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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.

FEBRUARY 15, 1843.

No. 2.

CONTENTS.—*Montreal*, Anniversaries of Religious Societies—High School of Montreal—The late Anniversaries—Congregational Church in Montreal—Millerism—The Mother and Son—A Father's Dying Bed—The Choice—INTELLIGENCE, Congregationalism in London—Puseyism in London—Departure of Missionary to Palestine—Church of Scotland, Dr. Chalmers—The Church and "The Times"—Reflections on the news from China—Burning of Bibles by the Romanists—Union against Oxfordism—MISSIONARY INTELLIGENCE, The Habitations of Cruelty—Arrival of Mrs. Williams from the South Seas—The Duke of Devonshire and the Missionaries—Tears for a Lost Soul—POETRY, The Bereaved Mother—A Fragment—Monthly Summary of News.

## MONTREAL, ANNIVERSARIES OF RELIGIOUS SOCIETIES.

(From the Register.)

THE MONTREAL RELIGIOUS TRACT SOCIETY.—The seventh Anniversary of this truly catholic and excellent institution, took place on Tuesday evening last, in the American Presbyterian Church. The attendance was unusually good, and the interest excited, deep. The business of the meeting, after the usual prayer, was introduced by some appropriate remarks from the worthy chairman, J. DOUGALL, Esq. After which the Report was read by the Rev. JOHN GIRDWOOD, Corresponding Secretary, from which it appears that the number of Tracts, bound books, and other publications received during the past year, amounts to 56,689. The issue has been 77,497. 58,363 publications have been gratuitously distributed, in which "labour of love," much assistance has been received from the Parent Society, whose munificence is above all praise. Having listened to much that was interesting and appropriate from many ministers of the gospel resident in town, together with others from the country, the assembly broke up at an early hour, after having testified their approbation of the Society's object and proceedings by contributing the sum of £13. 8s. 4d., being an increase of about £3 on the amount collected at the last year's meeting.

## AUXILIARY BIBLE SOCIETY.

The twenty-second Anniversary of the Montreal Auxiliary Bible Society, took place on Wednesday, the 25th ult., in the American Presbyterian Church; Dr. HOLMES in the

Chair. The report was read by the Secretary, the Rev. H. WILKES, from which we learn among other things, that the issue of Bibles and Testaments during the past year, has been 5912; that books to the value of £101 Os. 5d., have been gratuitously distributed; that the income of the Society during the same period has been £646 16s. 4d., together with a grant of £50 from the Parent Society, and that the aggregate issue since the formation of the Society, amounts to 61,390 volumes. The speeches which followed were evidently listened to with deep attention by the unusually large auditory assembled on the occasion. The amount collected during the meeting was £28 4s. We would take the present opportunity of expressing the high sense we entertain of the gentlemanly conduct and efficient aid of the late President of this Society, the Hon. PETER M'GILL, and of stating our regret that he should have seen fit to resign an office which he so ably filled.

The annual meeting of the Sunday School Union took place on Friday evening last. Captain MAITLAND in the Chair. The proceedings of the meeting were marked by so much proper feeling, as rendered it one of the most interesting of the series. The exertions of this admirable and truly liberal Society during the past year, have been most praiseworthy and successful. Intelligence of the conversion of 170 persons has been received in connection with its efforts. 47 new schools have been commenced, containing 1,693 scholars, and 247 teachers, and 80 additional ones added to the Union, and 15,467 literary and elementary books have been distributed. Since its establishment, in 1839, this Society has been the direct means of bringing into the Province 207 libraries, and of establishing 93

new schools. It has during the same period distributed books gratuitously to the amount of £783. The collection at the meeting was £12 10s.

(Intermediately betwixt the two last mentioned meetings—i. e. on Thursday evening, was held the Anniversary of the Canadian Missionary Society. The meeting was intensely interesting. The church was densely crowded, and all seemed to hail with delight the prospect now so bright and cheering of spreading the Gospel of the grace of God, amongst the French population of our land. We hope to insert in our next a condensed account of the last year's proceedings of a Society which God has so signally crowned with his effectual blessing.—EDITOR OF HARBINGER.)

#### HIGH SCHOOL OF MONTREAL.

A meeting of the subscribers and friends of this projected institution, (of which the plan, constitution, and fundamental rules were published some time ago in the journals of this city,) was held on the 19th ultimo, in the Lecture Room of the Natural History Society.

The Hon. P. McGill was unanimously invited to take the Chair, and on doing so, expressed his cordial concurrence in the project, for the advancement of which the meeting was convened; and assured those present of his zealous co-operation in carrying out so excellent a plan for providing the youth of Montreal with the inestimable advantages of a liberal and enlightened system of education. Moved by the Rev. H. Wilkes, seconded by the Rev. J. J. Carruthers.

That, in the opinion of this meeting it is of immediate and urgent importance to the welfare of this community, that a High School should be at once established, in which provision should be made for a more enlarged and liberal course of education, on a scale corresponding with that of similar schools in the principal cities of the parent country.—Carried unanimously.

The Rev. H. Wilkes, in moving this resolution, stated his regret at the absence of the Rev. Dr. Mathieson, from indisposition, to whom it had been assigned. He expressed a deep sense of the importance of such an institution, as that now contemplated, to the welfare of this city; and doubted not, it would prove no small cause of thanksgiving alike to this and succeeding generations.

The Rev. J. J. Carruthers addressed the meeting in the following terms:—

The absence of the Rev. Doctor, who should have moved this resolution, places me, Mr. CHAIRMAN, in a somewhat embarrassing position, since his knowledge of those local exigencies which demand such an institution as that now proposed, is necessarily more accurate and extensive than my own. My remarks must be of a general character, and have exclusive reference to those general principles on which the expediency, necessity, and advantageousness of such institutions may be so easily defended and demonstrated. As a minister of religion I rejoice in this opportunity of avow-

ing my conviction, that in no way can you more directly further the interests and influence of our most holy faith, than by adopting and energetically executing such plans, as that now in progress, for the intellectual culture and improvement of the rising generation. It is for superstition, Sir, to court ignorance as her ally—since concealment is essential to the continuance of her manifold abominations. Religion claims knowledge as her handmaiden, she is never seen to greater advantage than when the light of science shines around her, and they of all men are best able to appreciate her credentials as a messenger from heaven, who are most thoroughly versed in the principles and processes of true philosophy. I hail, therefore, your present undertaking as an auspicious augury not only for the intellectual, but the moral improvement of our rising population. The earliest triumphs of the gospel were obtained, and its most glorious achievements have been since realized in cities, where the advantages of general knowledge, the intellectual habits it induces, the refinement it engenders, the liberty it fosters, the moral courage it creates have been peculiarly enjoyed. I have been long enough in Canada, to see that the establishment of such a seminary as that proposed, must exert a mighty influence on the colony at large. Whatever it may be politically, Montreal is morally the capital of the province, and whatever is done here, must have an important bearing on the best and highest interests of our colonial population. The enlightened and liberal principles on which the institution will be based are the best security for its popularity, and I cannot doubt that if your subsequent proceedings be characterized by that wisdom, prudence and enlightened patriotism, which so distinctly mark the project now before you, you may safely calculate on public approbation and support, and confidently expect that blessing from on High, which is never withheld from measures conceived in the spirit of the gospel, and, in their tendency, conducive to the glory of God and the welfare of mankind. With these remarks, I cordially second the resolution which has just been moved. Moved by the Rev. Henry Esson, seconded by the Rev. W. Squire.

That this meeting highly approve of the broad and liberal principles laid down in a paper issued in March last by several gentlemen in this city, entitled "Project for the Establishment of an Academy to be called the High School of Montreal," and that the principles of the said project be hereby adopted.—Carried unanimously.

The Rev. Henry Esson, after reading to the meeting the original printed project, spoke as follows:—

GENTLEMEN,—Having read in your hearing the general views and leading principles which have guided the projectors of the High School of Montreal in the formation of the plan, and also the statement of the constitution and fundamental rules on which it is intended that the institution shall be based, I feel it unnecessary to detain you with any lengthened observations in recommendation of the design so clearly and fully set forth in our printed project and exposition. The great advantage, gentlemen, of liberal institutions is, that by ensuring responsibility on the part of those who administer them, they enforce the faithful and effective discharge of the trust reposed in them. No great abuse of corruption can

creep in or grow up and prevail, where there is imminent danger every moment of detection and retribution overtaking those who abuse or betray their trust. There is no impunity for delinquency, and no security to those who are conscious that they are liable at any time to be called to account, and can neither evade scrutiny nor bid defiance to their constituents and judges. The great recommendation of liberal and popular institutions is, that they afford the best and most effectual defence possible against the usurpations and abuses of selfishness and party spirit which are the bane, and ultimately the destruction of all establishments under the confront of irresponsible rulers. The certainty of having to reckon with these from whom their official power is derived, for whose benefit it is appointed to be exercised, who have a right at any time to enquire into the management of the trust and the discharge of its proper duties, is the most effectual preventive of corruption, mismanagement and neglect. And is education the least trust that can be delegated to the faith and honour of its depositories? Is it only in this case in which the highest and most precious interests of your children are concerned that you stand aloof, listless and supine, as if you had not a right, nay, an obligation, to watch, to enquire, to enforce a due regard to your interests; or, as if implicit and unbounded confidence were, in this instance only, to be given to those, whom in matters of infinitely less moment you watch over with unremitting and sensitive jealousy? As merchants, bankers, farmers, you look strictly and incessantly into the conduct and management of your clerks, bailiffs, stewards, you inspect their accounts, subject every part of their proceedings to a cautious and minute investigation, and you know well that if you did not exercise this jealous vigilance and circumspection your affairs would be mismanaged, and fall into confusion, and your interests would speedily suffer from their malversation or remissness. Be assured, gentlemen, that it is not less indispensably necessary, imperatively obligatory on you to look into the government and administration of your colleges and schools, than of your mercantile and banking establishments, if you would have all to go right.—They only insult your common sense, and set at defiance the universal judgment of mankind, founded upon universal experience, who tell you that as fathers you have not the first and the best right to be consulted in all that pertains to the paramount interest of your children's education, an interest not diminished as the department of education is more advanced. Be assured, gentlemen, that public responsibility is the vital and conservative principle of all public institutions, and of none more than those which are destined for the service of education. These institutions will be vigorous and flourishing just in proportion as they are formed to depend upon public opinion, to derive their strength from public sympathy and confidence, from the free, voluntary and generous support of an enlightened community, actuated by a general and lively conviction of the excellence of their constitution and purity and efficiency of their administration, just as the many members of the human body owe their strength and vital nourishment to the free circulation of the blood, and to the supply of animal

spirits, and all the elements of a sound and healthy constitution derived from the great common centres, reservoirs of life—the *heart* and the *brain*. Be assured, gentlemen, that if you do not look into the management of your universities, academies and schools immediately, or through your representatives freely elected by you for that purpose, and exercise a vigilant and jealous superintendence over those who govern and administer them, you will be the sufferers, and the amount of your loss and the damage done to your dearest and most invaluable interests it is not possible to estimate. The higher the trust the greater is the danger of abuse, the more imperative the obligation of watchful circumspection.—In the present instance, so far as you have gone, I do not know, how would it have been possible for human wisdom to make better prospective arrangements in order to command public confidence and to insure the prosperity and success of the projected academy. I would, therefore, just say in conclusion, that as you have every thing to animate your hope and to inspire your confidence of final and triumphant success, I trust you will go forward with a spirit of unity, energy and zeal worthy of so good a cause, so noble a design.—Gentlemen, I beseech you to ponder and to bear in mind the paramount value—for all the purposes which every enlightened father must regard as worthy of his first and chief ambition—of the institution which you are now labouring to build up, and you will think nothing too much to do and to sacrifice for the completion of so glorious a work, and let me further impress upon you, that it is by continuing to watch over the interests of your institution, and devoting yourself steadily and unreservedly to the extension and improvement of it, after it has been founded and reared up under your patronage and by your liberality, that you will consummate your enterprise, conferring an unspeakable boon upon this city, upon this country, highly propitious to the general cause of education and the best interests of the present and future generations.

The Rev. W. Squire then addressed the meeting in the following terms:—

MR. CHAIRMAN,—In rising to second the resolution now before you, I should consider it presumptuous to say anything explanatory after the full account of the principles of the proposed institution you have received; and, indeed, should not from my peculiar circumstances, have ventured to take any part in the present business had it not been for the advice of my friends, who were desirous of my appearance to shew our perfect concurrence in the object, as a Christian Society. Permit me, then, to say, that I have no doubt we shall be fully prepared to do our share of the work, and bear our proportion of the burden in carrying out the design of this meeting.

Moved by the Rev. W. Taylor, seconded by B. Holmes, Esq.

That, inasmuch as a number of subscribers have already been obtained, sufficient to warrant us in proceeding to secure the requisite teachers, and making the necessary preparatory arrangements, the following gentlemen be appointed a Provisional Committee, with instructions to carry the object into effect without delay, with power to add to their number.

Rev. Dr. Mathieson, B. Holmes, Esq., M. P. P.  
 " W. Squire, D. Davidson, Esq.,  
 " H. Wilkes, J. Ferrier, Esq.,  
 " J. J. Carruthers, W. Murray, Esq.,  
 " J. Girdwood, Wm. Lunn, Esq.,  
 " C. Strong, A. Buchanan, Esq.,  
 " W. Taylor, D. Fisher, Esq.,  
 " H. Esson, H. Stephens, Esq.,  
 D. Torrance, Esq., J. J. Day, Esq.,  
 J. B. Forsyth, Esq., Joseph Savage, Esq.,  
 Dr. McCulloch, M. P. P. Chas. Phillips, Esq.

Carried unanimously.

The Rev. Gentleman, in moving this resolution, spoke as follows:

MR. CHAIRMAN AND GENTLEMEN.—If I presented myself before you in my own name and on my own behalf, I would not deserve your attention, though perhaps your courtesy might lead you to honour me with it. But I appear before you as the advocate of your own children, who are dear to you as your own flesh, or the light of your own eye. They request you through me, to take immediate steps for obtaining such a school as has just been described, and I feel confident that you cannot refuse them. You will at once gratify them, and confer a lasting benefit upon them, by taking measures for giving them such an education as will fit them for filling their future stations in life, with honour to you and themselves, and with advantage to the community. You may not be able to leave riches to them, for "riches make to themselves wings, and flee away as an eagle towards heaven"—you may not be able to leave worldly honours to them, for they are proverbially uncertain; but if you give them a sound and complete education, such as is contemplated in this High School, you will give them a treasure which will make them both rich and honourable, and which, like the treasure that is above, no man can take away from them. I am glad to see so many influential gentlemen, connected with various denominations of Christians in the city, united in supporting such an important object as this—it augurs well for the future welfare of this colony. If the rising generation are better educated than the present, they will be better men, and the great interests of the country, morals and religion, may the more safely be confided to their care. At the first promulgation of the Christian religion, it achieved its widest triumphs amongst the Greeks and the Romans; the only people at that time, who enjoyed the advantages of education. And still "the good seed of the word" thrives best in soil which has been prepared by such means.

Moved by William Lunn, Esq., seconded by J. Savage, Esq.

That, on the reception of advice from the nominees, that they have appointed teachers, the subscribers shall be called on to pay to the Treasurer 25 per cent. of their subscription.—Carried unanimously.

The Chairman having left the Chair, on the motion of Dr. Campbell, seconded by Dr. McCulloch, B. Holmes, Esq. was called to occupy his place, when it was

Moved by Wm. Lunn, Esq., seconded by James Ferrier, Esq.

That the thanks of this meeting be tendered to the Hon. P. McGill, for his able conduct in the Chair.

## The Harbinger.

MONTREAL, FEBRUARY 15, 1843.

THE LATE ANNIVERSARIES.—Our anticipations in reference to these meetings have been fully realized. Notwithstanding the unprecedented commercial depression, the collections, except in one instance, exceeded those of last year, whilst the interest manifested by the Christian community in the various efforts of Christian benevolence that were brought successively before them, was obviously more intense than on any previous occasion. We exceedingly regret that no report of the proceedings has been preserved, since this might have instrumentally conveyed information and produced impression in other quarters, and thus secured more extended co-operation in these labours of love. The spirit of fraternal charity which found such full and frequent expression in the addresses of the speakers, and the zeal exhibited by the numerous attendance and prompt liberality of the Christian public, were pleasing proofs of the beneficial reaction which these enterprizes of enlightened and sanctified benevolence exert upon the disciples of the Saviour. It is on such occasions that these have the most vivid consciousness of their essential unity—and this naturally and necessarily reduces to their proper dimensions, and keeps in their proper places those minor and subordinate differences of opinion which are, in no way, incompatible with the full flow of fraternal love. The success which, by the divine blessing, has already crowned the efforts of these truly Catholic Institutions, demands the most fervent gratitude of all who love the truth and long for its diffusion, nor can we doubt that those efforts will become more proportionate to the demands of the period in which, and the spiritual condition of the community amongst whom divine providence has cast our lot. May the spirit of truth and love and power, be copiously poured out on all the churches of the saints, and may each successive year bring them consciously nearer to the consummation of their hopes in the moral renovation of the world!

CONGREGATIONAL CHURCH IN MONTREAL.—The self-diffusive power of the gospel was

nevermore happily illustrated than in the recent movement of this Church in connexion with the foundation of a second Congregational Church in this city. Seventeen members having spontaneously intimated their desire to form the nucleus of a second church, the proposal was met and responded to with the utmost cordiality by the Rev. H. Wilkes and the other members of his now numerous flock. The organization of the new community took place at the Lecture Room of the Mercantile Association, on the morning of the 12th instant, on which occasion, the Rev. H. Wilkes presided, and many members of his Church united with their brethren in the celebration of the Lord's Supper. This was followed in the afternoon by a discourse from the Rev. J. J. C., on the nature and relations of a Christian Church. All the proceedings connected with this important movement have been characterized by the spirit of fraternal love, by a prayerful concern for the welfare of immortal souls, and by an enlightened practical reference to the great ends for which the Church of Christ is constituted—the preservation and propagation of “the truth as it is in Jesus.”

**MILLERISM.**—An esteemed brother has handed us a letter, in which the writer expresses an earnest desire that the *Harbinger* should notice the idea, said to be prevalent in certain quarters, as to the speedy conflagration of the world. The calculations of *Miller*, it appears, have fixed on the 3d of April next, as the period of this catastrophe, and much excitement and extravagance have been the natural result. The business of life has been in many instances suspended. Multitudes have been thrown into a state of wild and woeful consternation, and the near prospect of the “personal advent of Christ,” the “resurrection of the dead bodies of the saints,” the “cleansing of the earth by fire,” and the commencement of the milenium or “reign of Christ with his people upon earth,” have become the absorbing topics of pulpit ministrations and popular discussion. We are very far from regarding “ridicule as the test of truth;” and yet, if newspaper reports are to be credited, the private and personal proceedings of *Miller* are little in accordance with his professed confidence in his prophetic calculations, and furnish no slight justification of the

surmise, that he is turning the excited apprehensions of his credulous disciples to some substantial account. Without impugning his sincerity, however, or holding him responsible for all the too probable consequences of the delusion which, under his name, is now so zealously propagated, we cannot but admire the adroitness with which, as the *testing* time approaches, he is endeavouring to avert the personal issue of his chronological mistake. In a “Synopsis of his views contained in “*The Midnight Cry*” of Nov. 22, he thus writes: “Say not in your hearts, my Lord delayeth his coming.” Let all do as they would wish they had if it does come, and none will say they have not done right, if it does not come. I beleve it will come, but if it should not come, then I will wait and look until it does come.”

The whole of this man's theory proceeds on the assumption that “the world will be six thousand years old in 1843,” to support which theory he has recourse to computations founded on the most uncertain data, and at issue with those of the most learned commentators of ancient and modern times. Were it of any use to argue with those who will so soon be undeceived by the evidence of “stubborn fact,” we might remind them,

1. That calculations, equally specific and minute, brought the present state of things to an end in the year 1716, that is 127 years ago! Such was the computation of *Mr. Mede*, to the smallest *modicum* of whose learning, *Mr. Miller* can make no pretence. *Christopher Love*, who wrote in 1761, gives us the following calculations, some of which are sufficiently curious.”

“Great earthquakes and commotions by sea and land, ..... 1779.  
 Great wars in Germany and America, .... 1780.  
 The Destruction of Popery, or Babylon's Fall, ..... 1790.  
 God will be known by many in, ..... 1795.  
 This year will produce a great man.  
 The stars will wander, and the moon turn as blood in, ..... 1800.  
 Africa, Asia and America will tremble in, 1803.  
 A great earthquake over all the world in, ..... 1805.  
 God will be universally known by all. Then a general reformation and peace for ever, when the people shall learn war no more.”

2. Numerous predictions remain to be ful-

filled, for the accomplishment of which, *two months* are, in our humble judgment, rather too short a period. "When all the protestant churches have attained to high degrees of knowledge, purity, and zeal; when nearly an equal measure of true religion prevails in those countries where Antichrist now reigns; when the Mahometan nations shall all turn their back on the impostor of Mecca, and embrace with joy the Saviour of perishing sinners; when Jesus shall sway his sceptre over every heathen land; when the veil of unbelief shall be torn away from the hearts of the posterity of Abraham, and they shall, as a body, cordially receive Jesus as the true Messiah, when, from the union of all these, a completeness is given to the Christian Church, of which till that time it was destitute:—then, and not till then, according to the language of prophecy does the Millennium commence; then, and not till then, does the full orb of the luminary of that glorious day, appear above our horizon, and begin his joyful course. Thus has God decreed; for then only, according to the proclamation of the angel "the kingdoms of this world are become the kingdoms of our Lord and of His Christ"—then only "all nations are blessed in Jesus, and call him blessed,"—then only "the earth is full of the knowledge of the Lord, as the waters cover the sea."—*Bogue on the Millennium, Discourse XIX.*

3. Let not the certain failure of Miller's predictions, lead any one for a moment to question the truth of God. "The counsel of the Lord shall stand."—Let none confound the calculations *as to time*, of men who forget that even to the first and favoured disciples of our Lord, "it was not given to know the times and the seasons" with those clear and explicit *divine declarations as to fact*, which are so well fitted to sustain the faith, and animate the hope, and stimulate the zeal of those who, in obedience to their Lord's command, desire to walk by faith and not by sight, and "work while it is called today."

4. Let the great verities of "repentance towards God and faith towards our Lord Jesus Christ," and instant preparation for death—enforced by those motives which are so much more powerful than any apprehended temporal calamity—take the place, in the ministrations of the pulpit, of those crude, censorious, contemptuous lucubrations, which

savour so much more of *earth* than *heaven*, and are so little in unison with the meekness and gentleness of Christ. There is but a step betwixt the boastful extravagance of vulgar error, and the deep dishonour of practical apostasy—and we sincerely trust that a timely return to the words and ways of soberness and truth, may prevent, in the case of this man and his associates, another exemplification of the inspired maxim "pride goeth before destruction, and a haughty spirit before a fall."

#### THE MOTHER AND SON.

THE month of July, 18—, found me somewhat of an invalid, and having received from my paternal uncle a pressing invitation to visit him, accompanied by a most interesting account of a powerful revival of religion, which was in progress in the town where he resided, and which had already numbered among its subjects, some of my cousins, I determined to avail myself of his kind attentions, and for that purpose took my seat in the stage coach the next morning.

The sun was slowly sinking below the horizon, as after a fatiguing day's ride we crossed the covered bridge over the calm-flowing river E—and entered the wide street, forming a kind of farming suburb, of the little town of H—. Yet, notwithstanding it was the busy season of the hay harvest, not a load did we meet, not a fork or rake was to be seen. All was still, save the lowing of the cows, as they stood quietly waiting the approach of the milk-maid. Here and there, indeed, some laggard might be seen closing his gates, but even the merry sounds of the children's voices were hushed. As I wondered at this, (for it was many years since I had visited the resting place of my fathers,) a fellow traveller reminded me that it was Saturday night, at which time, according to Puritanical usage, commenced the Sabbath. We drove rapidly past the grave-yard, with its rustic stone walls, where sleep many "whose praise is in all the churches," and entering the main street of the village, passed onward beneath the over-arching elms, and I was speedily welcomed at my uncle's door, by the good man himself.

Warm and cordial were the greetings exchanged, and pleasant was it to recount to one another the merciful dealings of our Heavenly Father with us. At an early hour we separated for the night, after a kind invitation from my cousin Julia, to accompany her to the prayer-meeting, held at six o'clock each morning, and from little Lizzy a promise that she "would call cousin William before sunrise."

The time-piece in the drawing-room struck the quarter to six as I left the house with my young cousins, who guided me through the sweetest walk, shaded on one side by the graceful elm, and on the other by the speckled sycamore, till crossing a rustic bridge over a little brook, and turning into a quiet lane, we reached the school-house, whither we were bound. Two or three only were there when we entered, but in five minutes more, the place was filled by between fifty and a hundred persons, for this was but one of eight or ten similar assemblies in different parts of the town. The presiding individual was a spare thin man, whose emaciated frame bore the marks of severe illness, while his brilliant eye and the heavenly expression of his countenance, spoke of the fire of divine love in his heart impelling to energetic action. The hymn commencing

"Welcome, sweet day of rest."

was sung, and one of the brethren engaged in prayer—a portion of Scripture was then read, followed by the well known lines:

"Far from my thoughts, vain word begone."

Prayer was again offered, and then opportunity was given for any of the brethren to remark upon the passage of Scripture read. These remarks were practical and very short. From the allusions in the prayers and remarks, I had learned that the Lord's Supper was to be that day dispensed, and that many were to be added to the Church.

The first who had spoken was a lawyer, in the prime of manhood, the second an aged man, of nearly three score years and ten, and then arose a youth of about eighteen, whose toil-hardened hands showed him to be in the humbler walks of life. He apologized for intruding on the attention of his brethren, and with a propriety of language and manner, for which his appearance had not prepared me, urged upon those present the very great importance of being much in prayer for those, who, for the first time, were to sit down at the table of the Lord. He rapidly sketched the fearful danger of apostacy, and besought with tearful earnestness the supplications of the members of the Church, on behalf of himself and fellow candidates. At the request of the presiding deacon, he prayed, and I have rarely united in petitions so appropriate, so fervently offered.

The doxology was sung, and we turned our steps homeward, accompanied part of the way by Mr. W——, whom I have before described as conducting the exercises. I enquired the name of the youth who had so attracted my attention.

"Oh! James Jones you mean," said my lively cousin; "is he not wonderful, cousin William?"

"He may be," interrupted Mr. W——; "unless you ladies spoil him by telling him so. No young man can have so much flattery as is bestowed in the notice taken of James Jones."

"But uncle W——, you know we really cannot avoid expressing our surprise at the rapid growth in grace, and the sudden intellectual advancement of the young man."

"Whence arises the uncommon refinement of his sentiments and correctness of diction?" I enquired.

"His mother," returned Mr. W——, "is one who has been refined by divine grace, and, although not in the highest rank of society, our old physician, who sees people behind the scenes, says he never saw Mrs. Jones ruffled, never heard her speak unkindly. She has brought up her young family thus far without assistance from others, and now has the happiness of seeing her children, one after another, gathered into the Church of Christ."

"I should like to see this Mrs. Jones," I exclaimed; "she will be another proof of the truth of my theory, that true religion always refines the heart and manners just in proportion to the extent of its spirituality."

"Wait till tomorrow, William, and I will take you there," said Julia.

The hours of this ever to be remembered Sabbath passed rapidly away, and the sound of the old bell, (for there was but one church in the village,) rang out its clear solemn summons, which was echoed from the beautiful hills, flung back from the lofty mountains, and seemed to linger lovingly in the tops of the tall trees, and mingling with the warbling of the feathered tribes, who, one might fancy, responded to the feeling in each Christian's heart: "I was glad when they said unto me, let us go up to the house of the Lord." Having been for years the inhabitant of cities, I cannot describe the effect produced upon my own mind, by the gathering of this country congregation. For fifteen minutes previous to the regular hour for worship, a few waggons and carriages of different sorts had passed, bearing to the sanctuary those who lived at a distance. The first stroke of the bell seemed to bring out all the aged people in the parish, and in a few minutes, whole families were walking, two and two, to the House of Prayer. Solemnity marked the deportment of all, for the Holy Spirit was moving on the hearts of many. The church was a noble structure, with a tall well proportioned spire, and the interior corresponded with the ancient and compecd look of the town. The very broad aisles, and the lofty pulpit, of the



darkest and richest mahogany, gave a stately appearance to the whole, and the full crimson curtains of the large window behind the pulpit, waving in the summer's breeze, added to this impression. The communion table was covered with massive plate, and the many cups were of various forms, shewing the different tastes of the donors who from time to time had delighted to contribute to the number of "vessels for the Lord's house." But I had but little time for observation. The bell which had for some time been tolling to warn the laggards that the pastors were on their way, suddenly ceased, and the two clergymen ascended the sacred desk. The one a venerable man, who for fifty years had broken to his flock the bread of life, the other full of life and energy, in the vigor of youth. The services of the day proceeded, and after an eloquent, impressive discourse on the importance of a high standard in religious attainments, there was a pause.

The aged pastor arose, and after remarking that the persons whose names he was about to read, having been proposed at the usual time, and no objection having been made against them, he should receive them into the Church of Christ, proceeded to mention the names of about sixty, and while the candidates came from the pews and stood in the centre aisle, the choir commenced singing:

"O happy day, that stays my choice  
On thee, my Saviour and my God!  
Well may this glowing heart rejoice,  
And tell thy goodness all abroad.

O happy bond! that seals my vows  
To him who merits all my love;  
Let cheerful anthems fill his house,  
While to his sacred shrine I move."

It was an affecting sight—there they stood—in some cases parents and children—nay, there was the hoary-headed sire and his youthful grand-child. Scarcely a family in the congregation but had some connexion, some near and dear one among that band—and then to mark the half suppressed emotion of those Christians, who thus saw the fulfilment of their hopes, the answer of their prayers, to see the uplifted eye of gratitude, to mark the tear of holy joy—it was a sight might move the hardest heart.

The pastor, in a distinct tone, read a profession of faith, remarkably clear and scriptural in its phraseology and purport. Each assented, and the younger servant of the Lord, remarking that some having never been baptized in their infancy, he would now proceed to administer that ordinance, descended to the communion table.

One by one, the candidates for the holy rite advanced, and devoutly kneeling, received the sacrament, which in so lively a manner portrays the washing of regeneration. Returning to the pulpit, he then read the solemn covenant, which bound them to be forever the Lord's, and which promised on the part of the church, (with a voice all standing while it was read,) the full privileges of that body of Christ, and the sympathy and affectionate watch so necessary to the child of God. As the last amen died upon the air, the choir commenced singing the latter part of the solemn hymn:

"'Tis done—the great transaction's done,  
I am my Lords' and he is mine:  
He drew me and I followed on,  
Charmed to confess the voice divine.

High Heaven, that heard my solemn vow,  
That vow renewed shall daily hear,  
Till in life's latest hour I bow—  
And bless in death a bond so dear."

Fervent prayer concluded this interesting ceremony.

#### A FATHER'S DYING BED.

"God moves in a mysterious way,  
His wonders to perform."

Among the many instances we meet with that conform the truth of this statement, the following fact, related by a well-known and excellent minister, the late Rev. J. Griffin, of Portsea, is not the least remarkable:—

A truly pious and excellent pair, who had conscientiously labored to bring up their children in the nurture and admonition of the Lord, setting before them holy examples, and constantly committing them to God in earnest prayer for pardoning mercy and renewing grace, were exercised with a very heavy affliction of seeing two of their sons men of Belial in every sense. They threw off parental restraint, entirely forsook the habits of piety in which they had been trained, pursued vice and iniquity with greediness, and at length endeavored to stifle all the remonstrances of conscience which interrupted them in their sins, by persuading themselves that their parent's religion was all a dream and a delusion, and that there was no future life in which they could be called to account for the actions of this. Every means had been tried to arrest and reclaim the wretched wanderers at every step of their devious way. Parents had expostulated, and entreated, and wept, and prayed. Ministers and Christian friends had conversed or written, had reasoned, exhorted, and pleaded by every argument that might be expected to alarm or allure; so deeply was Christian sympathy excited for the afflicted

parents, that many especial prayer meetings were held to implore that their aged hearts might yet be consoled by the return of their wretched prodigals. But all these pious endeavours on their behalf only served as subjects of mockery to the wicked young men; nothing seemed to awaken, nothing to melt their obdurate hearts.

At length the venerable father, almost broken-hearted on their account, sunk into threatening disease, attended also by mental depression bordering upon despondency. It was evident to all around that the shades of death were gathering around him; and now his sons so far yielded to the dictates of natural affection as frequently to watch beside his dying bed; but they expressed no remorse for their past conduct, nor could anything induce them to revisit the house of prayer, to read the Scriptures or to be present at any act of devotion. Surrounding friends watched with trembling anxiety the effects that might be produced on their minds, by witnessing the death of a Christian; and they fervently implored, perhaps in a spirit too much like that of dictation, that the end of the saint might be peaceful and triumphant, and that thus his erring children might be convinced of the truth and excellency of his religion; but gloom still prevailed, he feared that he had been deceiving himself and others, and eternity to him was arrayed in all its terrors. Still prayer ascended, that some ray of heavenly light might burst forth upon his final hour, and dispel the gloom ere yet he entered upon the invisible glories of the heavenly world.—But God's thoughts are not as our thoughts, nor his ways as our ways, Isa. lv. 9. To the very last the good man was harassed with fearful apprehensions, and departed without one expression of consolation and joy. His ungodly sons were present. After their parent had expired, they sat by his bedside for more than an hour in silent horror, and were at length with difficulty prevailed upon to withdraw.—They retired together, and having again sat a considerable time in profound silence, one of them thus addressed the other:—"Brother, if our father, who through life was so upright holy and exemplary, endured all these terrors in the prospect of death and eternity, what will be endured by such wretches as you and myself?" The sentiment was reciprocal. Each was overwhelmed with the anguish of personal guilt and danger, and falling down together, they uttered their broken cries for mercy.—The impression, happily, was not more deep than durable: from that hour they became earnest seekers of salvation; humble, penitent, consistent servants of God, the joy and solace of their widowed mother's heart, the props and ornaments of the Church of God, in the place of him who, through their crimes had gone down mourning to the grave, but

whose heavenly bliss was doubtless enhanced by the joyful news of their conversion.

#### THE CHOICE.

The following little story occurs in the work of a German Critic:

The particular friend of a king was told by the latter, 'ask of me anything which I have in my power to bestow, and I will give it to thee.' He thought with himself, 'If I ask wealth or honours, or a situation of power, I shall obtain my request; but I will ask something to which all these shall be added.' And knowing that if he became the king's son-in-law, he should be raised to some of the highest dignities of the kingdom, he said, 'Give me thy daughter to wife.'

Most persons will admire the perspicacity of this man, but without perceiving that what they admire in him, they neglect and despise it in their own persons. A great king.—He whose are the earth and its fullness—has told, not one man, but every one, to choose his portion: he has said, ask and ye shall receive; he has offered the greatest and most endearing, and at the same time, the smallest and most suitable blessings for their acceptance; and if they are foolish enough to choose only the latter, he does not disappoint them of their wish, but says: 'Verily they shall have their reward.' Thousands desire wealth, and obtain it, thousands desire the praise of man, and obtain it; thousands desire children and the comforts of the domestic circle, and obtain them; yet all these, and many more, seek no higher good, and soon are separated from the little they possess.

A Christian acts more wisely: he 'seeks first the kingdom of God, and His righteousness;' and with the most High for His Father, and heaven for His home, and eternal glory for His inheritance, all these things shall be added to him; for 'all things are His, whether Paul, or Apollo, or Cephas, or the world, or life, or death, all are his, and he is Christ's, and Christ is God's.

#### INTELLIGENCE.

LONDON—The Rev. J. W. Richardson, of Sunderland, has received and accepted a unanimous call to the co-pastorship of the churches and congregations assembling in these venerable places of worship, and is expected to enter upon his new sphere of labour on the 11th inst. Mr. Richardson will have the more immediate charge of Tottenham-Court Chapel, alternating however, with Dr. Campbell, in the pulpits of both chapels. He may, in point of fact, be regarded as the successor of the late Rev. John Hyatt, since whose decease the sister Churches have had but one pastor. During fourteen years, Dr. Campbell has borne the entire pastoral charge, assisted only

in his pulpit labours by the well-known system of "supplies." Now, however, that he is about to have associated with him a permanent coadjutor, who enjoys the unanimous suffrages of the two churches and the two congregations, with the managers and the Deacons of the respective places, the "supplies," will, we understand, be dispensed with, and the entire work, ministerial as well as pastoral, be performed by Dr. Campbell and his colleague. The new arrangement will prove highly conducive to the interests of the sister Churches, and to the moral welfare of the populous vicinities in which they respectively assemble; and we hail it as the consummation of an arduous but successful struggle for the establishment of sound Congregational principles in two of the most important churches in the Metropolis, and as the completion of a moral apparatus, which, under the blessing of God, is adapted to carry forward the triumphs of the Gospel, and confer important blessings upon many thousands of mankind.

#### PUSEYISM IN LONDON.

The *London Patriot* says, "We are getting in ecclesiastical matters. Candles on the altar are become the order of the day, now that the Bishop of London's sanction has been given to the practice; and great is the satisfaction of the candle makers with his lordship's decision, which will certainly improve their trade. In Shoreditch church, we understand, the antics of the Puseyite priests are attracting numbers to the Sunday morning's exhibition; but, on Sunday week, when the candles were brought in, and other ceremonies were about to be performed, a considerable number of the more pious part of the congregation rose and left the church. To what these things will grow, it is impossible to foresee. The evangelical clergy of the metropolis have had private meetings, at which we understand, it was deemed the more prudent course to kiss the episcopal rod and submit to the rubric. Puseyism, finding nothing to check its progress within the Establishment, is assuming every day a bolder tone. Apart from its mummeries, it is essentially a struggle for power; and it now openly aspires to dictate to the state.

#### DEPARTURE OF THE ASSEMBLY'S FIRST MISSIONARY TO THE JEWS.

On Tuesday last, the Rev. William Graham, the General Assembly's first Missionary to Palestine, took his departure for Liverpool in the steamer *Falcon*, on his way to London, whence he will sail on the 1st December, in the Mediterranean steamer *Oriental*, for Alexandria. A large number of Mr. Graham's friends, including almost all his brother ministers of the Assembly in Belfast, as well as

some from the country, accompanied him on board; where, previous to the departure of the steamer, religious exercises were joined in by all who were present, in the cabin, the Rev. Dr. Edgar and the Rev. Wm. Gibson offering up solemn and affecting prayers for the safe arrival of Mr. Graham, his partner, and child, to the land to which he is journeying, and for the blessing of the God of Missions upon the work to which he has devoted himself.—*Banner of Ulster*.

CHURCH OF SCOTLAND.—The following is the peroration of the sermon preached by the Rev. Dr. Chalmers before the recent convocation of Ministers in Edinburgh. The sermon as a whole is, as to intellectual power, rather disadvantageously compared with the earlier productions of this distinguished preacher. But there is for this, an ample compensation in the intense glow of sacred emotion which pervades the closing part of the discourse, and never surely was any preacher placed in circumstances so well calculated to draw forth whatever of such emotion was enkindled in his bosom. Should the issue of these ecclesiastical proceedings be the liberation of the church—or the better part of it, by its own voluntary sacrifice of state emolument, and to such an issue we look forward with much confidence,—this discourse will, in all time coming, form an integral portion of her history, and posterity will read it as we have read the animated declamations of the earlier reformers.

"And now my venerable fathers and brethren of the Established Church of Scotland, I will not speak of it as a certainty; but if you persevere in the high walk of uprightness on which you have entered, the secularities of that Establishment will be wrested from your hands. It would not be venturing far however to speak of it as a probability, and a hazard; and surely, at the very least, not to speak of it as a possibility were downright affectation. In this its lowest and least appalling form, you have been in the habit of regarding it for years; and even when a crisis was obviously drawing nearer, and the symptoms of some great and approaching overthrow looked more menacing than before—let the majorities of our church attest whether they have been the calculations of worldly prudence, or the high behests of principle, which had the ascendant over you. And still I rejoice to believe, that, whatever be the shades or diversities of sentiment upon lesser questions, the tie of that great and common principle which hitherto has bound us together remains unbroken—that I speak in the hear-

ing of men firmly resolved as ever to lose all and to suffer all, rather than surrender the birth-right of those prerogatives which we inherit from our fathers, or compromise the sacred liberty wherewith Christ has made us free—of men whose paramount question is what is duty, that best stepping-stone to the solution of the other question what is wisdom. For it is when in this spirit of uprightness, this blessed frame of simplicity and godly sincerity, that light is made to arise, and Wisdom is justified of her children.

“This is not the place for attempting any specific delineation of the path which wisdom prescribes in our present eventful circumstances; nor will I utter one word that might indicate my opinion or even my leanings on the question, of what specifically and practically the church at present ought to do. But surely this is the place for urging both on myself and others, the moral preparation which all experience demonstrates to have an enlightening effect upon the understanding, and all Scripture affirms to be of sovereign efficacy in bringing down the Spirit of wisdom from above. This has been the object of your prayers; and it is the identical object, however feeble in execution, of our preaching. The great lesson of our text is, that if we purpose aright, we shall be made to see aright; and that the integrity of our wills shall be followed up by light in the understandings. God will not abandon to darkness those who cast their care and their confidence upon Himself; and who can say with the apostle—He is my helper, and I will not fear what man can do unto me. The man who can lift this honest and unflinching prayer—Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting—the man who can say this fearlessly, has nothing else to fear. God will establish the just—for it is said the righteous God trieth the heart and reins. Commit them thy works to the Lord, and thy thoughts shall be established. In all thy ways acknowledge Him, and He shall direct thy paths. It is He who by the light of his Holy Spirit makes good the connection between singleness of purpose and wisdom of conduct; and thus I understand the text, and He maketh wise the simple, and giveth understanding to the simple. Ye men of God, who make the Bible the supreme directory of your hearts and consciences, you will not be long left in uncertainty. He will make your way clear and open before you.—If before Him we come with the docility of little children, He will cause us in understanding to be men. He that is spiritual judgeth all things; and though, because himself judged of no man, he may be the object of derision and contempt to a world that does not comprehend him—yet if thou commit thy way unto the Lord and trust also to Him, He shall bring it to pass and

He shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies. The Lord is my light and my salvation, whom shall I fear. The Lord is the strength of my life, of whom shall I be afraid?—Though a host should encamp against me my heart shall not fear. Though war should rise against me, in this will I be confident. For in the time of trouble he will hide me in his pavilion; in the secret of his tabernacle shall he hide me. He shall set me upon a rock. And now shall mine head be lifted up above mine enemies round about me. Therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea I will sing praises to the Lord.

#### THE CHURCH AND “THE TIMES.”

“What the Church wants,” says the *Times*, “is discipline. To obtain this, she must have not only competent Judges and trustworthy and accessible Courts, but also an efficient executive Government. She must be relieved from the protection and countenance which secular influences, acting through the civil powers, have thrown round whatever is vicious, and wordly, and indolent, and disobedient, and corrupt, within her pale. The state has taken her discipline from her.” “It is grievous,” continues the writer, “it is grievous, that, when clergymen of this stamp are making Dissenters by shoals, and failing to accomplish any one of the purposes for which a minister is set over a parish, that a system of law which tenderly regards the parson’s vested right in his tithe, but neglects the vested right of perhaps ten thousand souls in the spiritual services for which that tithe was given, should throw an effectual shield round all this inefficiency and vice.”

#### REFLECTIONS ON THE NEWS FROM CHINA.

The important and heart-cheering tidings from China, which first reached this country from a French newspaper, have been more than confirmed by the official despatches since received. And at the same time, the equally gratifying intelligence has reached us, that the British standard has been once more planted on the walls of Cabul, that the English captives have been rescued, and that the war in Afghanistan is at an end.

Peace with China, lasting peace and friendship between the two nations, based upon terms of perfect equality and reciprocal commercial advantage, is, in every point of view, a blessing the full value of which it is impossible to estimate, since it will extend its influence to the social interests of half the human race. It will give peace to Asia, stability to our Indian Empire, relief from the tremendous pressure upon our fiscal resources, a stimulus to commerce, and throw open to

Christianity and civilization the jealously guarded portals of the last Great Pagan Empire, in which the Prince of this world has held captive for 60 generations a third part of the human race! We will say nothing here of the origin of the war, nor of the brilliant achievements and terrible slaughter which have compelled the Emperor to submit to the terms imposed upon him by the conquerors. There are details in the despatches which must give pain to any reader of ordinary sensibility and religious feeling; and the language of the British Plenipotentiary, in commendation of the heroism shown by the Tartar General who burned himself alive, would have become an old Roman better than a Protestant Englishman. But we pass over these details, wishing to fix the attention of our readers upon the greatness of the event which by the unhallowed instrumentality of "the wrath of man," has been brought about, for the furtherance, as we cannot doubt, of higher and more beneficent purposes than any which have entered into the minds of our rulers and politicians. We call upon our readers to unite in solemn rejoicing and devout thanksgiving for what, if consummated, must be viewed as a national mercy of no ordinary character to Britain, as well as a merciful termination of a conflict revolting to humanity, and terrible in its immediate effects to the unoffending millions of the Chinese. God grant that the peace and friendship between the two Empires may indeed be lasting.—*Patriot, November 24.*

#### BURNING OF BIBLES BY THE ROMANISTS.

In the *Journal of commerce*, of Wednesday, we find a statement of the matter, drawn up and signed by A. D. Brinckerhoff, L. Doolittle, Azariah Hyde and Benjamin Marvin, citizens of Champlain, acting as a committee appointed by a large public meeting to ascertain and report the facts. From this statement we extract as follows:—

"About the middle of October last, a Mr. Telmont, a missionary of the Jesuits (who bears the name of Oblats as we understand) with one or more associates, came to Corbeau, in this township, wheret he Roman Catholic Church is located, and as they say in their own account given of their visit in the *Mineuræ* (which we send you) by direction of the (Romish) Bishop of Montreal.

"On their arrival they commenced a protracted meeting, which lasted several weeks; great numbers of (Roman) Catholics from this and the other towns of the county attended day after day; after the meeting had progressed several days, and the way was prepared for it, an order was issued, requiring all who had Bibles, or Testaments, to bring them in to the priests, or lay them at the feet of the missionaries, (to use their own language in *La Muerce*): The requirement was generally

complied with, and day after day Bibles and Testaments were carried in; and after a sufficient number was collected, they were burned. By the confession of Telmont, as appears from the affidavit of S. Hubbell, there were several burnings, but only one in public. On the 27th of October, as given in testimony at the public meeting held here, Telmont, who was the prominent man in all the movements, brought out from the house of the resident priest, which is near the church, as many Bibles as he could carry in his arms at three times, and placed them in a pile, in the open yard, and then set fire to them and burned them to ashes. This was done in open day, and in the presence of many spectators. The number burned altogether we are not able accurately to ascertain; more than a hundred no doubt; perhaps two or three hundred.

The Canadian (Roman) Catholic population of this county had become, since the rebellion in Canada in 1838, very large, amounting probably to some thousands. In this town alone there are more than a hundred (Roman) Catholic families.—For several years our different town Bible Societies, have been in the habit of supplying those of them who could read with Bibles, in common with other destitute families. In 1841, there was a thorough supply of the Canadian as well as other destitute families in most if not all the towns in the county.—In this town alone about sixty (Roman) Catholic families were supplied with French Bibles. During the meeting, the president of our town Bible Society, learning that the (Roman) Catholics were carrying in their Bibles that they might be burned, took with him Silas Hubbell, Esq., a respectable lawyer of this town, and waited on the priests at the Church, and requested, that inasmuch as the Bibles had been given by the different town societies, they should be returned to the donors, and not destroyed. Telmont, with whom they had the interview, replied to their request by saying, that it was out of their power to comply, for they had burned all they had received, and intended to burn all they could get. To this account of the interview with Telmont, and his declarations, we have the affidavit of S. Hubbell, Esq. It was but a short time after these gentlemen parted from Telmont, and returned home, that the public Bible bonfire, of which we have spoken, took place. The day but one before their meeting closed; the [Romish] Bishop of Montreal landed at Rouse's Point, in this town, from the steamboat, and was received and escorted by a large procession on horseback to Corbeau. On the 8th, the last day of the meeting, he administered the sacrament to immense crowds; and there is no question but the Bishop gave his sanction to all the sacrilegious acts of Telmont, and his associates."

Finally, we have the subjoined translation

from the *Minerve* of Montreal, confirming, it will be seen, the statement of the committee except as to the actual burning, mention of which appears to have been carefully omitted:

"Translated from the *Montreal Minerve*, of Nov. 7th.

"We have procured the following details of a mission undertaken by the R. P. Oblats to Corbeau, near Champlain, in the United States. We love to record these transactions; they recall grateful recollections.

"Details.

"We are happy to announce to our fellow-citizens the consolations resulting from a mission which has been performed by the R. P. Oblats, to the Canadians living upon the left bank of the Champlain. The [Romish] Bishop of Montreal, who is an eminent man of God and the country, did not hesitate to detach two of his missionaries, that they might fly to the succour of those who had upon him the double claims of brethren and children. Those good Canadians have worthily responded to these invitations of grace. Young girls were seen walking long distances to take part at the mission, and returning with their feet bleeding and their limbs swollen with fatigue. Young women left their homes on foot, with their infants in their arms, and walked six leagues to the confessional. All sorts of sufferings and fastings testified the ardent desires which they had to receive the words of life. The Protestants of every sect living in the midst of them had distributed Bibles in all their houses where they would accept them. Upon the advice which was given them that these were only sacrilegious counterfeits of the Word of God, these [Roman] Catholics brought to the feet of the missionaries all the copies which had been given them. Fifty or sixty persons, whom this seduction had led away from the faith, have re-entered the bosom of the [Roman] Catholic Church."

#### UNION AGAINST OXFORDISM.

The *Christian Advocate and Journal*, in its leading editorial of last week, thus exhibits the necessity of a general combination of all evangelical churches against the heresies of Oxfordism, and in defence of the cardinal doctrine of Justification by Faith.

"We have said that the times call for unity of spirit and effort among the evangelical churches. Never did Popery struggle harder for universal dominion than it does now. It is a struggle for existence, for Romanism cannot maintain its present position. The blaze of light which has been thrown upon Europe from this country, has greatly illuminated even the vassals of the Pope, with respect to the unholy alliance of Church and State. The American Protestant churches have shown that Christianity can sustain

itself without any aid from the secular arm, that churches can be planted, and the ministry supported, upon the voluntary principle, better than by tithes levied and collected by the civil government; and our example is not lost upon Europe. If it be said that Popery thrives here upon the voluntary principle, as well as Protestantism, we answer, It is a mistake. The magnificent edifices for churches, monasteries, and colleges, which are reared up among us by magic, are created by funds from abroad. His majesty, the emperor of Austria, the Leopold Foundation, and the propaganda of Rome, supply them from the contributions of the whole Romanist population of continental Europe. The United States is the great object of their concentrated efforts; and yet it requires nothing but unity of effort among the evangelical churches to defeat their designs.

But the Romanists are not the only avowed enemy with whom true Protestants have to contend, nor the most dangerous enemy either. We consider the semi-popery of Puseyism, as developed in the high-church doctrines of a large portion of the ministers of the Protestant Episcopal church, as quite as inimical to gospel truth, and far more insidious than unqualified Romanism itself. Its doctrines sap the very foundations of our holy religion, and yet they are so disguised that few, even of their own laity, are aware of their danger. The 'bishop of Maryland,' save the mark! yes, the 'bishop of Maryland' has however, nearly thrown off the mask, and he shall have our best endeavours to finish what he has left undone. The indiscreet prelate has been precipitate; but his discourses are before the world, and we appeal to all the evangelical ministers, in and out of his church, to unite in preventing the consequences of the dangerous doctrines he avows, and declares to be the tenets of the only true church.

We appeal to our sister churches, and ask, whether this is a time for disputes and bickerings among ourselves about speculative doctrines, when the very fortress of our common hope is besieged by an enemy that gives no quarter; who assumes the right to impose upon us both his creed and his ecclesiastical polity by divine authority; and who, taking from us the Bible, and the right of private judgment, offers us his traditions in the one hand, while he holds in the other the awful anathema and exclusion from the pale of Christianity.

As Methodists, we ask you, if you perceive anything wrong in our faith, or practice, to admonish us in love. We shall do the same by you, but we hope to do it in meekness. Thus we are mutually bound to do by Christian charity itself. But meantime let us unite for the defence of our common faith, and rejoice together, whoever may be most successful in pushing the battle to the gate."

We trust that every religious journal in the

land will heartily unite in this expression of Christian feeling. Permit us to suggest that the only definite and efficient course is to unite against *prelatical assumption and usurpation*, and the great pernicious error of *baptismal regeneration*. Overthrow these, and Puseyism and Romanism will be overthrown also. Let these remain, and though you cut down the briars and thorns of Oxford and Roman heresy, they will certainly spring up again, and grow as vigorously as ever. Why then shall not all unite upon these points—and write on our common banner, “*Obsta principiis.*”

## MISSIONARY INTELLIGENCE.

### “THE HABITATIONS OF CRUELTY.”

The following dreadful scenes are related in a letter received by the Secretaries of the Wesleyan Missionary Society, from Robert Brooking, a Wesleyan missionary in Western Africa. It was read in the principal Methodist chapels in England, as presenting a powerful appeal to the feelings of Christians in behalf of the pagan world. The Rev. gentleman, after describing many things of minor importance, proceeds to add:

“On the 6th of the last month, (January) one of the king’s daughters died, and a custom was made during which three poor creatures were hurried into eternity in the shape of sacrifices, one of whose headless trunks I saw dragged through the market place.—On Sunday the 9th, after preaching, I went to take the air, when I came unexpectedly upon the headless trunk of a human being who had been executed a few minutes previously. His hands were lopped off, and one of the executioners was engaged in cutting off a part of the chin with the beard on it. On the 13th the old chief Kumassi died, in consequence of which a larger custom was made. During the day, twelve persons were sacrificed. I saw the pushing of a knife through the cheek of one poor creature, to prevent her from cursing the king.

This was done almost instantaneously, after which her hands were tied behind her back, and in this state she was left some time, until executed. On the 17th, two persons were executed for conspiracy and treason. I saw those persons with knives driven through their cheeks, their hands fastened by iron staples to logs of wood. I saw the head of one of them struck off.—His blood served to besmear the king’s drum, &c. His heart was then taken out, and also one of his ribs, all of which was done in the sight of a survivor. They both retained their faculties till the last moment, and were quite aware of what was going on. On the 18th, while returning from the king’s house, I saw the head and hand of one of those who were executed the preceding day, carried by an individual with as much

unconcern as a butcher’s boy would carry the head of a sheep.

On the 22d a fire broke out, which was soon extinguished. Scarcely was that done, however, when a house in another part of the town took fire, during which time the wind blew rather strong, and the fire spread and burnt down three fourths of the most thickly populated part of the town, in the incredible short space of four hours. I never saw such a scene before; the fire raged with incredible fury. It was truly heart rending to see women and children retreating before it. On the 30th a man of consequence died, and twelve individuals were sent into another world to accompany him, five of whose headless trunks and six heads were lying together at one time in the streets. Our reception was good, and our prospects are delightful; yet the scenes we sometimes witness are absolutely revolting to human nature.

### ARRIVAL OF MRS. WILLIAMS FROM THE SOUTH SEAS.

We have cordial satisfaction in announcing the long expected arrival of the respected and beloved widow of the late Rev. John Williams. Mrs. W., accompanied by her youngest son, a youth ten years of age, reached the port of London, from Sydney, in the *Cairo*, on the 25th of October. We are thankful in being able to state that her health has been greatly improved by the voyage, and that, under the sudden and awful dispensation that deprived her of her attached and honored husband, aggravated by the new trial of *returning solitary to her native land*, her mind has been graciously sustained by the consolations of the Gospel.

We copy the following extract of a letter from Mrs. Williams to the Directors of the London Missionary Society.

“It is now twenty-six years since we became connected with the London Missionary Society, and I must still say, I cannot feel myself separated from your noble institution; while I shall ever esteem it my highest honor to have been engaged in the great cause which you aim to advance, as the wife of such a man as my late beloved and honored husband. Widely as he was known to the churches, and intimately as some of you were acquainted with his character, I may be permitted to say, that no one knew so well as I did, how entirely his whole heart and soul were devoted to his work, and how truly he counted not his life dear unto him, so that he might glorify God, and win souls to Christ. These were the ends, I can testify, for which he lived and for which he died. Often has he said to me, “Life is short for so great a work as ours, and we must therefore labor while it is called to-day.”

“As our arrival in England has been so long delayed, it may be proper for me to state

the cause. When the *Camden* arrived at Upola with the heart-rending intelligence, it affected my health and spirits so much that I did not feel myself able then to undertake the voyage, nor to part with either of my dear children; and as it was expected that the vessel would be absent only six months, I decided on awaiting her return. But nine months passed before the *Camden* again appeared; and it was not until the 11th of March that we sailed from Samoa. On our passage to Sydney we touched at five of the islands of the New Hebrides group. *Fetuna* was the first, and there we left two native teachers. One of the chiefs of this island accompanied us to Anatom; and I had not conceived it possible that a heathen savage and a cannibal would have expressed so much feeling and sorrow when he was told who William and I were. Immediately tears rolled down his cheeks, he beat his breast, and uttered something in his own language, in which he repeatedly exclaimed, 'Williamu! Williamu!' When we took him back to his own Island, we were delighted to find that the native teachers there had been treated very kindly.

"We then sailed to Tanna, when Captain Mc gan pointed out to me the different places where my dear and much lamented husband stood, walked, and conversed with the people. To describe my feelings at this time, it is impossible. It required no ordinary effort to endure the trial; and the more so, as we had the dark island of Erromanga in view. There was much at Tanna to call forth our warmest feelings of gratitude to God, who had permitted his servant to carry to its shores that Gospel which we then found was taking root amongst its inhabitants. From Tanna, we crossed over to the small island of Nina, and were soon close in with the dark shores of Erromanga. But you will conceive better than I can describe the agony of my mind on seeing its cruel inhabitants; but yet I think I was then able to say, 'Father, forgive them, for they knew not what they did!' May their savage nature be very soon changed by the sweet influences of the Gospel of Jesus. After this we visited the Loyalty Islands, Britannia Island, the Isle of Pines, upon which I landed, and new Caledonia, and then steered our course for Sydney, where we arrived on the 28th of April."—*London Mis. Mag.*

Moffatt and the friends who accompanied them, were received by the Duke in the kindest manner. His Grace conversed with Mr. Moffatt for a considerable time, and assured him that he had read his book, much of it twice over, with great delight. With reference to Mr. Moffatt's intended journey of discovery beyond the bounds hitherto passed by white men, his Grace emphatically desired him to remember poor Williams, and to run no needless risk. His Grace placed in the hands of Mr. Moffatt a cheque for a handsome amount; and after entertaining Mr. and Mrs. Moffatt and their friends at lunch, and accompanying through the conservatories, left them, with the warmest good wishes for their prosperity and success.—*Nonconfor.*

#### TEARS FOR A LOST SOUL.

We are made for the enjoyment of eternal blessedness; it is our high calling and destination; and not to pursue it with diligence, is to be guilty of the blackest ingratitude to the Author of our being, as well as the greatest cruelty to ourselves. To fail of such an object, to defeat the end of our existence, and, in consequence of neglecting the great salvation, to sink at last under the frown of the Almighty, is a calamity which words were not invented to express, nor finite minds formed to grasp. Eternity invests every state, whether of bliss or of suffering, with a mysterious and awful importance entirely its own, and is the only property in the creation which gives that weight and moment to whatever it attaches, compared to which all sublunary joys and sorrows, all interests which know a period, fade into the most contemptible insignificance. In appreciating every other object, it is easy to exceed the proper estimate. But what would be the funeral obsequies of the lost soul? Where shall we find tears fit to be wept at such a spectacle; or could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light, and the moon her brightness; to cover the ocean with mourning, and the heavens with sack-cloth; or were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude and extent of such a catastrophe?—*Robert Hall.*

#### THE DUKE OF DEVONSHIRE AND THE MISSIONARIES.

When the late lamented Mr. Williams was in England, he had the honour of an interview with the Duke of Devonshire, who showed much interest in his character and labors. On Saturday last, the Rev. Mr. Moffatt had also the honour of visiting his Grace at Chatsworth, by appointment; and, with Mrs.

#### POETRY.

##### THE BEREAVED MOTHER.

Gone! gone! and is it so!

Shall I no more those beautiful features see!

Must that beloved form,

For the vile worm a dainty banquet be!



Be hush'd, each murm'ring thought:

The God who gave, recall'd my darling boy,  
The spirit is withdrawn,  
To the pure regions of eternal joy.

That body too shall rise,  
More beautiful far than ere bereft of bloom;  
And I shall see it then,  
When with my babe, I burst the narrow tomb.

Even now, by faith I see,  
Thy happy spirit near the glorious throne;  
A mother's love could wish no more,  
Thy earthly conflict's o'er, thy glorious victory  
won.

ELLEN.

Montreal, January 25, 1843.

### FRAGMENT.

Heaven and earth  
Shall pass away, but that which thinks within me  
Must think for ever; that which feels must feel:  
—I am, and I can never cease to be.

O thou that readest! take this parable  
Home to thy bosom; think as I have thought,  
And feel as I have felt, through all the changes,  
Which Time, Life, Death, the world's great  
actors, wrought

While centuries swept like morning dreams  
before me,

And thou shalt find this moral to my song:  
—Thou art, and thou canst never cease to be:  
What then are time, life, death, the world to  
thee?

I may not answer, ask Eternity.

JAMES MONTGOMERY.

### MONTHLY SUMMARY OF NEWS.

The Chinese Treaty, executed by Sir Henry Pottinger, the Chinese Plenipotentiary, had arrived, having been borne by Major Malcolm. It bears the signatures of the three high commissioners deputed by the Emperor, and sent to Nankin to arrange the terms, &c. Major Malcolm brings a letter of assent from the Emperor himself, solemnly engaging to ratify the treaty as soon as it shall be returned to him with the signature of Her Majesty attached thereto.

The Blonde, frigate, 46, Cap. Bouchier, had sailed from China for England, with two millions and a half of dollars of the Chinese compensation money.

The Society for the Propagation of the Gospel in Foreign parts, have promptly made arrangements to establish a mission at Hong

Kong, and will raise a special fund for that purpose.

Trade has sensibly revived in England, since the adjustment of the Chinese difficulties.

A very satisfactory Commercial Treaty has been recently executed between Great Britain and the Brazils, which will adjust all the points in dispute between the two nations.

It is stated that the slave trade is carried on with unabated activity in Cuba, and that the Captain-General winks at the abomination. Three cargoes of slaves recently arrived there, and were made emancipados of.

### IMPORTANT FROM SPAIN.

The uprising against Espartero which has been previously noticed, proves to be very formidable in the South of Spain. Barcelona was bombarded by the troops of the Regent on account of its rebellion, and after a fierce and desperate struggle of some twelve hours, was compelled to surrender. During this time 520 bombs were thrown into the town. The Catalan spirit has been thoroughly aroused, and it will be strange if the matter ends here.

The last accounts from Kingston, leave almost no hope of Sir Charles Bagot's recovery.

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

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

All remittances and advertisements may be sent to Mr. John Wood, Watch Maker, St. Paul Street.

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

### 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, Congregational Library, Blomfield Street, W.

LIVERPOOL.—George Philip, S. Castle Street.

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