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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.

AUGUST 15, 1843.

No. 8.

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THE PIOUS PRINCESS.

Many of the readers of the *Harbinger* are young enough to remember the invasion of Russia by the French army in the winter of 1812—the conflagration of Moscow—and the consequent overthrow of Napoleon's gigantic projects, by the almost entire destruction of the legions so long accustomed to conquest and victory. Amongst the inhabitants of Moscow, who having, on the approach of the enemy, evacuated the city, returned to the now smoking and smouldering ruins of that ancient capital, was the subject of the present sketch. She was then young and handsome, and by her marriage with Prince M. associated with the highest personages of the empire. She had become, by the cultivation of superior talent, and the improvement of favourable opportunities, versed in general literature, and was able to read, write, and converse in the English language, with considerable facility and elegance. Two little girls, the pledges of conjugal affection, accompanied the Princess in her temporary exile from the devoted city, and on her return soothed and solaced her amidst the sorrows and sufferings which, in common with less noble citizens, she was called at that great national crisis to endure. At that period, the providence of God conducted to Moscow, on his way to Britain, the Rev. Mr. P., afterwards Dr. P., who on being introduced to the Princess, was

received by her with great Christian hospitality, and requested to take up his permanent residence beneath her roof, and act as tutor to the young Princesses. He embraced the overture, and employed the influence he thus unexpectedly obtained, for the purpose of promoting the spiritual interests of Russia's unenlightened population. Through the intervention of the Princess M. a rescript was obtained from the Emperor Alexander for the formation of the Russian Bible Society, the foundation of which was laid amidst the ashes of the ancient capital. Thirteen years after, the Society became defunct, in consequence of priestly jealousy; but who can calculate the amount of good accomplished by the operations of that noble institution? It was the *spring-time* of Scythia, and the seed of divine truth was scattered in abundance. Many years have since elapsed, much fruit has already been gathered, but the harvest is yet to come. Come it will: Russia, like Germany, will be reformed from within. Many Luthers are now perusing in her colleges and monasteries the words of everlasting life—the spirit of liberty is slowly and silently, but surely, spreading amongst the people, and ere long the steppes and forests of the North will be vocal with “the joyful sound.”

The reader is now requested to recall another historical event—the visit of the allied sovereigns to England, after the *supposed*

overthrow of their common foe, Napoleon. Alexander was amongst them. They visited Portsmouth—and in the dockyard of Portsea, a circumstance occurred, trivial in itself, but pregnant with consequences, which eternity alone will fully develop. The Emperor, whilst standing on the balcony of the tower which overlooks the dockyard, and commands an extensive prospect of the surrounding country, was accosted with great courtesy by a gentleman in black, who offered his Majesty the use of his telescope, and gave him all the information he desired as to surrounding objects. This gentleman was the Rev. Legh Richmond, the author of the "Dairyman's Daughter," a tract now known in all quarters of the globe. On returning home, the good man, revolving the events of the day, resolved on testifying his respect for the Emperor, by sending him a copy of his tract, and accompanying it by a reference in writing, to the unexpected meeting on the dockyard tower. It was sent accordingly, and, on the Emperor's return to Russia, acknowledged by the present from his Majesty of a handsome diamond ring. The tract was given to the Princess M.—by her translated into the Russian language, and a large edition of it published, at his Majesty's expense, for circulation through the empire. This led to a correspondence betwixt the Princess and the author, and this again to her translation and composition of many other tracts, multitudes of which have been and are still scattered in all directions in that land. This was to the Princess a labour of love. She found her chief delight in the practical consecration of all her time and talents to the glory of the Saviour—and in her own conduct as a Christian in all the relations of life, she exemplified the meekness, humility, unaffected gentleness, unrelaxing benevolence, and enlightened and well-tempered zeal, so rarely found as the ornament of a palace. In the year 1820, she was occupying apartments in the Tauridan Palace at St. Petersburg. There the writer became acquainted with this admirable lady, who, by the unvaried labour of her pen, has done so much for her country. There was much of grandeur in her abode, for it was an Imperial Palace, but in her dress, her demeanour, the tone and tenor of her conversation, there was nothing "unbecoming the Gospel," and much, very much, that adorned the doctrine

of God her Saviour. She still survives, and is descending the hill of life as gracefully as she once stood upon its summit. Her daughters, too, it is believed, have imbibed her spirit, and are treading in her steps. Thus, even in Russia, benighted Russia, there are some shining lights which relieve the dense gloom of superstition, and presage an approaching day of moral renovation. Let those Christian females whose position is so much more favourable for the exhibition of Christian character, and the exercise of Christian charity, emulate the enlightened and holy zeal of this distinguished individual, and rebuke in its deceptive workings the spirit of selfishness and sloth, by remembering the sanctified benevolence of the *Pious Princess*.

J. J. C.

CONGREGATIONAL CHURCH, QUEBEC.

FOR THE HARBINGER.

Having occasion to spend Sabbath, the 23d instant, at Quebec, I had an opportunity of observing "the order" of our sister church there, in the ordination of five deacons, (one deacon was already in office,) recently elected by the unbiassed suffrages of the members. The usual services of the Lord's day are conducted morning and evening; but on this occasion a special afternoon service was appointed, at which the members generally were present. The Pastor commenced the service devotionally, and expounded the nature and design of the office. The five brethren knelt, and were solemnly set apart by prayer and the imposition of hands. It afforded me pleasure to address them on the obligations they had assumed, and the Church, on its duties towards them; the service was solemn and interesting. I had the privilege of addressing very attentive and numerous assemblies both forenoon and evening.

This Church, as many of your readers are aware, has recently passed through a scene of trial and affliction, resulting ultimately in the secession of a small number from their fellowship. It would not be fitting for me to pronounce an opinion on any portion of these painful movements, but I may record the pleasure I felt in perceiving that much peace and love now pervaded the church,—that my esteemed brother, their valued Pastor, is much encouraged—and that their prospects in relation to the future are eminently favourable. It should be observed that having erected their beautiful house for worship, and been multiplied in number, they have said to the Colonial Missionary Society: "We propose now, in depen-

dance on God, to proceed without any further draft on your friends." While, therefore, they retain a cordial attachment to that Society for the liberal aid heretofore afforded, they commend this year, in a pecuniary point of view, as a self-supporting church. Many of your readers will, I have no doubt, rejoice in these indications of happy progress.

II. WILKES.

July 31, 1843.

TO THE EDITOR OF THE HARBINGER.

DEAR SIR,—I wish you would exert your editorial influence, as much you can, in persuading Christians to speak and write more earnestly and frequently on those subjects which are of the greatest importance, rather than on those minor points on which they differ. For, surely it is not agreeable to Scripture or reason, that men should spend ten or fifty times more zeal and labor on inferior points than on those which are confessedly of the greatest importance. Yet this is often done. But how are we to know what is most important?

There are some religious duties which are to be more frequently attended to than others—some are necessarily confined to certain times and places, and others are not so.

For instance, it is a duty to attend to baptism, the Lord's Supper, public and social worship, repentance, faith, love, &c. But those things differ as to the frequency with which they are to be attended to, and also in importance. Baptism is to be attended to but once in one's life, the Lord's Supper and public worship, frequently; but faith and love, and desires after God, are always essential to the life of the soul, as breathing is to the life of the body, and therefore are not confined to times and places, but may be always attended to. I think that those things which we are frequently to perform, are more essential to religion than those which we attend to but seldom. It would be strange if infinite wisdom and goodness should require to do that often which has less connection with real religion, and that seldom, which is most essential to it.

2. There are some things which were always necessary as part of true religion, or in which it consisted,—faith, love, obedience to the will of God, in whatever way he made it known to men. The external ordinances of religion are binding according as times and circumstances render them practicable, and have been changed by divine authority at different periods. A man or woman may be for years confined to the bed of affliction, and so unable to attend the external ordinances of religion, and yet be eminently

pious. Who then would make all these of equal importance?

3. Wicked men may attend or submit to all the outward ordinances of religion, and think themselves, and be thought by others, religious. But any thing which men, continuing wicked, sensual, not having the spirit, can do or have, cannot be an essential part of real religion, the substance of which is that love which is the fulfilling of the law—Rom. xiii.

External ordinances are very useful by the blessing of God, to those who attend to them by faith in him who appointed them, and depending on his presence, as the scaffold is useful in carrying on a building, but as the building is more complete, and appears to greater advantage when the scaffolds are laid aside as useless, so will religion be more perfect and glorious, when outward ordinances are no longer needed.

But in religion many are acting as absurdly as it would be to mistake the scaffold for the building, and spend all their time and means in making the scaffold showy and splendid while the building is forgotten. In what an awful degree is this the case with many at present! How necessary, therefore, to hold forth the truth that the "Kingdom of God" or real religion, does not consist in "meat and drink," or any thing which men, while under the power of a carnal mind, can do; that their prayers, and all their pompous services, are an abomination to the Lord, this is clearly taught in Scripture,—see Psalm l. 8,—and Prov. xv. 8, 9, 26. 29,—Isa. i. 10—15.) It is to be observed here that the things of which God expresses his abhorrence in such strong language, were not the inventions of men, but what he himself had appointed, now rendered hateful to him, and ruinous to men, by resting in the mere observance of them, making them the end and not the means. What then does God think of the pageantry, with which many now presume to insult him, by turning his worship into an impious farce?

How absurd to glory in any thing which men, continuing under the power of sin, can do or have? Can those prayers and other services, which are an abomination to God, be profitable to men? What is the use of a religion that does not purify the heart, and produce love to God and man, and regulate the conduct in the way of righteousness? 1 Peter i. 22. 1 John iii. 7. 10

OMICRON.

TO THE EDITOR OF THE HARBINGER.

REV. AND DEAR SIR,—It is to me matter of surprise and regret that so much ignorance exists in our Christian community on some of the

rules which, in enlightened society, regulate private Christian intercourse.

In all social conversation, we usually proceed upon the assumption that our friends can discriminate between that which they may freely speak of any where, and that which is intended for *their ear only*.

We feel that mutual confidence is one of the most important links in the chain that binds society together, and he who does not understand and act upon this principle we justly pronounce to be a dangerous man.

I would not for an instant shield the backbiter and slanderer. The laws of God are plain as to our duty towards him. I would merely urge upon my brethren and sisters in Christ, the importance of adopting and carrying out the principle above referred to.

A may have a right to tell B that he gathered in private conversation that C does not admire him, but who does not see that such a course would be highly improper? C may think it all right enough to tell the Bishop that both A and B thought his sermon a lame affair, but C, by so doing, would show himself to be a busybody and mischief maker, and utterly unworthy of our confidence, while I freely admit that we have need of an increased measure of the "harmlessness of the dove," I feel at the same time that a little more of the "wisdom of the serpent" would do my brethren and sisters in Christ much good.

The divine injunction, "Let brotherly love continue," cannot be acted upon, unless fraternal feelings exist, and fraternal laws and regulations are obeyed.

I am, dear sir,

Your's, very truly,

Pax.

Montreal, 13th July, 1843.

The following admirable account of the Meetings of the Congregational Union of Western Canada, we find in the "New England Puritan," where also is copied from our last number an account of the Union and Institute of Eastern Canada. It is rather odd that the only intelligence we have concerning our Western Brethren in Union assembled, should be thus received by way of Boston;* it has this advantage, however, that we thus receive the impressions of an impartial judge, who seems to be very competent:—

* We have learnt since, that the account was copied from a Brantford paper, to which, from respect to the brethren in that place, it was primarily conveyed.

CONGREGATIONAL UNION OF CANADA WEST.

The Annual Meeting of this body was convened in the pleasant village of Brantford, (located on the Grand River, about 25 miles south west of Hamilton,) on Wednesday, the 5th of July ult.

The meeting was opened in the evening, in the Congregational Church of Rev. Thomas Baker, with the Annual Sermon by Rev. William Clarke, of Simcoe, from Luke ix. 55: "But he turned and rebuked them, and said, Ye know not what manner of Spirit ye are of." The sermon was highly interesting, and very appropriate to the occasion; containing an able elucidation of the evils of the spirit, rebuked in the text, and of the great principle of that religious freedom which Congregationalists claim is the unalienable right of every man.

After Divine Service, adjourned to meet to-morrow morning at 9 o'clock.

THURSDAY MORNING.

Met, according to adjournment. Opened with singing, and prayer by Rev. Charles Armour.

ROLL OF MEMBERS.

Rev. Messrs. Adam Lillie, Theol. Tutor, Cong. Academy, Toronto; James Nall, Burford; Thomas Baker, Brantford; William Clarke, Simcoe; John Roaf, Toronto; Thomas Machin, Whitby; William P. Wastell, Guelph; Samuel Harris, Vaughan; William Hayden, Coburg; John Climie, Sen., Innisfil; John Climie, Jr., Nottawasaga; James Vincent, Newmarket; Leonard McGlashan, Warwick; Hiram Denny, Esquesing; Ari Raymond, Oro; Stephen King, Caledon; Charles Armour, Esquesing; Joseph Silcox, Southwold; Ludwick Kribbs, Stouffville; James Hart, Adelaide; Joseph Marr, Port Dover; Samuel Griswold, Monroe Association, New York; James H. Rice, Norwich, Cor. Mem.: Rev. Thomas Baker, ex officio Chairman; Rev. Adam Lillie, Secretary.

There were several delegates from the churches present, but I did not receive a list of them.

The following Committees were chosen: Rev. Messrs. Baker, Wastell and Clarke—a Committee to prepare resolutions for the evening.

Rev. Messrs. Baker, Wastell, Harris, Clark and Machin, (Secy.,) Committee on the Congregational Academy.

Rev. Messrs. Lillie, Clarke, Baker, Harris, and Wastell and Machin, (Secretaries,)—Committee on Missions.

After prayer, adjourned to meet at 3 o'clock, P. M.

THURSDAY AFTERNOON.

Met, according to adjournment, and arranged the business for the evening services, after the reports of the Committees relating to the same. Prayer by Rev. J. Silcox. Adjourned till 8 o'clock this evening.

THURSDAY EVENING.

Met, according to adjournment. After singing and prayer, the Secretary of the Union read a highly interesting report, which was adopted, and ordered to be printed.

The following resolutions were then adopted: Moved by Rev. William Clarke, and seconded by Rev. Samuel Harris:

Resolved, That we hail with pleasure the presence among us of the Rev. Samuel Griswold, as Delegate from the Monroe Association of Orthodox Congregational Churches, New York;

and beg to tender to him, and the brethren whom he represents, the expression of our affectionate regard and sympathy, with the assurance of our readiness to fraternize and co-operate with them, in their endeavors to promote the cause of our loved Redeemer.

The expressions of fraternal feeling were very cordial and warm; the Delegate was formally conducted to the Chairman, who made an appropriate address, and gave him the right hand of fellowship; when he responded, with reciprocal assurances of affectionate regard and readiness for co-operation in behalf of himself and Congregationalists in New York, and gave statements in regard to the Congregational interests of that State.

Moved by Rev. Adam Lillie, and seconded by Rev. Charles Arntour :

Resolved, That the noble stand made in North Britain for the maintenance of the supremacy of Christ in his Church, invest meetings like the present with an unusual amount of interest. And we beg most cordially and fraternally to express our sympathy with our brethren of the Free Protestant Church, in their righteous struggles to relieve themselves from a yoke which neither they nor our forefathers were able to bear.

The brethren who spoke on the resolution were both Scotchmen, and did ample justice to the subject discussed.

Moved by the Rev. James Nall, seconded by Rev. James H. Rice, and supported by Rev. S. Rose of the Methodist Church :

Resolved, That the spirit of the times renders it an object of ardent desire and great importance, that all Protestant Evangelical Christians should form one fraternal union for mutual co-operation, defence and usefulness—each section still retaining its own distinctive peculiarities and rights inviolate and unabridged.—And that the following brethren, Messrs. Lillie, Nall and Clarke, be a Committee of Correspondence with other bodies for the attainment of this object.

Moved by Rev. W. P. Wastell, and seconded by Rev. L. Kribbs :

Resolved, That we acknowledge, with devout thankfulness to God, that the state and prospects of our Academy are gratifying—the attainments of our students, as tested by the recent examination, highly reputable—the course and method of study, as pursued by our beloved Tutor, both comprehensive and satisfactory. Still, this rising institution has increasing demands on our prayerful sympathy and enlarged liberality.

The Congregational Academy was founded for the object of raising up an educated ministry from the pious youth in the Province.

A contribution was taken up on behalf of the Union.

After prayer, adjourned to meet to-morrow morning at 9 o'clock.

FRIDAY MORNING, July 7.

Met, according to adjournment. After singing and prayer, an interesting discussion was held on the use of the words Reverend and Bishop, as indicative of the Ministerial office; whereupon the subject was deferred to the next Annual Meeting for further consideration.

A resolution was then adopted, requiring that ministers, and churches, in order to be received into the union, should make application in writing, and give satisfactory proof of their doctri-

nal soundness and orderly walk; and that the application should lie over till next regular meeting, after which it should be received, before it should be acted upon by the Union.

And here it is worthy of remark, that though the body have few rules and regulations embodied in constitutional form, still they are exceedingly vigilant to guard against the intrusions of doctrinal error, or church usages, which are inconsistent with the principles of pure Congregationalism.

A free and highly important conversation was held in regard to the distinctive features of Congregationalism, as contrasted with Presbyterianism.

After prayer, adjourned to meet at 3 o'clock, P. M.

FRIDAY AFTERNOON.

Met, according to adjournment. After singing and prayer, the Body remodelled their Missionary Organization, forming a Parent Society for Canada West, with the intention of organizing auxiliaries in the different churches. Also, the Union voted to hold their meetings annually and semi-annually. The Annual meetings to be held on the second Wednesday in June; and the Semi-Annual Meetings to be held on the second Wednesday of January.

Voted, that the next Semi-Annual Meeting be held in Guelph; that Rev. Thomas Machin preach the opening Sermon, and Rev. Thomas Baker be his Substitute; that Rev. Messrs. Joseph Marr and James Vincent preach on the Sabbath; and that Rev. Messrs. Adam Lillie and John Roaf be a Committee to prepare for the churches connected with the Union a Pastoral Letter, on the subject of Household Devotion.

The Union were then invited to join the Tea Meeting held in the Presbyterian Church, for the benefit of the Sabbath Schools of the Congregational Church. The Church was an unfinished one, and there were no slips on the floor, which was covered with tables, at which we sat down, and were regaled with the tea, coffee, and rich variety of provisions, which were very plentifully spread before us.

The blessing was craved, with singing a very appropriate verse, and thanks returned in a similar manner. It was an occasion of great interest; and it is believed that the prayer was breathed from many Christian hearts: "Oh! that all present may at last sit down in the kingdom of Heaven, at the feast of Infinite Love!"

After the Tea Meeting, a recess was held; at the close of which, the evening exercises were held in the Congregational Church.

The following resolution, which had been passed at a late hour on the previous evening, without remarks, was sustained by Rev. Messrs. Joseph Marr, Ludwick Kribbs, and William P. Wastell.

Resolved, That while in our incipient Missionary operations there is much cause for distinct and grateful acknowledgments to Almighty God, we regret to say that the Society is struggling with urgent and pressing difficulties, from which it can only be relieved by the prompt and united liberality of the churches, for which an early and special application will be made.

The meeting was then addressed by Messrs. Griswold, Lillie and Buyers, of the Methodist Connexion, on the subject of Sunday Schools.

The meetings of this and the preceding evenings were exceedingly interesting; were characterized by the true English style and vivacity, with frequent cheers and calls of "HEAR"—"HEAR;" and continued till a late hour; and yet so thrilling was the enjoyment, that weariness seemed to be annihilated, and we "took no note of time, but from its loss," which was discovered when the services closed.

After singing and prayer, adjourned to meet at 9 o'clock.

SATURDAY MORNING, July 8.

Met, according to adjournment. Opened with singing and prayer. Rev. John Roaf was appointed to preach the Annual Sermon, and Rev. James Nall his Substitute; Rev. A. Lillie and Thomas Machin were appointed to preach on the Sabbath at the Annual Meeting—Rev. John Climie, Jr., their Substitute.

The following arrangement was made for the Sabbath: Rev. J. Vincent to take the introductory service; Rev. Samuel Griswold preach in the morning; Rev. Mr. Lillie to preside at the Lord's Table; Rev. Mr. Griswold address the communicants; Rev. Mr. Machin address the congregation; and that Rev. Mr. Kribbs preach in the evening.

Rev. Mr. Harris and Machin were appointed a Committee to draw up a Report of the Meeting.

Rev. Messrs. Lillie and Machin were appointed Delegates to the General Association of the State of New York.

Rev. Messrs. Lillie, Roaf and Harris, and Messrs. Rigney, Farr, Freeland and McCord, were appointed a Sub-Committee of the Congregational Academy; and Rev. Mr. Machin, Secretary.

The Secretary was directed to correspond with the Colonial Society, for the purpose of obtaining their sanction to add one year to the term of study in the Academy.

Letters were received from three young men in the Academy, containing a statement of their belief in regard to the doctrines of the Gospel and Church polity: and, as their statements were highly satisfactory, the young men were fully received as students of the Academy—they having passed creditably through their six months of probation.

Agreed to print 250 copies of the Minutes of this Meeting; and that Rev. Messrs. Lillie, Harris and Machin be a Committee of Publication.

Resolved, That it be recommended to the brethren to take up a collection on the Sabbath preceding the Annual Meeting, for the objects of the Union.

Voted, That we recommend the last day of the year to be observed as a day of fasting, humiliation and prayer, for the spread of the Gospel.

Resolved, That this Union beg to express their deep sense of the kind and Christian spirit manifested by the Rev. S. Griswold—the respected delegate from the Monroe Association of Orthodox Congregational Churches of the State of New York—in his meeting with us, the interesting information he has furnished us respecting the cause of God in the neighbouring States, and the valuable assistance he has rendered us on several important points of business; and to tender him our best thanks, with our assurance of a deep interest in his usefulness,

and that of the brethren with whom he is associated.

Some small items closed up the regular business transactions of the meeting; whereupon the Union adjourned, to attend the Tea Meeting held for the Sabbath School scholars. The sight was truly animating: a large Sabbath School, filled with hilarity, sat down together, and regaled themselves from the tables, which were richly spread with suitable provisions. After the children had enjoyed this little precious feast, they were addressed by the delegate from New York. The members of the Union then sat down together, and received a cheering repast.

There were no public services in the evening, which was left as a preparation for the coming Lord's Day.

The Sabbath was indeed a day of much interest. The services were performed according to the previous arrangement.

Thus closed one of the most interesting ecclesiastical meetings that I have ever attended.

Before closing my remarks, Messrs. Editors, it will doubtless be gratifying to you and your readers, especially those who are Congregational, to learn something more of this infant Congregational Union. This was their Sixth Annual Meeting. Their first organization commenced in 1837, when they were indeed but a little band, but they have been greatly blessed and increased; numbering about twenty ministers and the same number of churches. A small number of their ministers have already been reared up in their Congregational Academy. and are young men of cheering promise.

But most of the ministers have been sent out from the old country, by the Colonial Society connected with the Congregational Union of England and Wales, and are still supported in part by that institution. They are noble men, tried, steadfast and unshaken. They are firm Congregationalists, (Independents,) and while they are very liberal in their feelings towards other denominations, they cherish the highest sense of the correctness and importance of their own doctrinal faith and church usages. They expressed, as well they might, much surprise that ministers, who in favored New England, stood as *firm Congregationalists*, should on leaving their native spot, abandon their own cherished institutions, and embrace Presbyterianism. The only explanation that I could give, and which is doubtless the true one, is that in New England, there is nothing to try Congregational ministers and lead them to discriminate in regard to the distinctive characteristics of these two denominations, and the wide difference in regard both to the nature and influence of their ecclesiastical polity.—Every minister and every church being cheered by surrounding ministers and churches of like faith with themselves. It is surely a matter of rejoicing, that we who are standing in the pilgrims' tracks are beginning to awake and take a bold and efficient stand in supporting those doctrines and usages which were dearer to them than property, homes, friends, reputation and even life. For one I feel bound to express my full, unshaken and increasing conviction, that the amalgamation of Congregationalism with Presbyterianism, has been most disastrous to the interests of Congregationalism—to Congregational ministers and churches.

But to return, I cannot but express my high pleasure of the discrimination and fidelity, manifested by the Colonial Missionary Society, in selecting and sending out men so worthy, so well fitted for the responsible stations and difficult labors of missions in new settlements, where there are many rivals that have grown more or less into popular favor; are supported by imposing ceremonies and appearances, and by governmental patronage. When they hear of the fidelity of brethren, and the blessing of the Lord attending their efforts to rear congregations and build places of worship—when they hear of the growing strength and usefulness of the Union, and especially when they learn that the Lord has poured his regenerating influences on a number of their congregations, they must rejoice exceedingly, that they have been God's favored, honored instruments in sending out and sustaining such men. To the New England churches and ministers, I would, (as a son of New England,) most cheerfully commend them. The church in which the Union held their meeting, was built in part by the contributions of New England Christians. governors not excepted; and often did its walls reverberate the warm expressions of gratitude for the kindness and benefactions received in New England as well as in New York.

They have much to contend with, and may be much cheered, encouraged and strengthened by the sympathies, prayers, and benefactions of New England Christians.

Yours truly,

SAMUEL GRISWOLD.

Covington Centre, Wyoming Co. }
N. Y. July 17, 1843. }

We obtain from the same highly respectable quarter, the "New England Puritan," the following:—

Extract from the Report of the Congregational Union of Canada West, read at their Sixth Annual Meeting, held at Brantford on the evening of Thursday, July 6th, 1843.

During no year of our brief history in this country, have we seen so many souls led to Christ through our instrumentality. This is cheering. At any time and under any circumstances it would be so. At the present moment, and under present circumstances, it is especially so; for our ministry is thereby vindicated from the slight which arrogant men who claim to be the only true or authorized ministers of Christ would put upon it, and it promises to prove in our hands the agency we need to assist us in carrying out our plans of usefulness.

The past year has been marked by advancement in another very important respect. Eight new stations have been occupied; five have been added to the number of our ministers, of whom our Academy has furnished two, while two who have been for sometime laboring in the county, have connected themselves with us, and one has arrived recently from England; three young brethren have just finished their studies in our Institution, who are about to enter on important spheres, in which we trust God will bless them and make them a blessing; several of our causes have made, or promise soon to make considerable approximation towards self-support; and three

places of worship have been erected or are in progress, besides several others which are projected.

The Missionary Society connected with the Union, have in their employ five brethren to whom they furnish a measure of assistance to aid them in their work, and who are laboring with a devotedness which entitles them to our warmest respect and confidence, and a measure of usefulness by which we ought to feel encouraged. Your Committee regret to state that they are at this moment considerably in arrears of even the small sums for which they stand pledged to those self-denying men, a circumstance which of course adds greatly to the difficulties they have to encounter for their Master's sake. Unless increased means are placed at their command, your committee will feel obliged to relinquish some of their stations. From this disagreeable necessity they hope the churches will save them. These are not the times for retrograde movement; our course now ought to be forward, *must be forward*, God helping us, *will be forward*.

Another claim on the liberality of our churches and friends is presented by our Academy, to the sustaining and improvement of which, increased exertion is essential. Thus far, the good hand of our God has been upon us in this movement undertaken in our infancy and feebleness. To him we look to enable us to realize fully the end of its institution. A growing impression of the importance of bestowing on the young brethren whom God gives us for the ministry among our churches, the best education in our power, has made your committee determine, with the consent of the Colonial Society, to whose liberality they are so largely indebted, to add a year to the course of study.

The difficulties under which your committee labor in carrying out their views on this important point, are greatly increased by the want of a suitable library. The number of books at the command of the students is small, and would have been smaller but for the liberality of Christian friends in England, who kindly furnished, through Mr. Roaf, from 200 to 300 volumes of useful works. To these friends your committee beg to tender their grateful acknowledgments for their valuable gift, as also to their respected brother, Mr. Roaf, for his kindness in procuring them. They would, moreover, express their hope that such of the friends of a well educated ministry here as may be able to assist them in this respect, will make donations to the library, either of books or of money to purchase them.

It affords your committee much pleasure to report that the Sabbath Schools connected with the churches associated in this Union, are generally in a prosperous state. To these institutions and to the Bible classes held with the young, they look with much hope; they would, therefore, commend them with confidence to the zealous countenance of the churches and their pastors.

The temperance cause continues to realize, as it deserves to do, the hearty co-operation, both of our ministry and our churches. Your committee beg to press its high claims affectionately and warmly upon all with whom they may have any measure of influence. Already God has made it instrumental of very much good.

Many thousands have been reclaimed by it from a habit which degraded and depressed humanity, is subversive of all true happiness, fearfully prolific of crime, and destructive alike to the body and the soul. It has besides proved in many instances, the harbinger to the reception of the Gospel, thereby favoring the work of human salvation, and contributing to God's glory. A large amount of means formerly squandered on what was at best, unnecessary and useless, on what was in multitudes of instances pernicious in the highest degree, has by it been set free to be employed in the encouragement of what is good and beneficial. On those accounts your committee regard it as entitled to the aid of all who desire the welfare, whether of man individually, viewed either as a sensitive, and intellectual, a moral, or an immortal being, or of society at large.

This evening your committee have enjoyed a pleasure which they have long desired and anticipated, namely, the presence with them of a delegation from the orthodox churches of a portion of the neighboring state of New York. One in origin, and united in views and feelings as to the constitution and arrangement of Christ's kingdom, it is refreshing to meet and aid each other by mutual counsel, and by the manifestation of mutual sympathy. To us we doubt not this offering of fraternal intercourse will be profitable, while we hope to our respected brethren who have thus kindly shown their interest in us, it will prove, at the least, not injurious. If, as we believe it will do, it increase our attachment to our common Lord and common principles, and excite fresh zeal in the good work in which we are engaged, it will be a cause of everlasting gratitude to God.

CONGREGATIONAL UNION OF EASTERN CANADA.

Our last number was issued at a date so early after the meetings of this Union, as to render it impracticable to afford more than a notification that they had been held. We now proceed to lay before our readers a summary of proceedings.

In relation to an organization for domestic missions—it was resolved, "That this Union regards as of vital importance to the prosperity and extension of evangelical religion, in connexion with our churches, the existence and exercise of the missionary spirit—therefore, a public missionary meeting shall be holden on the evening of the second day of each annual assembly of the Union, at which a collection shall be taken up, and such monies, together with all amounts which may be obtained by subscriptions, collections, and for this purpose shall be a distinct Congregational Missionary Fund, to be at the control and disposal of the Managing Committee of the Union, to be expended at their option for

the advancement of Congregational Missions in our own Province."

On the subject of the baneful heresy usually termed Puseyism, the following Resolution was passed:—

Resolved, That as a system has arisen, and is rapidly spreading in this and other countries, known popularly by the name of *Puseyism*, by which the sacred citadel of Divine truth is invaded—the fundamental doctrines of the Gospel perverted—the people of God confounded with the world—the laws of Christ, as the sovereign Legislator in His Church, set aside, and the traditions and commandments of men imposed—lordly authority and rule exercised over the consciences of men—and a spirit of disaffection and hostility evinced to those in all Evangelical denominations who keep the commandments of God and the testimony of Jesus Christ,—that this Union, while it most deeply deplores the prevalence of such pernicious and soul destroying errors, at the same time solemnly declares its steadfast adherence to the great doctrines of the Protestant Reformation, and affectionately exhorts the churches in connexion with it, to contend earnestly for the faith once delivered to the Saints, and to abound in prayer that the great Head of the Church would speedily consume this manifestation of the man of sin with the spirit of his mouth and the brightness of his coming.

The noble stand made by the ministers and people of the protesting church in Scotland, was the subject of animated remark; a Resolution was passed expressive of sympathy, with them, and of earnest desire and prayer for their security; a sub-Committee was appointed to prepare and forward to Scotland an Address, embodying the sentiments of the Resolution.

An Address to the Governor-General was ordered.

A large amount of routine business was transacted, which it is not needful to record here; but towards the close of the session the following Resolution was passed with much cordiality:—

Resolved, That the thanks of this Union be presented to the Rev. Henry Esson, A. M., of St. Gabriel Street Scotch Kirk, Montreal, for his able and effective advocacy of the principles of religious liberty and equality, and especially for his recent efforts in behalf of a liberal and unrestricted education in the higher Literary Institutions of the Province.

The next meeting of this Union is appointed on the first Wednesday in July next, to close with services on the succeeding Lord's day, similar to those enjoyed on this occasion.

DEDICATION AND RECOGNITION SERVICE.

TO THE EDITOR OF THE HARBINGER.

On Wednesday, July 19th, a new Congregational Church was dedicated to the worship of Almighty God, in the Back Street, Southwold, Canada West.

The Rev. W. P. Wastell, of Guelph, preached the introductory Sermon, from Acts vii. 38. "The Church in the wilderness," in which he delineated the general features of a New Testament Church, and which he appropriately applied to the rural scene of its existence, as situated in the lovely vicinity of Southwold.

The Church then publicly intimated, by rising from their seats, their invitation to the Rev. J. Silcox, to take pastoral oversight of them. The Pastor, in accepting the invitation, briefly stated the leadings of Providence affecting his ministerial history. The recognition prayer was offered by the Rev. J. Nall, of Burford. The Pastor was then addressed by the Rev. W. Clarke of Simcoe from Psalms cxxvi. 6, from which he directed his attention to the ministerial labourer in his duties and encouragements.

After a short intermission, the Rev. J. Nall addressed the Church, on their duties to the Pastor, from the 1 Thess. v. 13: "Esteem them very highly in love for their work's sake"

The devotional Services were conducted by the Rev. E. Ebbs, of London, the Pastor, and W. F. Clarke, Congregational Student.

The neat and commodious building, erected at a comparatively small cost, gave universal satisfaction. The Congregations, and Collections, were good. A holy seriousness appeared to pervade the assembly, and it is earnestly hoped that the Pastor and his flock will enjoy much and continued peace and prosperity.

Southwold, July 21st. 1843.

The Harbinger.

MONTREAL, AUGUST 15, 1843.

CHURCH OF SCOTLAND.—Our limits will scarcely admit of more than a brief allusion to the present position of the *Free Church* of Scotland. It is now, to use Dr. Chalmers' phrase, "hopelessly" separated from the state,—the Union is dissolved, and we are greatly mistaken as to the signs of the times, if this be not precursory to similar disruptions in other parts of so called *Christendom*. In this case, contrary to the trite Baconian adage, "Union" has been and ever

must be "*weakness*,"—weakness to the *State*, as placing many, it may be the majority of its subjects, in invidious, irksome, unjust inferiority to the rest; and weakness to the *Church*, as repeating, in each instance of such state establishments, the abortive attempt to combine elements essentially dissimilar, and to augment the moral power of truth by investing her with worldly honour, endowing her with worldly wealth—and wrapping her two edged sword in the silken folds of worldly patronage and favour. Spiritually minded men of all communions have long lamented the uninterrupted succession of the race of Uzzah, and none but those who recognize some other test of truth than the sacred volume, can doubt that the *purity* of the Church of Christ is not only essential to, but is, in truth, the measure of its *power*. Scotland is now reading a lesson to other nations—or rather teaching them to read a lesson—which worldly minds have been ever slow to learn, and slower still to understand—that Christianity can never lose the freshness and vigour of her youth, otherwise than by being bedaubed with the false colours—bedazzled with the tawdry ornaments—and loaded with the glittering but ignominious chains of an ignoble servitude to the world—the *very world she was sent to conquer and subdue*.

We anticipate frequent opportunities of recurring to this and kindred topics. Events of the most momentous character, are now following each other with a rapidity which outstrips even the forethought of the most sagacious of mankind—and moral revolutions, which at an earlier period, it would have taken centuries to mature, are now becoming matters of common occurrence and conventional familiarity. We know by the "sure word of prophesy" the glorious issue of the whole, and whilst the elements of the moral world are in a state of unsuspected and obviously irreconcilable conflict, we seem to hear the voice of him "who rides on the whirlwind and directs the storm," addressing all who practically recognize his existence and his agency, in those emphatic words, "Be still and know that I am God!"

The Speech of the Rev. Dr. Chalmers delivered on the 13th July, at the Meeting in Edinburgh to commemorate the Bicentenary of the Westminster Assembly of Divines, will

repay a careful perusal. It shows fully the course which his gifted mind and sound heart are taking in the vexed question of the National Establishment of Churches. The meeting was an Union Assembly of the several Presbyterian denominations of Scotland.

The CHAIRMAN then addressed the meeting in reference to the speeches which had just been delivered. He was rejoiced to find that there was no real difference of sentiment among the different denominations. There might be a complexional, but assuredly there was no substantial difference. In reference to the sentiment which had been so often quoted, co-operation without incorporation, it had in many cases been fathered upon himself; but it was not a motto which he would choose to emblazon on his family escutcheon. He would rather say co-operation now, with a view to incorporation afterwards. Let him give some illustrations of his meaning. The Presbyterians of Ireland were not similar, but identical in sentiments with the Free Church of Scotland. Yet there was an obstacle to their incorporation, not in the difference of their sentiments, but in the distance of their locality from each other. Then take another illustration, in the case of the Independents, all of whom were evangelical, as far as he knew. (Cheers.) Between the Independents and them there was not the difference of a straw, and yet, because of the difference of government between them, they would not yet find their way to an incorporation. The next illustration he would take, was the various Presbyterian churches in this country, all of whom come nearly to the views of each other, though they were split into different parties. There was, therefore, no inseparable barrier—he would not say to an immediate, but certainly none to an eventual, and he trusted a speedy union. (Loud cheers.) At all events, he trusted the suggestions thrown out by his friend Dr. Balmer would be immediately adopted, of having a joint committee composed of members of all denominations, that amongst them they might christianise the immense masses which were now going to no place of worship whatever. (Cheers.) He continued—Before I sit down, though some may think I am extremely adventurous, I wish to make an experiment. I feel desirous to bring aboveboard a matter which I think might operate as a bar in the way of a cordial and good understanding, so long as it remains an object of sensitive and fearful reliance. I have no sympathy with the care and caution of those people who look so alarmed and wary, and tell us that nothing should be said about voluntarism. (Great cheering and laughter.) I confess that my anxiety is to say something about it, and that because of the conviction which I labour under, that while it is suffered to abide within the cells of one's own thoughts, the very irksomeness of its confinement will trouble us in the form of an unexplained grudge, and that, if suffered to remain in that position, it will operate injuriously to prevent that full union of soul with soul, which is so indispensable to co-operation between those who are met to accomplish a purpose where they may see eye to eye. (Hear, hear.) On the contrary, I wish to proclaim, openly and without reserve, that there is a difference of opinion between us

on this question; and this not with the design of creating discord, or of casting up a barrier between the union of the different parties, but with the opposite design of pointing out the egregious folly of suffering such difference to stand in the way of our mutual helpfulness and encouragement in the common cause. I therefore bring it aboveboard, and place in the sight of all men, not only that we may recognise the real topic of difference, but that we may at once discover it as a topic of Christian discussion. How does the matter stand? Here are two parties, honestly bent on the adoption of such measures as will conduce to the religious welfare of their fellow-men, but the one party thinks that the State ought to endow the Church, without interfering in her internal constitution, and the other party thinks the opposite. I ask, then, in the name of common sense, if these two parties are to suspend a duty which is common to both, because they choose to differ as to the duty of a third party, which has no connection with either. (Loud cheers.) We of the Free Church stand hopelessly dis severed from the party in question—(Great laughter)—and we have as little hope of restoring the connection as if there had sprung up between us an immovable wall of brass a thousand cubits high. (Laughter and cheers.) We can enter into no terms with a Government which thinks, because it endows us, it has therefore a claim to govern. On this subject I agree perfectly with d'Aubigne; and I think, if I had five minutes' conversation with him, he and I would be perfectly at one—at least if I put a right interpretation on a letter which recently appeared in the columns of one of your periodicals—(looking over to Dr. Brown). We can enter, as I said, into no terms with a Government which claims to govern because she chooses to endow; and they, on the other hand, have allowed that Erastian resolution to get such a hold on their imagination as if they would never let it go; nor do I believe they will ever let it go till the kingdoms of this world become the kingdoms of our Lord and of his Christ. (Hear, hear.) Let us look, then, at the question in another form. The question resolves itself into this—Will there, or will there not, be religious Establishments at the time of the Millennium? Several pamphlets I have seen, written with extraordinary ability—(laughter)—to show that the Millennium will put an end to that (Hear, and laughter)—while others, also with great ability, say no, as the kingdoms of the world are then to become the kingdoms of Christ, the Church will then have a connection with the State. Very well then; let others fight out this question as they may; it seems to me clear that the path of wisdom and of duty is to leave this question to the Millennium itself—(Loud continued cheering)—leave the question of religious Establishments in the Millennium to be settled when the Millennium comes, and in the meantime to do all we can to speed forward the Millennial days, when the din of controversy shall be no longer heard, and the charity of the gospel shall shed its dewy influence over the whole earth, which shall then be turned into a harmonious and a universal Christendom. (Universal cheers.) I am so delighted with this question that I take a kind of scientific interest in it—I am quite on edge about it. (Laughter.) Voluntarism is now about its trial; and I want

to give it a fair trial, and I am sure I shall give it all the justice in my power, by drawing forth its resources and its capacities to the utmost.—(Laughter and cheers.)—The way to give it a fair trial is to try how much it will yield, when all just influences are brought fairly to bear upon it; and in justice to the question,—in justice to Voluntaryism.—I must say that for a good many years we knocked at the door of Government with a view to receive aid from them to carry the gospel to the humblest and lowest classes of the country, and were there exposed to all the bigglings with which we are so familiar in the market; we were cheapened down to the lowest possible amount,—we were asked, would £10,000 do you? and the result is that we got nothing at all. (Renewed laughter.) We have since tried the Voluntary principle; and, in as few months as we before negotiated years with the Government, Voluntaryism has made this demonstration, that it has given us £360,000—(Loud cheers)—so that she has begun well; and it is my fervent hope that she will end well. We are now in the thick of the experiment,—we will do it all the justice we can; and nothing will delight me more. I don't want to use scholastic phrases.—I might speak of the difference of voluntaryism *ab extra* as distinguished from Voluntaryism *ab intra*, and by the help of that definition I might perhaps defend my own consistency. (Laughter and cheers.) But I don't want to make use of those scholastic distinctions: I truly wish Voluntaryism to open upon us all her fountain-heads, whether *ab extra* or *ab intra*. (Continued laughter.) This reminds me of the story of the well-digger, who succeeded so amply in obtaining water that he made a narrow escape from drowning in the abundant rushing of the streams which he had evolved from their hiding places—(laughter)—and so I say, in perfect honesty, that if my favourite system, the Establishment system which I advocate,—if it should concur, it may be in the semblance, nay, even the reality of defeat, and refutation, I should heartily rejoice if Voluntaryism should play upon us in all directions. I would be heartily glad, even though it should make such a demonstration of its excellence and power as wellnigh to submerge myself, and utterly to overwhelm my argument. (Cheers and laughter.) I say of Voluntaryism, bring it to the test—try if it can overtake the wants of the thousands and tens of thousands who are now utterly beyond the pale of the ordinances of the gospel, and strangers to the habits and decencies of a Christian land. To this test we appeal; and I shall be happy if the appeal prove so successful that you could overtake this distribution. But suppose it could not, and that the Government were to say here is £100,000, do what you like with it; we shall no more meddle with your distribution of it, or think we have a claim to do so, than we meddle, or think we have a right to meddle, with the *regnum donum* of Ireland. What then? I do not mean to make any avowal on the subject; but I am certainly not prepared to say that I would refuse it; but I repeat it that it is futile to make a question as to what we would say to this offer, which is never likely to be made to us. The subject is now submitted to the evolutions of experience; and my wish and prayer is, that the question may be superseded and anticipated by the liberal supplies

of the Christian public, to carry out the great object of the furnishing a sound Christian education to one and all of the community. (Loud and protracted cheering.)

DISSENTERS IN GREAT BRITAIN.

A correspondent of the Southern Churchman, now in England, gives the following account of the position taken by the Dissenting Churches in promoting the interests of religion both at home and abroad:

"The longer the subject engages my thoughts the more difficult does the task appear of giving any thing like a satisfactory sketch of the state of the English Church. Will you pardon me if I defer this topic, until I shall have had a fuller and fairer opportunity of forming a judgment on a sufficiently deliberate consideration? Accept instead, a few remarks on the case of the English dissenters.

"I know you have on your side of the water many whose opinions and habits and connexions, lead them to plead the cause of the English Church against the dissenters. It is but fair that some one should be found—I will not say to be the dissenter's advocate, for such I do not mean to be, but—to state some simple naked truths with regard to them, and thus to put such as are interested in this question, in possession of the materials for forming something like a fair and candid judgment.

"In London, the 'City Mission' is, with a very, very small exception, supported by Dissenters. The same is true of the 'Christian Instruction Society,' which aims especially to influence that important class—the thinking men among the mechanics and smaller tradespeople. For China, the 'London Missionary Society' has bestirred itself first; nor should we forget that Morrison and Milne, agents of this same society, were the (dissenting) translators of the Chinese Bible. The first, and the only, certainly the best, instructor for the improvement of Sunday School teachers, is actually, though not necessarily, sustained by dissenters. In their Sunday Schools they approach much nearer than the Church does to the American system of gathering in the children of all classes without distinction of rank. In many parts of England, notwithstanding the establishment, (the grand argument for which is that it provides for the destitute,) the only ministrations are such as the dissenters provide.

"How long," I asked a clerical friend, who was lamenting to me the hindrance he found from dissent in his district—"how long has your church been built?" "Four years," was the answer. "And how long have the dissenters had a meeting house here?" With a preliminary glance, which told that he saw the natural inference, "out of the corner of the eye," he replied, "Forty."

"These are the facts which, in the course of a few weeks, have struck a casual observer,

whose mind was not specially directed to this subject, but who has had the conviction forced upon him that much partiality of view is indulged in by many who write and publish much on the Church and Dissent question. There is a canon better even than that of Vicentius, which says, "By their fruits ye shall know them." Let us be willing to give even a glance at some of the good fruit that may be found on the tree of dissent—not feast our eyes only on that which is confessedly bad.

"It is most likely that many will misapprehend the true object of these remarks. I have stated it, however; and could do no more than repeat the statement. As a Churchman, I could wish that in all matters, (as is really the case in some—the Jews, for instance)—we had been beforehand with those who differ from us; that would have been a good mark of apostolicity; but since this is not the fact, "let us do justice, though," I will not say "the heavens," but the middle wall of partition which separates us from many of God's acknowledged servants, "should fall," and leave us upon earth, in company with some whom we hope to meet in the "general assembly of the first-born" in heaven.

EXCLUSIVENESS.

At the late Anniversary of the Wesleyan Missionary Society in London, the Rev. Thomas Mortimer, of the Church of England, said:

Not long ago I heard my own dear, kind, benevolent, generous-hearted, high-minded bishop tell me, in St. Paul's, that "the clergy of the Church of England are the only true ministers of Christ in England; and if it had not been that I felt that it would violate public order, I would have stood up and said, "My lord, I don't believe a word of it." I could have given this as my answer: "It pleased God, by the preaching of the Wesleyan Methodists, to bring my poor soul out of darkness into light"—and in remembering that, and all that I owed under God was to that, I could have said to him, "My lord, if it had not been for my good father, who would not let me be a Methodist preacher, I should now have been in City-road, instead of St. Paul's." I assure you, the feeling amongst us is this, that all who love Jesus are dear to us; and I only give you back your own words when I say, I do recognize you; and I say, if you want to convince a Churchman, I will give you an archbishop's pill for him. Give him Archbishop's Whately's book, and let him read that. There is a good deal of capital Oxford logic in it; and it will satisfy any reading, thinking man, who chooses to think fairly, that the monstrous doctrine of Apostolic Succession, as held and taught by the Tractarian party, is all humbug. Well, we recognize you,—

"Kindred in Christ, for his dear sake;"
wherever we are, we'll say to you,—

"A hearty welcome here receive."

THE BIBLE AND TRADITION.

The Rev. Dr. Milner, in an address before the Association for promoting Christianity, connected with St. George's Church, New York, of which he is rector, alluding to errors of certain theologians, in his estimation of most dangerous tendency, uses the following impressive language.

"When I can bring my mind to believe that instead of taking my Bible as the guide of my faith, I am bound to dishonor this best of Heaven's gifts by admitting tradition to a coequal rank; when I can be persuaded that there is a dread obscurity in Scripture, even in the fundamentals of Christian faith, that renders indispensable the aid of such an adjunct in the discovery of truth; when my charity shall so fail that I consign my fellow Christians of other names, whatever the strength of their faith in Christ and the holiness of their lives, to the uncovenanted mercies of God, because of their not belonging to a church governed by bishops, consecrated by succession from the apostles; when I dare assert that that order is requisite, not only to the *perfection* and *completeness* of a Christian church, but also to its very *existence*; when I am convinced that I must ascribe exclusively to the apostolical commission the derivation of the grace of the Spirit, and our mystical communion with Christ; to believe, in truth, that the sacraments of the Church are the only channels whereby the gifts of the Holy Spirit are conveyed to men; when I can see that there is an actual sacrifice in the Eucharist, and that the Redeemer is really and essentially present in his natural body and blood in that sacrament; when I can relinquish the great doctrine of justification by faith alone, and substitute for it the Roman dogma of justification by inherent righteousness, or, in other words, believe that salvation is works; when I can doubt the mercy of God in pardoning sins committed after baptism, on sincere repentance and faith; when I am willing to go back to the dark ages to be taught the shocking doctrine of 'reserve in the communication of religious knowledge;' when I can persuade myself that I may innocently contrive expedients for diminishing the horror I have felt, as a Protestant, at the Romish practice of invoking saints, and virtually admit the doctrine of purgatory, by allowing, as innocent, prayers for the dead; when I can be so presumptuous as to claim, as a minister of Christ, the power of personally absolving individuals from their sins; when I can so far suppress the light of truth as to go back to a heathenish respect towards images and relics, and favor the re-admission of long-disused and superstitious ceremonies and forms; when I dare

approve the contemptuous treatment of the Reformers which they have received at the hands of the Tractarians; and when, though a member and minister of that Church which, at such a sacrifice, they redeemed from the rubbish of ages, I can feel at liberty to resort to a popish council for an explication of the Articles in which they so strenuously protested against the corruptions of Rome; when I can look with complacency and approbation upon the unwarranted attempt to stultify the framers of these articles, by reconciling their doctrines with the decrees of Trent, the very object of which was to condemn and reject them; when I can make these admissions and subscribe to these sentiments, I may join the ranks of the men of Oxford. But so long as I adhere to the Bible as my only rule of faith, and to the Articles and Liturgy of the Church of my adoption, because, as I believe, they are in all respects in harmony with its prescriptions: whereinsoever the writings of fallible men, however learned and distinguished, depart from these, I must withhold my approval, and, as far as in me lies, oppose their noxious influence."

ROMAN CATHOLIC STATISTICS.

"It is to us a matter of considerable gratification that we have it in our power to communicate to our readers the result of inquiries instituted in order to ascertain the progress made towards Catholic unity in England.

"The parties employed in the London district have reported as follows:

"Out of two hundred and fifteen churches and chapels of the Establishment visited, there are one hundred and fifty three in which the congregation bow reverently to the altar at the naming of our Saviour, evidently acknowledging his presence in the holy elements; in the remaining sixty-two churches there appeared some confusion of idea upon the point both with clergy and flocks; in some few instances, the altar and holy eucharist appeared to be altogether despised; in thirteen churches the clergy how lowly on passing and re-passing the altar; in twenty-seven the sacred elements are placed on the altar before the worshippers at each service, the reverence tendered being therefore to them rather than to the altar itself; in all these last mentioned churches the clergy and the whole congregation turn to the altar; in seventeen of these the altar is decorated with tapers; in nine churches the blessed crucifix is placed near the altar; in forty-seven the holy emblem of the Passion is placed before the congregation either on or above the altar.

"It is most gratifying to observe that the blessed Virgin in represented (mostly in the windows over the altar) in twenty five instances, besides many other apostles and canonized saints; in twelve instances these representations of the Virgin have remained from Catholic times unimplored; in all the

churches recently constructed a space for processions has been left in front of the altar, and in some few instances shifting benches have been substituted for pews. In forty-seven churches the hours of service have been assimilated to those of matins and High Mass of our holy Church. The unhallowed service formerly read on the 5th of November, charging the Catholic Church with the crime of the Gunpowder Plot, is almost entirely discontinued; it is only observed in twelve churches out of two hundred and fifteen visited."

"Surely every member of our holy Church should redouble his prayers, seeing how they have availed to bring about this blessed approximation to Catholic unity. We may anticipate shortly, should liberal counsels prevail in the nation, that at least one Catholic service may be performed each Sabbath in the churches of the Establishment, without at all interfering with those who may continue to differ from us, and without any material alteration in the arrangement of the National churches.

"This, surely, is the least concession which we can require from those who monopolize at least nine tenths of all the buildings erected by Catholics."—*Dublin Magazine*.

EXULTATION OF THE CATHOLICS AT THE PROGRESS OF PUSEYISM.—At the meeting of the Catholic Institute the other day in London, Lord Camoys thus expressed his satisfaction at the approximation of Oxford to Rome:

"*What did they now see going on at Oxford?*—(Loud cheers.) They saw there one Regius Professor condemned because he had advocated the doctrine of the real presence,—(cheers)—while they had, at the same time, another Regius Professor subjected to an action for damages because he had advanced exactly the contrary doctrine. He could not tell how the action for damages might go, but, if against Dr. Hampden, the Oxford University would be in what the Americans call a 'fix;' one professor suspended for advocating one doctrine, and the other condemned for advocating the very reverse. He had once heard in that room that they might hope to live to hear high mass in Westminster Abbey.—(Tremendous cheering.) He wished to express no opinion of his own how far such a circumstance might be probable or not, but, at all events, they had come to this point,—they had had the doctrine of the mass preached in the Catholic Church of the University of Oxford,—(loud cheers), and the *Oxford Chronicle*,—an opponent of the Tractarians, and no bad judge of what was going on at Oxford, declared that, unless Dr. Pusey's sermons were condemned, there were six or seven colleges at Oxford ready to have mass read directly.—(Cries of 'Bravo!') He mentioned this to show what a slender barrier existed between the Tractarians and the

Church of Rome,—(loud cheers,)—and to show how useful the Catholic Institute could be made in the advancement of their holy religion.—(Cheers.)

BISHOPS AND ELDERS—SURPLICES AND GOWNS.—Extract from the *Times* of Tuesday, May 30:—"We are rather of opinion, too, that the less the whole bench or body is elevated above the other elders of the Church, except by piety, assiduity, and learning, the better for the Establishment, the greater will be its utility, and consequently its permanence, more secure. If the elders of the Church had been consulted on a recent occasion, we should not now have had to witness a dispute almost below contempt between surplices and gowns; blacks and whites; whether a certain prayer should be read twice almost in the same breath; whether the parson or clerk should give out the Palms—"Let us sing;" though the clergyman, having then generally retired for a moment's repose and a glass of water, is the only person that does not sing."

OXFORD.—The Rev. T. E. Morris, of Christ Church, has been admonished by the Vice-Chancellor for the sermon preached by him before the University on Ascension-day. The sermon has since been published, and it is understood the following is the passage which drew down the admonition:—"Laud the martyred archbishop, who, let us trust, still intercedes for this Church, whose enemies he resisted unto death, and for this ancient seat of prayer and holy contemplation, for which he did so much while yet with us, has placed among his private devotions the Apostles' Creed, and a more expanded form of it, and also a yet more concise statement of the principal mysteries in the economy of Redemption, by which they may be called to mind at any moment: 'Caro factus et conceptus est; Natus; Passus; Crucifixus; Mortuus; Sepultus; Descendit; Resurrexit; Ascendit; Assedit; Revertetur; Retribuet.'"

COMPANY.—I feel that all I know, and all I teach, will do nothing for my own soul, if I spend my time as most people do, in business or company, even the best company. My soul starves to death in the best company; and God is often lost in prayer and ordinances.—"Enter into thy chamber," said he, "and shut thy door about thee!" Some words in Scripture are very emphatical. 'Shut thy door,' means much; it means, shut out, not only nonsense, but business; not only the company abroad, but the company at home. It means, let thy poor soul have a little rest and refreshment; and God have opportunity to speak to thee in a small still voice, or he will speak in thunder.—*Extract from a Letter by Cecil.*

BOUNTIFUL DONATION.—A messenger recently entered the rooms of the General Assembly's Board of Foreign Missions in New-York, and counted out *ten one thousand dollar bank notes*, saying it was for the mission to China, and no questions were to be asked as to the donors. What an evidence this that the hearts of men are in the hands of God, and what an encouragement that the great work of benevolence shall be carried forward.—*Am. Messenger.*

BOISTEROUS PREACHING.—A celebrated divine, who was remarkable in the first period of his ministry for a loud and boisterous mode of preaching, suddenly changed his whole manner in the pulpit, and adopted a mild and dispassionate mode of delivery. One of his brethren observing it, inquired of him what had induced him to make the change? He answered, "When I was young, I thought it was the *thunder* that killed the people; but when I grew wiser, I discovered that it was the *lightning*—so I determined to thunder less and lighten more in future." It is a pity all preachers had not made the same discovery.

THE BIBLE THE BASIS OF NATIONAL GREATNESS AND FREEDOM.—"It has been said with very much veracity, that the felicity of the American colonists consisted in their escape from the past. This is true so far as respects political establishments, but no farther. They brought with them a full portion of all the riches of the past, in science, in art, in morals, religion and literature.—*The Bible came with them. And it is not to be doubted that to the free and universal reading of the Bible is to be ascribed, in that age, that men were much indebted for right views of civil liberty. The Bible is a book of faith and a book of doctrine—but it is also a book which teaches man his own individual responsibility, his own dignity and his equality with his fellow man.*"—*Webster at Bunkerhill.*

FIRST FRUITS OF MISSIONARY LABOR.—In less than one year, five hundred pounds have been paid by the converts to Christianity in the Island of Tahiti, to the British and Foreign Bible Society, for only a part of the first edition of the Bible. The natives, so recently reclaimed from heathenism, are represented to be so anxious to receive it, that they were ready to pay for a single copy a piece, three times the amount of that which many of our reluctant countrymen are willing to pay.

ANTI-DUELLING ASSOCIATION.—An association has been just formed for the suppression of duelling. It consists of 326 members, including 21 noblemen, 13 sons of noblemen, 16 members of Parliament, 15 baronets, 30 admirals and generals, 44 captains, R. N., 23 colonels and lieutenant-colonels, 17 majors,

26 captains, in the army, 20 lieutenants, R. N., and 24 barristers. They denounce duelling as sinful, irrational, and contrary to the laws of God and man. They also pledge themselves to discountenance, by influence and example, a practice which so greatly dishonours God. Captain Hope, R. N., and Mr. W. Dunmore, have become Honorary Secretaries to the Association.—*Standard.*

CHRIST'S SINGLENESSE OF PURPOSE.

All the paths of human ambition were open and accessible to him, but he passed them all by. All the kingdoms of the world and the glory of them were laid at his feet, but he saw them as if he saw them not. With a single sentence he could have flashed light on the darkest mysteries of philosophy; but he would not thus debase his mission, he would not spare a single moment from teaching that higher science, the knowledge of salvation. He had ears only for one sound—and that was the voice of penitence imploring forgiveness: the voice of fear and conscious guilt deprecating the vengeance of eternal fire, and crying for relief. He had eyes only for one sight—and that was the misery of man: the spectacle of the world invaded, ruined, lost, and moving along in chains to the pit of perdition. This object filled the whole sphere of his vision; he could see nothing else; and had all the thrones of earth been vacant, and invited his acceptance, it would not have induced him to iervege a single step from the path which led direct to the cross. He had tears but for one sorrow; and he wept them over lost souls. He valued life itself but for one object; as it enabled him to present it in sacrifice for human redemption.—*Harris.*

REV. DR. COOK'S ADDRESS TO THE ASSEMBLY OF THE PROTESTING CHURCH OF SCOTLAND.

On the second day of the sessions of this Assembly, several addresses were made by the deputation from Ireland. The following is an extract from Dr. Cook's speech:

"I beg leave," said Dr. C., "also to give my testimony to what I conceive to be the real Church of Scotland. I attend you, not in the same place of Assembly which I have attended before, but I find you where you always ought to be found, asserting, in the first place, the great principles of the rights of the people, and the liberties of the church, in things spiritual, while not attempting to usurp any right as to things civil; in the second place, I find you resigning your temporal benefits for conscience' sake; thirdly, I find you bearing witness in all these things to the whole world, to the churches of the world, and especially to all Presbyterian churches in the world, which constitute about three-fourths of the Protestantism of Europe, Asia,

and America. Your hearts may be crushed—I can say my expectations have been largely crushed. I depended on common sense—I depended even on the views which particular men would take of this question—I have had sleepless nights, and tossings to and fro for the sake of the Church of Scotland. My own heart has been largely crushed. The heart of Scotland may have been crushed—but, under the providence of God, great will be the results. It is by compressing the muscles nearest to the heart that the blood is propelled to the finger ends and the other extremities of the body. The blood of the Church of Scotland has been thus propelled from the heart, and will send its influence to the ends of the earth, and exert a powerful and invigorating effect upon the Presbyterian Protestantism of the world. I believe it will have an influence even upon the Church of Rome, for the sacrifice made by ecclesiastics in the apostate church had a most important effect on the minds of the people, and your example may be expected to do so likewise. There is not a portion of Europe to which the heart of the Church of Scotland will not propel the life-blood. It will go to America—it will be felt in Australia, and the Continent of India will experience the blessing. There is not a portion of the world in which the events of yesterday will not produce an almost galvanic effect on the cause of religious liberty."

PIOUS THOUGHTS.

THE GROWTH OF GRACE.—The growth of grace is like the polishing of metals. There is first an opaque surface; by-and-by you see a spark darting out; then a strong light; till at length it sends back a perfect image of the sun that shines upon it.

PRIDE.—Pride deceives with the subtlety of a serpent, and seems to walk erect, though it crawls upon the earth. How it will twist and twine about, to get from under the cross which it is the glory of the Christian calling to be able to bear with patience and good will.

IMPROVEMENT OF TIME.—Though every moment cannot be laid out on the formal and regular improvement of our knowledge, or in the stated practice of moral and religious duty, yet none should be so spent as to exclude wisdom or virtue, or pass without possibility of qualifying us more or less for the better employment of those which are to come.

IMPROVEMENT OF AFFLICTIONS.—We should always record our thoughts in affliction—set up waymarks—set up our Bethels—erect our Ebenezers, that we may recur to them in health; for then we are in other circumstances, and can never recover our sick bed views.

God has given us four Books; the Book of Grace, the Book of Nature, the Book of the World, and the Book of Providence. Every

occurrence is a leaf in one of these Books; it does not become us to be negligent in the use of any of them.

SPECULATIVE KNOWLEDGE.—Speculative knowledge, however it may advance, is not growth in grace: it makes men contentious, high minded, and less edifying to others. Growth in knowledge, if it be without a proportionate conformity to the image of Christ, and the cultivation of devotion and practical religion, merely puffeth up.

To bless God for mercies, is the way to increase them—to bless God for miseries is the way to remove them.

STATISTICS OF NONCONFORMITY.

GEORGE HADFIELD, Esq., of Manchester, England, stated, at a meeting held in that place on the 20th ult., the following striking facts, from the last report of the Manchester Statistical Society:—That there were in Manchester thirty-eight churches & one hundred nonconformist places of worship; 13,025 children in church Sunday Schools; and 29,925 in those of dissenters. That in 1835 there were in Wales 998 churches, and 1,091 dissenting chapels; in Cornwall, 221 churches, and 322 chapels, in London, 246 churches, and 306 chapels in Lancashire, 292 churches, and 581 chapels; in Yorkshire, 250 churches, and 1,047 chapels; and, finally, that in 1841-2, the Church and churchmen contributed 90,821*l.* to the missionary societies, whilst the contributions of nonconformists to missions, for that year, were 216,940*l.*

LATEST NEWS.

The Marriage of Her Royal Highness the Princess Augusta of Cambridge with His Serene Highness the Hereditary Prince of Mecklenburg Strelitz, was solemnized at Buckingham Palace, on Wednesday, June 28.

REVENUE.—The present Quarterly Return of the Revenue shows a more favourable result than was the prevailing opinion. In the item of Customs, there is an increase upon the quarter of £105,015; and an increase in the Excise for the same period of £140,013; and an increase of Property Tax of £861,709. The total increase upon the quarter is £1,701,532, or an increase upon the year of £2,442,942. The most important of the facts relates to the increase in the two former items, inasmuch as they evidence a better state of trade, both home and foreign.—*London Paper.*

The Canada Corn Bill has received the Royal assent, and has been received by the Collectors of Customs.

The price of Flour and Wheat in England is considerably higher. Well informed parties think that remunerative prices will be obtained for this fall's crop, and that probably a steady and profitable trade in Corn will spring up,

and be maintained until the entire removal of the Corn Laws.

Agitation in Ireland continues; but all is peaceful. O'Connell insists on obedience to the law.

POETRY.

ON OPENING A NEW CHURCH.

"The perfect world by Adam trod,
Was the first temple built by God;
His fiat laid the corner stone,
And heaved its pillars one by one.

He hung its starry roof on high—
The broad illimitable sky;
He spread its pavement green and bright,
And curtained it with morning light.

The mountains in their places stood,
The sea, the sky—and "all was good;"
And when its first pure praises rang,
The "morning stars together sang."

Lord 'tis not ours to make the sea,
And earth, and sky, a house for thee,
But in thy sight our offering stands,
A humble temple, "made with hands."

We cannot bid the morning star,
To sing how bright thy glories are;
But, Lord, if thou wilt meet us here,
Thy praise shall be the Christian's tear.

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 Editor 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, Congregation Library, Bloomfield Street, W.

LIVERPOOL.—George Philip, S. Castle Street.

MONTREAL.

Printed for the Committee, by Lovell & Gibson.