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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.

JANUARY 16, 1843.

No. 1.

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WESTERN CANADA.

It affords us no small gratification to lay before our readers the following items of intelligence from Western Canada; they are indicative of the happy progress of Apostolic Christianity in our country.

On 23rd November last, Mr. James Vincent (who was sent to Canada by the Colonial Missionary Society, about two years back, in order to finish his preparatory duties in the Upper Canada Congregational Academy), was ordained to the pastoral office in the Congregational Church of New Market, Home District. The Rev. L. Kribs was suddenly called upon, in the absence of Rev. W. O. Wastell, to give the Introductory Discourse, which he did in a most effective manner. The Rev. J. Roaf, offered the Ordination Prayer. The Rev. S. Lillie, gave the young minister a very excellent charge. And the Rev. S. Harris gave the outline of a discourse to the people.

Mr. Vincent's labours at New Market are very acceptable, and already to some extent useful. If he realize all the happiness and success, that his friends and ministerial brethren expect for him, he will be a highly favoured minister of the Lord Jesus Christ.

A Congregational Church was opened for regular worship at Boulton's Valley, Albion, Home District, on December 15. It is a handsome well-built edifice of unburnt bricks—and stands on a beautiful and convenient elevation. Large congregations attended the ser-

vices, when the Rev. W. Hayden, of Cobourg, preached in the morning—and the Rev. J. Roaf, in the afternoon. This place is at present supplied with evangelical ministrations by the Rev. S. Harris of Vaughan—but it is hoped that ere long it will be the centre of operations for some other minister.

On Wednesday, the 28th December, the Rev. S. King (late of the U. C. Congregational Academy), was ordained at Georgetown in Esquising, Gore District. A vast audience assembled on the occasion, and the solemnities took place in the Methodist Chapel. The Rev. J. Roaf delivered a discourse on "Ordination" Rev. A. Lillie asked of the Minister and Church, the usual questions. Rev. J. Nali, of Burford, offered the prayer of designation and a large number of ministers joined in "the laying on of hands." Rev. S. Harris, of Vaughan gave the young minister a faithful and able charge, and the Rev. W. P. Wastell, of Guelph, preached to the people with power. The beloved young brother, thus ordained has a very laborious sphere; but he will have all needed grace if he remember the adage "*bene orasse, est bene studuisse.*"

ST. JOHN'S, NEWFOUNDLAND.

The Rev. H. Wilkes has recently received a very interesting communication from the Pastor of the Congregational Church, St. John's Newfoundland, in reply to some inquiries he made regarding that Island; and he has kindly per-

mitted us to extract the substance of it for the information of our readers.

"In reference to population, I believe that as nearly as could be ascertained by the last census, the Inhabitants of the Island amount to about 100,000. They are widely scattered in Bays and Coves all round the Island. There are no settlements in the interior, which is barren and comfortless in the extreme. The Coast, generally speaking, is somewhat fertile and in many instances may, by industry be made tolerably productive, remarkable proofs of which are to be found for several miles inland; but the fishery is well known to be the staple commodity and in truth the only thing of value which could induce a settler to take up his abode on our shores. It is well observed by a late writer upon our statistics. "Of fish they *think*—of fish they *stink*—for fish they *live*—and for fish multitudes of them die!"

The population throughout the Island is about equally divided between Roman Catholics and Protestants, both parties until lately, sadly destitute of religious means of any description in the out-harbours and settlements—deplorably ignorant and painfully poor. To the Wesleyans they are mainly indebted for whatever little gospel light has been scattered among them. Now, however, more effort is made both by the Roman Catholic Bishop and the Episcopalian Diocesan and supply something in the shape of religious instruction. Would that the latter could be more happy in the choice of his agency!

In the town of St. John's, which may be considered the capital. The population consisting of about 14,000 is mainly Roman Catholic, I should think in the proportion of four to one. This is owing to the town being the centre of all the business of the Island and therefore affording a great field for labouring men, who are chiefly Irish Emigrants. There is in St. John's one large but very old Roman Catholic Chapel, and the Priests have their different station houses to which at appointed seasons they resort for confession, &c. They have recently commenced a very large stone building which is to be called a Cathedral, for which they have had great facilities afforded them by government. The plan is sumptuous, but is in no way of being speedily finished. The Roman Catholic Bishop being unpopular on account of his violent and one-sided political and Jesuitical movements. His people are taught to hold in hatred every thing in shape of Protestantism (except money) which is mainly in Protestant hands. The proportion of Protestants, as I have already hinted, is small in St. John's, and these are divided between the Bishop and two clergymen, in two Churches—

the one a large Congregation and the other very small; also the Wesleyans and ourselves, which two latter bodies may be said to rank about equally in number.

The state of society is intelligent and good in St. John's. I hesitate not to say far superior to most places of similar dimensions and numbers to be found at home, but among the poor neglected settlers in the out-harbours and coves it is *bad*, almost barbarous in habits and manners, to say the least 100 years behind any other community, professedly civilized, with which I am acquainted. Until the Charter was given to us by the late King William, confessedly experimental, and amounting to universal suffrage, we were throughout a comparatively happy, quiet and loyal people—but no sooner was that principle brought into operation than the Priests sought opportunity to trample upon Protestant rights, to vituperate from their altars, and to carry every thing their own way at the hustings. This gave rise to many cruelties and hostilities. Discord took the place of a proverbial unanimity and for more than eight years, we have scarcely known what peace is until the suspension of the Charter the last 12 months. It now comes to us in a modified way by royal authority and forthwith we are again to have another struggle, with I fear but as little success as before.

The out-harbours, where thickly populated, have had their corresponding share of agitation and trouble.

From long experience and close observation, I am persuaded that were the people generally left to their own feelings—unbiased by priestcraft in politics and religion, they would be the most united, benevolent and peaceable creatures under the sun. A greater disposition to these amiable characteristics I never met with. From all parties, without exception, I have found the greatest kindness towards myself and people. Thus much, my dear sir, for our condition *social, political and religious*, except that I forgot to say that the Wesleyans have several places of worship on the Island, but their principal stand for number, in any given spot, is at Carborear, a populous town in Conception Bay, where they have a very large and superior place of worship well filled—where however our Diocesan Bishops is following them as in many other places with a determined zeal which would be better employed in other parts, at this moment absolutely destitute of religious instruction.

I now come more immediately to ourselves, our old place of worship, (with the exception of our Episcopal Church in St. John's) is, I believe, the oldest on the Island. The Congregational, or as it was originally called "The Protestant

Dissenting Church," was formed about the year 1775. A little previous to that date, a pious thoughtful soldier, a subaltern in the Royal Artillery arrived from Woolwich with his company to take charge of this station for a given number of years. His name was John Jones (a Welchman.) He was sensibly affected with the demoralized condition of the fishermen and of the settlers. Vice and drunkenness were rampant. The Lord's Day uniformly violated. Those who bore the name of magistrates were careless and scarcely one remove from the lowest grades of society—no man in shape of Christian Pastor cared for the souls of the people. The dull formality of Episcopalianism was kept up only occasionally by a few and with the ministration of one who was, I am sorry to say "a lover of pleasure" and of the bottle "more than a lover of God."

In this state of things the soul of John Jones was stirred within him, and with the usual spirit and address of a pious Welchman, he determined to do what he could. This, as you may suppose, brought upon him great persecution from his own officers—the magistrates, the Episcopalian Parson—the Governor (who at that time was merely an annual visitor for a few months in the summer) in short from all parties. Like a wise master builder he began among his own comrades—was instrumental in bringing many of them to the knowledge of the truth—availing himself of their assistance, he established a public prayer meeting—encouraged the town's people and gathered confidence enough to expound the scriptures. Violence and persecution now arose to a tempest and I have enough on record in the Church Book to show that nothing but a divinely sustained perseverance by the grace of God, could have led him onwards to such complete and happy success.

The result of the Divine blessing in this good man's labours, was the formation of a Christian Church, on the principles of primitive Christianity. The erection of a little wooden edifice as a place of worship, followed,—in which, however, they were forbidden to exercise their worship, and he was stopped in the midst of his preaching by authority from the Governor, at the instigation of the crafty Clergyman; nor were they again put into the possession of their rights until efforts had been made at home, by the late Dr. A. Gefford, Mr. Herbert Mends, of Plymouth, Mr. Samuel Greathhead, and others. Soon after this, means were found for his return home, where he obtained his discharge from the King's service, received ordination and again returned as the Pastor of the people, which office he sustained and discharged with a spotless character

and very great usefulness for the space of 21 years, and died in a good old age, full of mercy and good fruits, in the bosom of his people, in the year 1800. Many of his pious and aged flock I have buried; some two or three yet remain to whom his memory is dear.

Since that time, the Church has suffered painful alterations, owing to its isolated situation and the difficulty of obtaining Pastors and of keeping them when obtained, arising from a variety of circumstances which I need not advert to on the present occasion.

In the year 1824, the writer was induced, by the earnest and repeated solicitations of friends at home, who from personal knowledge of the place and its great necessities, took a deep interest in providing them with a supply, to leave his charge at Sidmouth Devon, where he had been for nearly nine years, and to engage to do what he could for the place and people. The engagement was for three years only, at the expiration of which he was unanimously requested to prolong his stay, which has now extended to 18 years.

Upon my arrival, however, I found a wooden building at that time in a decaying state, capable of seating about 600 people, but having about 40 hearers, or from that to 50. The people scattered, many of them had left off all religion and gone to the Episcopal Church, others had joined the Methodists, a newly erected body, and my work was hard and uphill—but by the blessing of God upon feeble endeavours, the Lord's Day School was improved, our Monday evening Prayer Meetings and address—and our Wednesday evening Lecture revived, and all were encouragingly attended. The Lord's Day Congregations increased, and not less than seven Roman Catholics have at different times renounced their idolatries and become members. Amongst these three sisters, intelligent, educated, pious and consistent—determined and useful. Their written communications to me and the Church would do credit to any periodical, and become a matter of great gratitude to every reader, could I see my way clear, to give them publicity, but fearing at present, the effects upon other branches of the family—knowing the violence of Popish principles, and the practice of this place and above all a fear of retarding others who are in the hopeful way of following their example, have hitherto prevailed with me not to give these documents publicly except among private and influential friends here and at home. I hold them however still in reserve perhaps for more general circulation at a convenient season. The conversion of those sisters is a matter of recent date.

It does not become me, my dear sir, to say more of myself than that here I have been all this time with these public services on the Lord's Day and two regular in the week without any other intermission than what I have above named,* with little or no assistance and to the praise of divine goodness, let it be recorded that I have never been disabled, by sickness or calamity for a single Sabbath.

I should add that our people have not been unmindful of the spiritual wants of their neighbours. Three others, indeed a fourth place of worship have at different times been erected by the means of our people within a few miles of our town—but having no help—no means of supplying them with teachers after our own heart, they have unavoidably fallen into other hands, who could supply in some shape the lack of service. One is in the hands of the Wesleyans—two are unavoidably added to the Episcopal Church, and one, the last built by my personal labours, is still in abeyance, being held jointly by arrangement, by ourselves—the Wesleyan and the Episcopalian Clergymen, the only method by which we could furnish our near neighbours with means to resist the encroachments of popery.

Such, my dear sir, is the outline of our movements and situation. It is written in haste and comes to you with manifest and great imperfections. Perhaps you will be able to decypher it, and if any thing bordering on good can be derived from it, it will be a pleasure to me, if not, let it meet with the fate which it deserves. Let it be cast into the fire.

Your's most affectionately,

D. S. WARD.

FOR THE HARBINGER.

TO THE CHRISTIAN FEMALES OF CANADA.

MUCH has been said of late on both sides the Atlantic about the Rights of Woman—much that is dangerous in its tendency and directly contrary to the Word of God, yet it seems to me these are rights belonging to our sex, which, inalienable as they are, have for many, many years been quietly waived by us. Ever since the early ages of Christianity, have we acted as if no such rights existed. It is not that man has refused to acknowledge them,—it is that woman has not claimed them.

Do I hear some one ask which are these

* The reference is to a visit made to England last year, where our honoured friend and brother was kindly received, and his application for assistance to build a new place of worship, responded to by a handsome list of subscriptions.

rights? I must answer the question by going somewhat into detail.

In all Pagan and Mohammedan nations, it is a well known fact, that woman knows little of happiness. If not, (as has sometimes been erroneously said), declared to be destitute of soul, she is treated as if she were so. The education bestowed upon her is fitted to render her only an amusing toy. Without any means of expanding her mind, she soon sinks into a state of stupid imbecility. In Pagan nations the picture is a darker one. Not only is intellectual culture denied—religious instruction not imparted,—but woman is the slave—man, her Lord and Master. She must watch, while he sleeps;—serve while he eats,—work while he reposes;—and should she not satisfy her tyrant in these respects—she will perhaps be felled to the earth, or, (to her a worse fate), be cast out from his dwelling. Man than this,—her dear children may be torn from her and murdered before her eyes—Is all told?—Would to God it were—the mother may become so thoroughly brutalized as to destroy her own offspring. Brutalized did I say? Nay we shall rarely find among the lower orders of animals, any that will thus act. Ah, my dear friends, how thoroughly perfected must the work of demoralization be, ere a mother can imbrue her own hand in the blood of her little ones. Ask ye how she can do it—hear her own words.

A missionary in South America, expostulating with a mother for the murder of her daughter received the following reply, given with streaming eyes. "I would to God, father, I would to God, that my mother had by my death prevented the distresses I endure, and have yet to endure as long as I live. Consider, father, our deplorable condition. Our husbands go out to hunt and trouble themselves no farther. We are dragged along with one infant at the breast, and another in a basket. They return in the evening without any burden. We return in the evening, with the burden of our children, and though tired with a long march, must labor all night in grinding corn to make *chica* for them. They get drunk, and in their drunkenness heat us, draw us by the hair of the head, trample us under foot. And what have we to comfort us for slavery that has no end? A young wife is brought in upon us, who is permitted to abuse us and our children because we are no longer regarded. Can human nature endure such tyranny? What kindness can we shew to our female children equal to relieving them from such oppression, better a thousand times than death? I say again, would to God my mother had put me under ground the moment I was born."

My sisters, is there a chord in your heart that does not vibrate as you read? Remember then that not even under the old Jewish dispensation did woman hold the rank now appointed to her.

"It is only by the prevalence of the gospel, that man learns that woman has a soul of an origin as high—a value as precious—a destination glorious as his own." All we have, all we are, dear friends, we owe to the gospel—So soon as our blessed master appeared on earth, he condescended to accept the services of woman. Women ministered to him in his earthly pilgrimage, on a woman his last earthly cares were bestowed—women assisted in his burial, and to them he first appeared after his resurrection.

In studying the Apostolic Record, we find that the early Christians understood this matter clearly. How many of our sex are mentioned as having "helped in the Lord," "labored much," &c., and they are commanded for their active exertions.

Man owes a great deal to the gospel. Do we not owe more, much more? Is it not then our right—our blessed and glorious privilege, to *labour more* for the advancement of the Redeemer's kingdom and yet, with a few bright exceptions, we have been contented to slide along through life as smoothly as possible, giving a little money it may be to the poor, or to benevolent societies, but not consecrating our intellects, our time to our Master's service. Instead of a "whole burnt offering," a "living sacrifice," we have only given, to use the striking thought of another, "*the least valuable of our many talents—money.*" Is it not high time to awake out of sleep? high time to throw off our indolence and step forwards to *labour in the cause of Christ?*

"Our rights" do not urge us to the bar, or the pulpit—He who gave to our sex, that excellent thing in woman* "a sweet, low voice," never designed it to be used in addressing the crowded assembly, or in giving the word of command to armies? Nay, lest we should so strongly feel our indebtedness to the Saviour, as to be urged forward to exertions such as can only be put forth at the expense of female delicacy, the Apostle of the Gentiles has especially cautioned us on this head. Never, for one moment, must we forget that "our mission" is an unobtrusive one—man's efforts are.

Like the rapid torrent, loud thundering in its might. And ours the deep, but silent stream, soft, peaceable and bright.

Yet bright as the stream may be, it must be so over-shadowed by feminine modesty, as to be detected only by the fertility it bestows, or the

* "The voice was ever sweet gentle and low—an excellent thing in woman."—*Shakspeare.*

rarely occasional gleams of silver which are seen as it passes onward. These efforts are however mighty. The world has already been the better for the feeble exertions put forth—what would be the result, did we, my sisters, come up willingly to the help of the Lord and fulfil our duty?

Let us remember that if our privileges are thus great, "our rights" thus extended with regard to the world's conversion, we are proportionably guilty, if we neglect them, and what must at last be our condemnation if the talents God hath given us be hidden and we return them to the Great King without usury!

Montreal, Dec. 8, 1842.

The Harbinger.

MONTREAL, JANUARY 16, 1843.

THE commencement of a second volume of our miscellany presents a favourable opportunity of advertising to the principles on which it was first undertaken, and by a careful and constant reference to which, it has been hitherto conducted. The desirableness of such an organ of mutual communication betwixt the Congregational Churches of Canada, had long been apparent, and the experience of the bye-gone year sufficiently demonstrates the advantages of various kinds that must accrue from a publication like the present. The realization of these advantages, however, mainly depends on the frequency and fulness of those communications from different parts of the country, by means of which, we become mutually acquainted with each other's wants and wishes, and are thus able, by mutual sympathy, to maintain and to extend the spirit of Christian fellowship. We sincerely trust that our beloved Christian brethren in general, and especially those who "labour in word and doctrine," will not be slow to avail themselves of a medium through which they may instrumentally diffuse those principles which they "most surely believe," and on the reception and practical influence of which the prosperity of our christian communities so certainly depend. Nothing has so much encouraged us in our editorial labours, as the assurance that, in our official capacity, we possessed the confidence of those whom "we love in the truth," and vow that our publi-

cation has received the formal sanction of the Congregational Churches, it is our earnest desire to be found faithful to the trust reposed in us, and practically to recognize the responsibility attaching to the position we thus occupy. Still, it is to our brethren we must look for nearly all that, in the form either of discussion or of statement, can give attraction and utility to our denominational organ, and render it subservient to the high interests of true and undefiled religion. May we venture to hope that the sanction we have thus received will be regarded by all as involving the desire and intention of aiding us in our humble efforts, and promoting to the utmost the circulation of the *Harbinger*. Let this virtual pledge be faithfully redeemed, and we cannot doubt that all the purposes contemplated by the original projectors of this work will be secured. To Him whose blessing can alone give efficacy to our instrumentality, we desire unfeignedly and humbly to commend our labours, confiding in those promises which at once excite and sustain the hope of success in every sincere attempt to spread the knowledge of His truth, and advance the glory of His name.

THE ENSUING ANNIVERSARIES.—We hail, with unfeigned and intense delight, the approaching Festival of Christian unity and love. It was a happy thought which led to the compression of our principal anniversaries within the limits of a single week—securing thus for each, the advantage of association with all the rest, and giving to all engaged in them an opportunity of shewing both verbally and practically, their catholicity of sentiment and feeling. At no former period of the history of the Church of Christ was there a more urgent call on Christians of all evangelical denominations, distinctly and explicitly to recognize their mutual fraternity—and to exhibit to the world the substantial proofs of their essential unity in all that pertains to the foundation of their hope, the object of their supreme affection, and the great purposes of their high and heavenly vocation. We cannot doubt that the ensuing seasons of fraternal convocation will be characterized by the purity and peacefulness of that wisdom which cometh from above, and that, whilst our Christian communities will liberally respond to the appeals which must be made to their

sanctified philanthropy, the ministers of the gospel will be enabled to give such a direction to the course of thought and the current of emotion, as shall instrumentally secure a deeper interest in the various enterprizes of enlightened zeal for the best and highest interests of men. May “the unction from the Holy one” rest abundantly on all who shall participate in these proceedings, and may the result prove that the presence and benediction of the Saviour and Sovereign of the Church have been sensibly vouchsafed!—The following is the appointed order of these anniversaries.—They will be held in the American Presbyterian Church.

Religious Tract Society on Tuesday Evening, January 24, 1843.

Auxiliary Bible Society, on Wednesday Evening, January 25.

French Canadian Missionary Society, on Thursday Evening, Jan. 26.

Canada Sunday School Union, on Friday Evening, Jan. 27.

The Churches in the city are respectfully requested to give up their ordinary meetings during that week, that the attendance may be general. Ministers of the Gospel and friends of the Societies in the country, are invited to attend in Montreal during the anniversary week.

Ministers in the country who intend being present at the above meetings, will please send notice of such intention to Mr. MILNE, at the Bible Depository, Mc’Gill Street, as early as possible; that provision may be made for receiving them into private families, during their stay in town.

The Chair will be taken each evening at half-past six o’clock.

Collections will be taken up in aid of the Funds of the several Societies.

BROCKVILLE.—We rejoice to learn that our beloved brother, the Rev. J. Drummond, late of London, has commenced his ministerial labours in this place, under circumstances which more than justify the hope of speedy and enlarged success. We congratulate our Christian brethren, who have “received him with all gladness,” on their acquisition of an able, affectionate and enlightened ministry. Their fervent and long continued prayers have thus been answered. They will now realize, for themselves and for their children, the inestimable advantages of pastoral sympathy and oversight, and enjoy to the full, the kindred privileges of spiritual fellowship, and mutual co-operation in the service of their common Lord. We can, in some degree,

appreciate the personal sacrifice involved in a transition such as, for their benefit, their beloved pastor has undergone—but we are equally assured that the people of his charge will “love him for his work’s sake,” and emulate each other in their efforts to animate and encourage him in his “labour of love.” To no spot in Canada can we ever turn with such interest as that in which our esteemed brother has been thus providentially called “to preach the gospel” and “to feed the Church of God,”—and it is our fervent prayer that his self denying efforts, in that most important sphere, may be crowned with the abundant and effectual blessing of Him “whom he serves in the gospel of His Son.”

MORMONISM.—We regret to learn by a communication from L’Original, that this monstrous heresy has found some countenance in that neighbourhood, and that a few individuals have embraced the crude absurdities of the impostor of Nauvoo. Our correspondent supplies us with the following account of a meeting held for the purpose of counteracting this delusion. It appears that eleven persons had been dipped by the Mormon teacher on the same day. The only effectual cure of ignorance is knowledge, and these works of darkness can only be seen in their deformity, by letting in upon them the strong and steady light of evangelical truth. Surely enough is now ascertained as to the personal character and public proceedings of Joseph Smith, to induce on the part of all rational men, contempt for him as a knave, or compassion for him as a maniac. These delusions are to be regarded as the *ignes fatui* which disport themselves amidst the stagnant marshes of ignorance and depravity, which are never tangible, and always vanish, by the progressive cultivation of the moral soil. Effects are best prevented by the removal of their causes, and so long as our beloved brethren faithfully proclaim and zealously diffuse “the truth as it is in Jesus,” we have no fear that such wretched delusions as that of Mormonism can ever extensively prevail.

Before the public immersion referred to, at the suggestion of the Rev. W. Fraser of Bredalbane, the ministers in the surrounding neighbourhood agreed to hold a meeting at the Congregational Church in this village, with a view to express their sentiments in

relation to the system of Mormonism, and so to warn the public mind of the pernicious errors which to some had been made plausible. Accordingly on Monday evening the 12th ultimo, a public meeting was held at L’Original, when about three hundred persons assembled in the church already named. The Pastor of the Congregational Church, and the Rev. Mr. Baynan, Methodist Minister, engaged in the introductory devotional exercises. The Rev. Mr. Gregor, Presbyterian Minister, was called to the chair, and after making some appropriate remarks relative to the object of the meeting, called upon the Rev. Mr. Fraser, Baptist Minister, who was the chief speaker of the evening. He dilated for two hours and a half on the errors of the system, and very clearly and faithfully exposed them. Having had a long interview with the teacher of this error, and being acquainted with the professed revelations of the sect, he was requested to occupy the principal part of the evening, and he did it with credit to himself, and to the satisfaction of his audience. The Rev. Mr. Baynan followed, whose observations strengthened and confirmed what had already been stated. The Rev. W. McKilligan, Congregational Minister, made a few remarks, as did also the Rev. Mr. Byrne, who, in addition to his observations read a letter professing to give the origin of what is called the Mormon Bible.

CHURCH OF SCOTLAND.—It is matter of unfeigned thankfulness to all who “rejoice in the truth,” and long for its unfettered and unlimited diffusion, that the Evangelical Ministers of this Church are rapidly emerging from the difficulties in which their collisions with the State have recently involved them. Whilst utterly unable to sympathize with their conscientious views as to the alleged *encroachments* of the civil courts, we hail with joy their avowed determination to forego the secular advantages of their compact with the State, rather than continue to crouch as ministers of Christ, in base subserviency to the dictation of the civil magistrate, in matters pertaining to the exclusive jurisdiction of the King of Zion. May they be endowed with the moral courage essential to the completion of the work to which they are now formally and solemnly committed,—and by nobly refusing the *pay*, to emancipate

themselves at once and for ever, from the power of earthly potentates and patrons!

"The convocation of the ministers of the Church of Scotland has at length terminated its meetings and two sets of resolutions have been adopted which are of no ordinary importance. Great discussion ensued upon these resolutions, and the division did not take place till three o'clock on the morning of Wednesday. There were present about 460 or 470 members. The resolutions, however, will speak for themselves:—

Of these resolutions, our limits will not admit of our inserting more than the last of the second series passed on Tuesday, the 22d November 1842, and concurred in by 354 ministers.

5. That it is the duty of the ministers now assembled, and of all who adhere to their views, to make a solemn representation to her Majesty's government, and to both houses of Parliament, setting forth the imminent and extreme peril of the establishment, the inestimable value of the benefits which it confers on the country, and the pain and reluctance with which they are forced to contemplate the possibility of the church's separation for conscience sake, from the state, respectfully calling upon the rulers of this nation to maintain the constitution of the kingdom inviolate, and to uphold a pure establishment of religion in the land; and, finally, intimating, that as the endowments of the church are undoubtedly at the disposal of the supreme power of the state, with whom it rests either to continue to the church her possession of them, free from any limitation of her spiritual jurisdiction and freedom, or to withdraw them altogether, so it must be the duty of the church, and consequently, in dependance on the grace of God, it is the determination of the brethren now assembled, if no measure such as they have declared to be indispensable be granted, to tender the resignation of those civil advantages which they can no longer hold in consistency with the free and full exercise of their spiritual functions, and to cast themselves on such provision as God, in His providence, may afford, maintaining still uncompromised the principle of a right scriptural connection between the church and the state, and solemnly entering their protest against the judgments of which they complain, as, in their decided opinion, altogether contrary to what has ever hitherto been understood to be the law and constitution of this country.

BAPTIST MISSIONARY SOCIETY.—We learn from the *Register* that the Anniversary of this Society will be held on the Evening of Thursday the 9th of February. We rejoice

in the success with which God is crowning the labours of our brethren, and hope that their approaching Anniversary will impart a salutary impulse to their labours of love.

CONTINENTAL ESTIMATE OF ANGLICAN EPISCOPAL ASSUMPTION.

The only surprising thing is, that any one should be surprised at this manifestation of the genuine spirit of Episcopacy. There is nothing new in Puseyism, but the acute form which chronic Anglicanism has suddenly put on. On the Continent, the haughty and exclusive pretensions and anti-Protestant tendencies of the Anglican Church are better appreciated. There is scarcely a Protestant theologian in Germany who does not regard Apostolical Succession as a mere Romish fiction; and the attempts made to graft Episcopacy upon the Protestant churches, have roused a spirit of indignant resistance. We have before us the translation of a pamphlet recently published at Freiburg in Switzerland, which has deservedly excited great attention, entitled, "The Anglo-Prussian Bishopric of St. James in Jerusalem." It contains a masterly review of the English Reformation, and of the Anglican system which has grown out of it; and we cannot too strongly recommend its perusal to our readers. The correctness of the following sketch cannot be disputed:

"The Anglican Church was virtually complete in the reign of Elizabeth. Has that Church, then, since that time, ever disowned such an origin and character? Has she changed her courtly political life into a spiritual life? Has she made a way for a closer connection with those who possess the pure Evangelical principle? Has she ceased to vex and persecute them? Never! The Church of England continued under the Stuarts, what she had become under the Tudors; a submissive slave to the higher ranks, a tyrant to the lower. Her relation to the King and the Court, as resulting from the entire development above stated, her entanglement with the aristocracy, admitted of nothing else. Never in the history of Christianity was idolatrous homage paid to a creature in a more extravagant and shameless manner than by the Church of England to James I. * * *

To this was added another circumstance. Incapable of raising herself to a more exalted kind of worth and title to respect, as compared with the different sects, than that which her connection with the Crown conferred, she found herself compelled to conceal her empirical humiliation under the shewy deception of fine theories. Hence the ready reception, among the Prelate, of the doctrine of the Divine right of Kings, which James I. enforced upon his people in its rudest form; hence the doctrine of Episcopacy with Apostolical Succession. * * * That which had hitherto been only a matter of opinion, and which the framers of the *Thirty-nine Articles* had not ventured to express, was now an article of faith. In accordance with this passion for driving monarchical principles to their theoretical extreme; the Church at the present time throws herself upon Episcopacy; and the consciousness of internal weakness and want of truth has called forth that rush of reaction

which has formally and systematically developed this theory, and carried it to the most fantastical excess. They see they have at length found the palladium. * * *

"Since the time of William, Prince of Orange, indeed, some limit has been put to persecution; but it was only after the most obstinate resistance that those concessions, which a Christian feeling would willingly and freely make at any time, were wrung from the high Church, and still the wounded pride of the non-jurors for a long time imperfectly concealed its bitterness behind the veil of passive obedience. And what has been their conduct during the long period of the eighteenth and nineteenth centuries to the present time? Let us see! We are well aware of the existence of those men of the low Church, the proudly despised Evangelical party, the descendants of those who were, *hospites in patria*, and *paregrini domi suae*: we know also, that, not only under the threadbare coat of many a Vicar and Curate, but also under many a Bishop's robe, a Christian heart has beaten, a heart full of compassion for the spiritual and temporal sufferings of the people, full of active obedience to the royal law of love, a mind full of humility and self-devotedness; who have been ashamed when the hierarchy has acted the buffoon and executioner, but who have never been ashamed of the Gospel of Christ. We know that such a party has always been preserved by God's help, even in the most troublous times, as salt in the besotted mass. But to you, anointed Lords and consecrated gentlemen of the high Church, who boast of a character *indelebitis*, who cherish the Apostolical Succession,—to you who, by the mouth of William Howly and Charles James Blomfield, have dared to address us in language so impertinent,—to you we would fain direct the earnest question, Have you ever been the men to contend with the sword of the Word of God, and the shield of faith, to put on the armour of Christ, and come boldly forward against the hydra of infidelity and immorality? No! You were forsooth consecrated, and you consecrated all those who received from your hand the ruddle mark; but have you preached the Gospel to the poor in the streets and ships, in the markets, and in the dens of sorrow? No! The man in beggar's garb sought a place in your churches, and lo! there was no place for him there! Have you, in the Lord's name, fed the hungry, given drink to the thirsty, clothed the naked, comforted the wretched? Have you prayed and wept with them? No! You are Chaplains only at the sumptuous tables of the great; you have disdained all intercourse with unsightly wretchedness, except to tithe its potatoes! Have you sought that which was lost, raised up the broken reed, and brought back the wanderer to repentance? No! You have exacted your tithes to the very anise and cummin of the poor; and, Jehu like, have brandished your bloody scourge over the famished bodies of the Irish people. Have you kindled a light in schools and colleges for the people?—No! You have allowed the colleges to decline; and have grudged even the most limited instruction to the child of the artizan. Have you emancipated the swarthy slaves, the sons of Ham?—No! Your Apostolical successors—behold! they rise up in resistance to the measure as one man! Nor could you

forget the sentence, 'Cursed be Canaan, and let him be a servant of servants among his brethren.' Have you gone out to preach the Gospel to every creature, and to carry the glad tidings to the heathen? The great instruments in the Lord's hand, Elliot, Brainard, Schwartz, Marchman, Carey, Vanderkemp, Rhenius, Gutzlaff, Gobat, did they belong to you?—No! The men who were enabled in the strength of the Lord to do such things were Presbyterians and Baptists, were the sons of Penn and Wesley, whom your pride and worldly-mindedness drove from the midst of you; they were the sons of Germany and Switzerland, whose pious zeal you assisted with your mammon only, in order to encroach, with rude and clumsy hand, upon the fruits of their toil, when the opportunity arrived. But say, where shall we find the fruit of your labours, the flock which your care has gathered? Its voice is heard in that cry of neglected wretchedness with which Europe resounds.—More bread and fewer Bishops, more pigs and fewer parsons! And are you for setting up to be our masters, and are we to obtain from you the rules for our 'less regulated churches?' Are you to be the pattern and the type for us? You, I ask? what! you? Oh, I entreat you, let that confused vision of your infatuated pride vanish; go and repent of your sins, and the sins of your forefathers; turn your thoughts within, and learn humility! Yes, to be humble and learn by experience, is what alone becomes you; this is the inexorable sentence of history. It shows us a Church which, for the space of 300 years, has been dead to Christ, and living only for the service of the world, for pomp and show, for honour and power, for gold and possessions. Even that mighty fermentation which, in our time, has disturbed the tenacious mud of a century of stagnation, the new Oxford theology of Pusey and Newman, is nothing else than the old venom which remained from the Tudor Reformation: only now, instead of being diffused amidst the whole mass, it is collected, in a more concentrated form, upon a single point, and has, therefore, become more pungent and narcotic."

We must not pursue the citation any further. Such is the reply—can its severity be wondered at or blamed?—which the Evangelical Protestantism of Switzerland and Germany returns to the anathemas of "Cursing PALMER," the supercilious charity of Bishop BLOMFIELD, and the arrogant claims of the Anglican Church.

PUSEYISM.

DUTY OF PROTESTANT DISSENTERS IN RELATION TO IT.

Here, then, terminates the exposition which I have deemed it right to give you of one of the most dangerous errors of the day. I have shown you out of its own documents, that Puseyism systematically withholds from the people the glorious gospel of the blessed God.

Whether your sympathies have been enlisted and your resolutions formed, I cannot tell; but I must take liberty to say, that every good man's sympathies ought to be enlisted, and every Christian's resolutions ought to be formed respecting this subject, without delay.

It is not a controversy about form, but about essential truths. It is not a question about whose settlement you may safely be unconcerned. If it be settled that tradition is indeed authority, that ministers episcopally ordained are vice-gerents of Heaven, that Baptism is the impartation of the Trinity, that the Lord's Supper is an expiation of sin, and that the atonement effected by the death of Christ upon the cross must not unreservedly be proclaimed, then every missionary may be recalled, every printing-press may be destroyed, every depository of religious literature may be closed, every body of philanthropists may be dispersed, every lofty enterprise may be abandoned, every bond of household love may be dissolved, the Throne itself, before an inaugurated and daring priesthood, may lick the dust. This is no rhetorical extravagance, it is severe and incontestible truth, it is no artificial climax of a peroration, it is the conclusion to which all knowledge of human nature and all acquaintance with history will inevitably conduct. Let the sacraments be deemed the essence of Christianity, and the priesthood be regarded as plenipotentiaries for God; and you may immediately bid adieu to the verities of religion, to the honesties of the body politic, to the purities of the social circle, to the endearments of religious liberty, to the activities of the human intellect, and to the precious charities of domestic life. The nunnery will rob your households of their loveliness, the Inquisition will hold your lives at its mercy, the confessional will cut off your intercourse with God. To arms, then! Men, brethren, and fathers, to arms! whilst with the weapons of argument and persuasion, and the Bible, the impending danger may be averted. Puseyism denounces preaching—do you encourage it! Puseyism withholds the Bible—do you circulate it! Puseyism conceals the cross—do you display it by glorying in nothing, save in the cross of our Lord Jesus Christ! Every tract you distribute, every Bible you circulate, every school you open, every missionary you employ, every sermon you preach, will add to that mass of moral feeling in which, under God, our safety lies. Protestant Dissenters! the children of the great-hearted Puritans—Protestant Dissenters! the descendants of the martyred Lollards—Protestant Dissenters! whose glory is to call no man master on earth, on you this business especially devolves. By you, as good soldiers of Jesus Christ, is the conquest of Puseyism to be achieved. Gird up, then, the loins of your minds, and onwards! again, I say, onwards! Steadily, bravely, gallantly, but yet right religiously; resolved with intrepid and dauntless energy to stand fast in the liberty wherewith Christ has made you free, and never to be entangled with this yoke of bondage.”—*Rev. Mr. Brock's Discourse on the Opening of a New Meeting-House at Ipswich.*

ENGLAND AND AMERICA.

Perhaps the people of England never felt on the whole, relatively and politically, more as we would have them feel, towards our country, than they do at present. The population of England is morally divided into three classes, the middle and the two extremes; or, the nobility and gentry, the substantial and industrious middle classes, and the paupers of different degrees including the poor, the very poor, the squalid and famishing, with gypsies, thieves, and other abandoned sub-classes of the very dregs of society.

The *juste milieu* or equitable middle classes, are the main substance and the chief dependence of the nation. These mainly include the very *salt* of the kingdom, the piety of the most evangelical, and the varied excellence of the nation. They are gradually becoming more and more respectable and respected, influential, and powerful. Their voice is heard, considered, and weighed, in the parliament and the cabinet, more and more, every year. And these have ever been, though by us neither adequately appreciated nor properly known, the truest friends of America. In war or peace, at the polls and the hustings, in private and in public, their kindred feelings and sentiments towards the United States, have ever been most affectionate, determined, and audible. The best of the Dissenters are to be honoured foremost here. Their most intelligent, eloquent, and spiritual divines, and distinguished men in all other positions of society, have been our best friends in summer and in winter, equal in the most unequal circumstances and relations of the two countries. With these prefatory statements, I ask you to weigh the following extracts of a letter, dated Nov. 29, 1842, from a most excellent London divine, one of the right stamp, and, representing the most honourable moral forces, the most potential and worthy thinkers, in Great Britain.

“The peace is a glorious event; and if permission shall be granted, by the Chinese, to locate our missionaries, where we conduct our commerce, the war, in itself a great evil, will have been overruled, by the great Lord of all, for unspeakable good to a large section of the human family. America too will share with us in the triumph, without committing our sin in reference to the opium traffick. It is delightful to find, that the missionaries of the two countries are on such lovely terms with each other. Of the happy union I would say, *ESTO PERPETUA!* Indeed, how can it be otherwise? America and England, especially American and English Christians, are destined by providence to be of one heart and soul. I rejoice in the settlement of our boundary question; though I cannot help thinking that America has the best bargain. Strife with America is always to me intolerable. If the world is to be saved, and we know it is, America and England seem to be

the combined instrumentality for the glorious achievement.

* * * * *

"I am quite surprised to learn that America is also troubled with the curse of Puseyism. Poor old England is in danger of being swallowed up of it. It is enough to chill one's blood, or rather set it to boiling, to read the charges of our so called Bishops, and the empty bombast about 'Apostolical succession,' and all that sort of thing. But—the Lord reigneth. And if another fiery ordeal awaits the real antagonists of Rome, the result will doubtless be a SECOND REFORMATION more glorious than the first."

Such is the sentiment of true-hearted men, and real champions of the truth, in the British Islands. Puseyism is a sneaking lie, made up of paganism, popery, and sacerdotal pride. It desires the rule. Ruling is all their thought. It is *the mystery of iniquity* that has been working ever since the days of the Apostles, and before such an idea as 'their successors' had ever entered or turned the brains of men.

To such sentiments, as that of our honored correspondent across the Atlantic, we say, "GOD SPEED—GO AHEAD—BE STRONG! and millions in the daughter country will stand by you, worthy sirs, even to the death." Down with Puseyism—down with arrogance—down with usurpation—down with anti-protestant hypocrisy!

BRADBURY.

American Paper.

A QUERY FROM THE ROMAN CATHOLICS.

The Bishop of London, one of the highest functionaries of the State, does not act, undoubtedly, without consent of the Queen, since she is the head of the Anglican Church. Now, this Bishop re-establishes at this present time a vast number of Catholic ceremonies, and his Clergy, at his call, resume the surplice, light again the wax tapers on the altar, draw nigh to the offertory of this altar so long deserted, renounce the discipline of Elizabeth, to resume the Catholic discipline, and, as in our churches, coming back to us in regard to charity, once more go about soliciting alms for the poor. Puseyism is but a path that leads to us. Why should not the Queen, who cannot seriously look upon herself as the head of a Church, avail herself of this path in the midst of the general movement of a return to the true faith, which is showing itself daily more strongly in her kingdom?—*Gazette de France.*

AMERICAN COLLEGE SYSTEM.

Dr. Wayland's "*Thoughts on the Present Collegiate System of the United States*," is the subject of an article in the October number of the North American Review. The reviewer enters into a full examination of the collegiate system in this country, and makes many exceptions to it. The writer questions the expediency of so many colleges, and

makes some contrast with the condition of learning in Europe. According to the census of 1840, there are in the United States 173 colleges, containing 16,233 students. In all Europe there are but 117 universities, and they contain 94,600 students. New York, with a population of two millions and a half, has 12 colleges, or universities, and 1,285 students; Prussia, with a population of 14 millions, has 7 universities, and 5,220 students.

The Review remarks that if the money which has been distributed, by legislative grants and private donations, among the 173 colleges in this country, had been divided among only 20 of those institutions, we should still have a larger number of universities, in proportion to the population, than any country in Europe, and they would be as wealthy, as well provided with buildings, apparatus, libraries, and all the means of instruction, and as able to command the services of the most eminent professors, as any of the noble establishments of the old world, excepting, perhaps, Oxford and Cambridge.—*N. Y. Observer.*

THE VISION OF TIME.

THE VISIT,—COMPLAINT,—AND ADMONITION.

(Revised from an old Author.)

I. THE VISIT.

The thirty-first of December always leads to a train of solemn, though I hope profitable reflections in my mind. It is the last of the many days of the year; days that we have seen, but that we shall never behold again. The mind moves backward through the many pleasing and painful vicissitudes of the year so soon to close, and endeavours in thought to live them all over again, when the last steals upon us like the closing scene of a friendly visit, with the mournful presage that it will never be repeated, or like the last ray of the setting sun, after a day of thunder and lightning, or storms and tempests. It reminds us of the termination of our life, and admonishes us to prepare for the state to which we are advancing, in which our condition will be fixed and unalterable. Such are the common reflections of the mind, peculiar to the day; but on this occasion I was unusually thoughtful: I ruminated on the cases of multitudes who wasted time—and killed time—and slept away time. How valuable, I thought, must time be to the criminal condemned to die—to penitent sinners—to all men! Indeed, I felt myself greatly affected with the subject; and "while I mused, the fire burned." What! thought I, if Time were to disclose to us what he has seen and heard among the frivolous and slothful, the history of his journey through this sinful world for one single year would be startling to the careless, and salutary to the thoughtful. I must acknowledge that my fancy rather over-mastered me, when I gave a voice to time; and I was a long while conjecturing what he would say to pri-

ces and legislators, lawyers, physicians, and men of business. These reflections kept me up beyond my usual hour; but I retired to rest, and soon fell into a deep slumber, when I beheld a venerable figure, which appeared white and hoary with age, and who seemed to be all over covered with wings. His countenance was solemn and thoughtful; his aspect grave and sincere. He held before my eyes an hour-glass, upon which he looked with intense earnestness. I was about to speak, when he silenced me, by waving his hand; and fixing his eyes steadfastly upon me, in a grave and mournful strain he thus began: "Vain and improvident mortal, listen to the complaint of Time."

II. THE COMPLAINT.

"I complain, that as a parent, I have given you many opportunities of speaking a word in season to your family and children; but you have neglected to seize the favourable moment, the time has flown away, and those opportunities of improvement and usefulness are lost for ever. I complain that, as a Christian, I have given you many golden opportunities for improvement in the closet—in the sanctuary—in the world; but you have been slothful, or remiss, or busied with earthly cares, and now you can only mourn over past neglect, and by future diligence hope to atone for past indifference. I complain that, as a Christian minister, in your most conscientious and effective endeavours, many things have escaped you; and these past deficiencies will multiply your present labors, swelling the amount of your daily solicitude. I complain that you suffer your present duties to be driven forward to the future—that I go my journey alone, and that you lag so far behind that you have lost the power, and almost the inclination to overtake me. I complain that the most serious of all your debts are owed to me. I call you bankrupt, for these debts, on account of their accumulations, you can never pay. I complain of a dangerous and fatal mistake into which you are betrayed: you are ever waiting for the suitable time—the convenient season—the favourable opportunity—and the desired ordinance. But I give you an example of waiting for none—I bow to no authority—I listen to no entreaties—I am beguiled by no enticements—I am a swift messenger, who will not be checked in my progress, and who will not admit of a moment's delay. From my birth to this period, I maintain an onward course; I crave no rest or refreshment; I need no breathing season; I never flag in my course; my wing never droops; my flight is never impeded; my steps are equal, visible, and decided. The solemn monitions of my voice are heard in the lapse of moments, minutes, hours, days, weeks, months and years. I tell their flight, and sound my alarm as I pass along. I neither recall the past, nor assure you of the

future. I speak their present existence; and soon shall I strike their funeral knell."

The earnestness of his manner, and self-reproach with which my mind was pierced, caused me to shudder. Perceiving this, after a solemn pause, he said, with additional earnestness, "Listen to the voice of a monitor!"

III. THE ADMONITION.

"Improve your moments as they pass along, for if you now tremble at the lapse of time, what will be your feelings in future, when I shall have finished my course; when I shall rest from my weary round; when I shall no longer make my division of eternity into time—of years into months—of months into weeks, days, hours, seconds and moments? I shall not then warn of time or eternity. There will then be no need to check the youthful giddy multitude, nor to excite alarm in the breast of busy manhood. It will be no part of my office then to place a wrinkle on the brow of ages, marking its near approach to the tomb. I shall not then dim the lustre of the eye, nor silver the hair of the head, nor becloud the memory, nor bewilder and distract the faculties, nor thrill the body with heat, nor blast it with cold, nor bear down the feeble frame with the load of its years. These monitions and warnings are merciful in this life; but they can avail you nothing in eternity. The last sand of your hour-glass will have run its course, and with that my office will cease; while eternity, with its boundless prospect, will be open before you with all its inconceivable consequences!"

The mention of the hour-glass caused my eyes naturally to turn upon that which he held in his hand: the last sand was passing through it: he instantly fluttered his many wings, and with the speed of lightning vanished from sight. The dread silence of the moment was interrupted by the striking of the clock—it was the hour of midnight—the close of the PAST—the commencement of the PRESENT YEAR.—*American paper.*

INFIDELS' LABOURS.

Gibbon, who, in his celebrated History of the Decline and Fall of the Roman Empire, has left an imperishable memorial of his enmity to the Gospel, resided many years in Switzerland, where, with the profits of his works, he purchased a considerable estate. The property has descended to a gentleman, who, out of his rents, expends a large sum annually in the promulgation of that very Gospel which his predecessor insidiously endeavours to undermine, not having courage openly to assail it. Voltaire boasted, that with one hand he would overthrow that edifice of Christianity which required the hands of twelve Apostles to build up. At this day, the press which he employed at Ferney to print his blasphemies, is actually employed at

Geneva in printing the Holy Scriptures. Thus, the self-same engine, which he set to work to destroy the credit of the Bible, is engaged in disseminating its truths. It may also be added as a remarkable circumstance, that the first provincial meeting for the reformation of the Auxiliary Bible Society at Edinburgh, was held in the very room in which Hume died.—*Christian Guardian*.

THE POWER OF THE PRESS.

Just three centuries and a quarter ago, an obscure mendicant monk approached the castle of Wittenberg, and nailed to the church door a paper containing ninety-five simple theological propositions. They would only have served, perhaps, as the death-warrant of their bold author, but for the wonderful Providence that gave wings to the seeds of truth they contained, by which they were scattered over the whole field of the Church. The press spread these theses [of Luther] with the rapidity of lightning. "In the space of a fortnight," says a contemporary historian, "they had spread over Germany, and within a month they had run through all Christendom, as if angels themselves had been the bearers of them to all men."

Wherever this tract of Luther's went, "it shook the very foundations of proud Rome; threatened with instant ruin the walls, gates, and pillars of the Papacy; stunned and terrified its champions; and at the same time awakened from the slumber of error many thousands of men." It was one of a wide series of triumphs achieved by the truth of God, apprehended by a master mind, and proclaimed through the only channel by which the world could have been aroused from the deathlike sleep of centuries.

It is a fact worthy of notice, in passing, that three Reformations are linked together by the mysterious art of writing and printing. An eminent historian (Turner) informs us that "as the writings of Wickliffe made John Huss the Reformer of Bohemia, so the writings of John Huss led Martin Luther to be the Reformer of Germany: so extensive and so incalculable are the consequences which sometimes follow from human actions."

Tracing the Reformation beyond these first beginnings, D'Aubigne says, "If we except Switzerland, where the preaching of the Gospel had been already heard, the arrival of the Doctor of Wittenberg's writings everywhere forms the first page in the History of the Reformation. A printer at Basle scattered the first gems of truth. At the moment when the Roman Pontiff thought to stifle the work in Germany, it began to manifest itself in France, the Low Countries, Italy, Spain, England, and Switzerland. Even though the power of Rome should fell the parent stem . . . the seeds of truth are henceforth spread abroad in all lands."

When the conflict thickened, Luther's voice

resounded far and wide. "Three printing presses were incessantly employed in multiplying copies of his various writings. His discourses passed from hand to hand, through the whole nation, supporting the agitated penitent in the confessional giving courage to the faltering convert in the cloister—and asserting the claims of evangelic truth, even in the abodes of princes."

The voice of God was now to be heard. The New testament, in German, was given to the world, and ten thousand sheets a day, from three presses, were issued. In about ten years, previous to 1533, fifty-eight editions were printed and circulated; and the Old Testament soon followed, issued in tracts or parts, as the Bible originally was, "to make the purchase easy to the poor, who caught at the sheets given to the world as a letter coming to them from heaven."

In 1521, Melancthon issued his tract, *Loco Communes*, the design of which was "to present theology as a system of devotion; and it passed through 67 editions in 74 years, without including translations. "Next to the Bible, this work may have mainly contributed to the establishment of the evangelical doctrine."

The impulse which the Reformation gave to popular literature in Germany, was prodigious. Whilst in the year 1517 only 37 publications were issued, in 1523, but six years after, 498 were published, 183 of which were from the pen of Luther alone, incredible as it may seem. "Whatever Luther and his friends composed, others disseminated far and wide. Monks, who were too ignorant to be able themselves to proclaim the word of God, traversed the provinces, and visiting the hamlets and cottages, sold them to the people. Germany was ere long overrun with these enterprising colporteurs. The efforts to suppress these writings increased the eagerness of the people to possess them; and when bought, they were read with redoubled ardor. By similar means, translations of Luther's works were circulated in France, Spain, England and Italy.

The Swiss Reformers were not slow in learning the power of the press. At an early date, a colporteur named Lucian was employed by Zwingle, on the recommendation of a scholar at Basle, himself "an unwearied propagator of Luther's writings," "to go from city to city, from town to town, from village to village, nay, from house to house, all over Switzerland, carrying with him the writings of Luther. To this expedient was many a Swiss family indebted for the gleam of light that found entrance into their humble dwelling."

If we turn a moment to France, we find the principal Reformer giving her the New Testament in 1524; and when the faithful few were driven from the kingdom, we see them on the borders, consulting on "the importance of scattering the Scriptures and pious writings in their country." "Oh," exclaimed

these refugees, "would to God that France were so supplied with Gospel writings, that in cottages and in palaces, in cloisters and in the inner sanctuary of all hearts, a powerful witness might be borne for the grace of our Lord Jesus Christ." The presses stationed at Basle, were incessantly employed in multiplying French works, which were forwarded to Flavel, and by him introduced into France, through colporteurs—"poor men, of good character for piety, who bearing their precious burden, went through towns and villages, from house to house, knocking at every door." Thus, as early as 1524, there existed in Basle, and having France for the field of their operations, a *Bible Society*, an *Association of Colporteurs*, and a *RELIGIOUS TRACT SOCIETY*.

This brief review is sufficient to show the estimate in which the press was held by the Reformers; and it furnishes some insight into the means by which that amazing Reformation was achieved, in the blessings of which ten generations of men have rejoiced, and which will be the joy and wonder of all succeeding ages.—*From a Report presented to the American Tract Society.*

COMMERCIAL IMPORTANCE OF MISSIONS.

BY REV. JOHN S. C. ABBOTT.

SEVERAL years ago, the whale ship *Essex*, from Nantucket, sailed for the Pacific Ocean. She was well provisioned and manned for a voyage of three or four years. Several on board of the ship had families on the land, who were anxiously to wait for the lapse of these weary years, before they could hope again to see their husbands and fathers. The ship proceeded prosperously on her voyage, crossed the Equator, doubled the Cape, and was successfully cruising on the whaling ground of the Pacific Ocean. One day a school of whales appeared; two of the boats were lowered and went in pursuit of them. The mate, and one or two men were left on board the ship. Suddenly they saw an enormous whale, his head full out of the water, his mouth open, and apparently in a phrenzy of rage, coming with almost inconceivable velocity towards the ship. In a moment, he struck the ship. Her bows were stove in as though a mountain had been hurled against her. The whale appeared to be for an instant stunned by the terrible blow, and slowly sank below the ship. Soon, however, the enraged monster appeared several rods off on the other side of the ship, rushing down upon her again with the same frantic fury. She this time struck the stern of the ship, and crushed it in like an egg shell. Having thus apparently satiated its rage, the whale sank again into the depths of the ocean and disappeared. The seamen stood almost motionless in their utter consternation, and the ship sank immediately to the water's edge, and rolled an irreparable wreck in the trough of the sea.

The absent boats were immediately recalled by signals of distress. But no one can describe the despair which overwhelmed them, as they contemplated their awful condition. There they were, thirty men, on the broad bosom of the Pacific, in open whale boats, with all their provisions under water, the nearest land several hundred miles distant, and that inhabited by the most ferocious savages. The coast of South America was some two thousand miles distant. The idea of navigating such an expanse of the ocean in open and frail whale-boats, with the slight quantity of provisions which could be obtained or stowed away, seemed utterly hopeless. Death then stared them in the face. Horrible alternatives—to die either by the spear and the club of the cannibal, or by the slow process of starvation on the sea.

The winds in that region were such that they could with much comparative ease have run to the Marquesas Islands, and thus, were it not for the savage, every man could have been saved. But they dared not do it. It was more safe to encounter famine and thirst, the storms and monsters of the deep, than to venture near the luxuriant and fruitful groves of those tropical islands, where man is living, as Rousseau expresses it, in "*the innocent simplicity of Nature!*" Thus excluded from all hope of refuge in the neighboring islands of heathenism, these unfortunate men, after making every preparation in their power for their desperate voyage, with sad and despairing hearts raised their sails to move slowly across the trackless ocean for the coast of South America, clinging to the hope that they might be picked up by some passing ship.—Days and nights came and went, and no sail appeared in the distant horizon. To-day the three boats would sleep becalmed upon the glassy ocean, and the suffering men were blistered by the burning rays of a tropical sun; the next day, perhaps, opposing winds would drive them from their course. One night a terrible storm arose, and when the morning dawned over the darkness of that dreadful night, one of the boats had disappeared forever. Weeks passed away, and still there was no relief. Their provision was gone, their water was gone, and still these unfortunate men, reduced to skeletons in their unutterable wretchedness, saw nothing around them but the dreary expanse of ocean and of sky. Some became frantic, and laughed and shouted in that horrible mania attendant upon starvation, and others rolled in the bottom of the boat in the most frightful convulsions. Soon one died, and then another, and the survivors greedily devoured the remains of their departed comrades. Thus ninety-three days passed away, while these wretched men upon the merciless sea were enduring anguish and agony indescribable. At last, a sail was seen. It espied their signals of distress, and the few surviving sufferers, reduced to perfect

skeletons, scarcely able to stand, or with their parched tongues to articulate a word, were rescued from the horrible death which their comrades had already met. And out of that whole ship's company, but five or six lived through these scenes of almost unearthly wretchedness, to be restored to their homes. I might describe many of the details of this scene, but they are too harrowing to the feelings to be narrated.

The point to which I wish the attention to be directed by these facts is this—that if there had been a missionary station at the Marquesas Islands, all this extreme suffering and loss of life would have been prevented. Availing themselves of the steady trade winds of that latitude, in a few days they could have run down to the Marquesas Islands, and there, in the hospitable dwellings of the missionaries, and aided by the humanizing influence of gospel missions upon the natives, they might have remained, with every want supplied, till some American whale-ship, touching at the Islands, should have received them on board, and have conducted them in safety to their homes. All of the men could probably have been employed in the service of other ships, and thus the disaster to themselves and their families would have been immeasurably lightened. But there was no missionary station at the Marquesas Islands. For these shipwrecked mariners to appear on their shores was certain death—perhaps death by the most horrible torture. And they therefore prepared to encounter all that is terrible in starvation on the ocean, rather than to land on the islands of heathenism.

There is many a ship-owner now, who will not contribute a dollar to the support of foreign missions. There are many who have friends at sea who are inimical to this cause. Indeed, it would not be at all strange, if the owners of the ship *Essex*, and the friends of these unhappy seamen, during the ninety-three days in which they were suffering all the horrors of famine and death upon the inhospitable ocean, because there were no missionaries at the Marquesas Islands, were speaking in terms of hostility and contempt of the exertions of Christians to establish the principles of the gospel upon all the islands of the Pacific Ocean.—*N. Y. Evangelist*.

PRAYER FOR THE MINISTRY.

Were people much in this duty, pastors would find it; and so people themselves receive back their prayers with much gain into their own bosom. They would have the returning benefit of it, as the vapors that go up from below fall down in sweet showers, and make it fruitful. Thus, if there went up many prayers for pastors, their doctrine would distil as the dew, and the sweet influence of it would make as fruitful valleys the humble hearts receiving it.

It is an inestimable blessing to have the saving light of the Gospel shining clear in the faithful and powerful ministry of it. They thought so who said of their worthy teacher—"Satis solem non lucere, quam Chrysostom non docere"—"Better that the sun should not shine, than that Chrysostom should not teach."—*Leighton*.

RELIGION IN AMERICA.

"In common with the rest of New England," says Mr. Joseph Sturge, "Worcester is remarkable for the number, size, and beauty of its places of worship. I calculated, with the aid of a well-informed inhabitant, that, if the entire population were to go to a place of worship at the same hour, in the same day, there would be ample accommodation, and room to spare. Yet here there is no compulsory tax to build churches, to maintain ministers. By the efficiency of the Voluntary Principle alone is this state of things produced. There are few things more striking in the Free States, than the number and commodiousness of the places of worship. In the New England States, however general, the attendance might be, none would be excluded for want of room. The other means or accompaniments of religious instruction are in the same abundance. How is it possible to evade the conclusion, that Christianity flourishes most when it is unincumbered and uncorrupted by State Patronage? What favoured portion of the United Kingdom could compare its religious statistics with New England?"

POETRY.

A MORE CONVENIENT SEASON.

BY MRS. SIGOURNEY.

ALONE he wept. That very night
The ambassador of God, with earnest zeal
Of eloquence, had warned him to repent;
And like the Roman at Drusilla's side,
Hearing the truth, he trembled. Conscience
wrought,
Yet sin allured. The struggle shook him sore;
The dim lamp waned; the hour of midnight told:
Prayer sought for entrance, but the heart had
closed

Its diamond valve. He threw him on his couch,
And bade the Spirit of his God depart.
But there was war within him, and he sighed,
"Depart not utterly, thou Blessed!
Return when youth is passed, and make my soul
forever thine."

With kindling brow he trod
The haunts of pleasure, while the viol's voice,
And Beauty's smile, his joyous pulses woke.
To Love he knelt, and on his brow she hung
Her freshest myrtle wreath. For gold he sought

And winged wealth indulged him, till the world
Pronounced him happy. Manhood's vigorous
prime

Swelled to its climax, and his busy days
And restless nights swept like a tide away.
Care struck deep root around him, and each shoot
Still striking eastward, like the Indian tree,
Shut out with woven shades the eye of Heaven,
When lo! a messenger from the Crucified—
"Look unto me and live." Pausing, he spake
Of weariness and haste, and want of time,
And duty to his children, and besought
A longer space to do the work of Heaven.
God spake again when age had shed its snow
On his wan temples, and the palsied hand
Shrank from gold-gathering. But the rigid
chain,

Of habit bound him, and he still implored
"A more convenient season."

"See, my step
Is firm and free; my unquenched eye delights
To view this pleasant world; and life with me,
Made last for many years. In the calm hour
Of lingering sickness, I can better fit
For vast eternity."

Disease approached,
And Reason fled. The maniac strove with Death,
And grappled like a fiend, with shrieks and cries,
Till darkness smote the eyeballs, and thick ice
Closed in around his heart-strings. The poor
clay

Lay vanquished and distorted. But the *soul*,
The *soul*, whose promised season never came,
To hearken to his Maker's call, had gone
To weigh his sufferance with his own abuse,
And bide the audit.

LATEST NEWS.

ARRIVAL OF THE BRITANNIA.

IMPORTANT INTELLIGENCE—END OF THE CHINESE AND AFGHANISTAN WARS.

The *Britannia* arrived at Boston on the 21st
ultimo, and brought most important and unex-
pected intelligence from China and Central Asia.
A treaty of submission, peace and commerce has
been assented to by the Chinese Emperor Cabul had
been retaken—and many of the British prisoners
released from their long captivity.

The average declared value of our exports to
India and China, within the ten years ending
1840, was £4,450,000.

It is understood that the first instalment of
the Nankin ransom will be sent to England; the
Blonde to bring home three millions, the *Herald*
one and a half millions, and the *Modeste* and
Columbian one and a half millions between
them.

The French papers state that Roman Catholic
Missionaries, taking advantage of the opening of

five ports to British commerce, and of the re-es-
tablishment of peace, will proceed to China
forthwith for the promulgation of their faith.

A letter from Mr. Gutzlaff, Chinese inter-
preter, written at Nankin on the 24th of August,
to the secretary of the Glasgow East India Asso-
ciation, states that of the twenty-one millions of
dollars to be paid by the Chinese, three millions
are for Hong merchants' debts, six millions for
the opium, and the remaining twelve millions for
the expenses of the war.

It is stated in foreign papers that the Prince
de Joinville, of France, and Prince Adalbert, of
Prussia, went to Brazil to win the hand of a
lovely Spanish Princess there. It appears by the
last arrivals from Europe that the French Prince
is the happy man, and his rival has been sent off
with a flea in his ear.

The *Montreal Herald* says that the quantity
of lumber which has been accumulated at Que-
bec during the past season, is enormous. At
present there is timber in Quebec sufficient to
load nearly eight hundred vessels of 300 tons
each.

Among the items of intelligence brought by
the *Britannia*, is the announcement of the release
of the gallant lady Sale, who has long been a
prisoner with the Afghans. Her husband com-
manded the escort that went to receive her and
other prisoners.

A desolating fire has again visited New York,
occasioning a loss of property to the estimated
amount of \$250,000.

We are happy to state that by the last
accounts from Kingston, it appears that the
health of His Excellency the Governor Gen-
eral, is so much restored as to induce on the
part of his medical advisers the discontinu-
ance of their official Bulletins.

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.
Blackader, Bookseller, Strand.

LIVERPOOL.—George Philip, S. Castle Street.

MONTREAL :

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