not spare—
There's life in every blow.

Life!—more than life on earth can be;
All in this conflict slain,
Die but to sin—eternally
The crown of life to gain.

O fear not, faint not, halt not now;
Quit you like men; be strong;
To Christ shall Buddha's votaries bow,
And sing with you this song:

“Uplifted are the gates of brass;
The bars of iron yield;
Behold the King of Glory pass;
The Cross hath won the field.”

MONTHLY SUMMARY OF NEWS.

The arrival of the *Britannia* from Liverpool has put us in possession of news to the 19th August.

The reports of the weather and the crops are much more favorable than at last advices.

The favourable weather had caused a reduction in the price of corn and flour in all parts of the country, accompanied by an exceedingly dull trade in those articles. Wheat at Liverpool had receded 6d. to 8d. per bushel, and flour 2s. @ 3s. per barrel, with symptoms of a further decline, should the weather hold good.

Of Ashes, a few hundred barrels had been taken at 24s. for Pots, and 25s. 6d. @ 26s. for Pearls.

Demand for American Beef and Pork had been limited, and prices barely supported. A public sale on the 18th went off heavy, purchasers ex-

pecting lower prices. Cheese was lower by 1s. to 2s. and stocks light. Lard was in request, and rising, although the import had been large.

Parliament, after one of the most protracted sittings on record, will rise on the 24th of August.

In Wales, where during the last three months, matters have been very unsettled, Rebecca still continues active, knocking down toll-bars and toll-houses with undiminished vigour, sometimes almost under the noses of the military. A great number of the obnoxious toll-bars have been abolished by order of the magistrates, and arrangements are in progress for still further reducing the number.

In Ireland, matters continue stationary. One or two exciting debates have taken place in Parliament on the subject of the present anomalous state of that country, which have exhibited some of the members of the Conservative party attacking, with great bitterness, the do-nothing policy of Government. Neither the rent nor the exactions of O'Connell suffer any diminution. A crisis, it is admitted on all hands, is not distant.

Ireland has been divided into military districts. Father Mathew appears to be pursuing his temperance career almost as triumphantly in England as he did in Ireland. Thousands, heretofore votaries of Bacchus, have signed the pledge.

The British Bible Society has just presented to the royal library a collection of bibles in 82 different languages, consisting of 119 volumes.

The Rev. Dr. Cunningham, late minister of Trinity College Church, Edinburgh, preached on Sabbath last his farewell sermon to his congregation, before proceeding to America to examine the various systems of education in the seminaries of that country. He is appointed to be one of the Professors of Divinity in the New Seminary of the Free Church of Scotland.

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AGENTS FOR THE HARBINGER.

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

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

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

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

LIVERPOOL.—George Philip, S. Castle Street.

MONTREAL.

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