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# THE HARBINGER,

CONDUCTED BY A COMMITTEE OF GENTLEMEN.

In malice be ye children, but in understanding be men.—*St. Paul.*

VOL. I.

MARCH 15, 1842.

No. 3.

CONTENTS.—Lower Canada—Missionary Tour—Communications—To Correspondents—High-Churchism—Wesleyan Missionary Society—Temperance Society—Education—Mental Self-Culture—Universalism—Forms of Error—Mutual Teaching—The Elixir of Life—France—Christian Missions—Missionary Intelligence—South Seas—Festival of Juggernaut—God waiteth to be gracious—The Spirit of enterprise—Poetry, Valiant for the Truth—Loss in Delays.

## LOWER CANADA.

Extracts from the Journal of a recent Missionary Tour :—

Feb. 7, 1842.—On my way to Petit Brulé, passed the newly erected Protestant Episcopal Church on Isle Jésus. It stands about half a mile from the Roman Catholic Parish Church, being, I believe, the only Protestant place of worship on the Island. It is designed for the scattered British population who reside within some 8 or 10 miles from it on either side. The neatness of the structure, and of the little plot fenced in and ornamented with trees, does much credit to the taste of the congregation. Over one blemish I mourned. They have so far bowed to the spirit of Rome, or of Puseyism her daughter, as to erect a wooden cross on the roof. This is an obvious violation of taste marring the otherwise harmonious character of the building, and it is very sad in its aspect towards the large mass of ignorant Roman Catholicism that surrounds it.

St. Eustache, a scene of slaughter and of all the horrors of civil war during our unnatural rebellion, was once amongst the largest and loveliest of our French villages. Standing on the elevated bank of that branch of the Ottawa which separates Isle Jésus from the main-land,—having a somewhat rapid stream from the interior rushing down behind it,—and possessing not only a handsome Church but also a more than ordinary number of good dwellings, with trees tastefully planted in some of the streets and plots, it presented an aspect of gracefulness and prosperity. But alas! it was sadly scathed, and blackened, and ruined by fire and sword. I perceive however, that some renovation is in progress. The Church, that stood an utter ruin, has been during last year rebuilt, though in a very plain manner, and a few houses also have been rebuilt; yet is there no symptom that St. Eustache will Phoenix like rise from her ashes as strong and fair as heretofore.

As the sun was setting, I drove up to Mr. Clare's hospitable home at Petit Brulé. Mr. and Mrs. Clare were members for twenty years of the Church at the Poultry, London, under the care of the Revd. John Clayton, Junr. Ten years have elapsed since they left the Father Land for Canada, during some nine of which they have resided in their present locality. It is highly gratifying to find that, unlike very many, they have lost none of their interest in divine things. Indeed they are very much alive to the progress of religion in the neighbourhood. There are some 25 families, containing about 160 souls, living scattered amongst the French population within a few miles of this centre. A portion of them have it in contemplation to erect a place of worship of suitable dimensions, in which they can hold a Sunday School, and where they can meet for divine worship. As they are distant from St. Andrews only 18 miles, and as there is a Congregational Church there requiring the pastoral services of one of our brethren once a fortnight, Petit Brulé may be very advantageously connected with it. We much need a labourer on the ground now, for there happily seems a very great seriousness amongst some of the people. At a very short notice, I had a good assembly to hear the word of life. They were very attentive and deeply serious. It appears to me manifest that the labours of the French Canadian Missionary Society have indirectly exerted an important influence on the British population. There is an awakening to the well-being of the soul amongst not a few who have been comparatively unconcerned. Let our prayer be "Lord revive thy work."

Feb. 8.—There is nothing very interesting in the drive towards St. Andrews. The country is occupied chiefly by Canadians, and the roads, which are lined on either side with little houses, though denominated "Cotes," are almost a dead level. Within about five miles of St. Andrews there is more variety. The French

country is behind; the houses stand off the road, and are really farm-houses, the land rises gracefully on either side from a stream that rolls onward towards the Ottawa, good points are selected on which to erect dwellings, and altogether there is something picturesque in the scene. St. Andrews itself is a neat little village, or perhaps it should be said there are neat buildings in it. A fine stream runs through the centre of the village and falls into the adjoining bay. There are no fewer than three churches, beside one half a mile from it. The latter is Roman Catholic;—the former are Episcopalian, Presbyterian, and an Union Church belonging in equal portions to the Baptist and Congregational Churches. Of course the farmers for a number of miles around attend divine worship at this village. The society is more refined and intelligent than is usually found in villages of its size; while the scenery around it—its position near the Ottawa, and its general healthiness, render it a desirable place for retirement and recruiting the energies, during a month or so in the summer. I imagine that few avail themselves of these advantages—the Caledonia Springs, some 25 miles distant, being supposed to have superior attractions.

The day cold and stormy, much snow falling. About half a mile from St. Andrews, is the burial ground on one side the road, and the deep descent to the Ottawa on the other. The position of this last resting place of man is very good, almost embedded amid young evergreens—and ornamented by some plain and some elegant tombstones, containing moreover the ashes of not a few who when in the body served the Lord—it should form an agreeable and useful retreat for meditation and prayer; at least during that season of the year when the fields and woods, clothed with verdure, offer their silent hymn of praise to God.

The north bank of the Ottawa is very high and precipitous at this place, and as a consequence the descent to Carillon, a small village on the verge of the river, two miles from St. Andrews—is long and steep. Here the steamboat from Lachine discharges her passengers and cargo in the summer that they may be taken by the Grenville Canal or stage to another boat lying above the rapid. Here too, is a small garrison—I know not how many troops. At this place the river is crossed summer and winter to Point Fortune which is in that part of Canada formerly Upper, now usually denominated “Canada-West.” If a digression may be allowed, one might ask “why use a name so harsh and clumsy?” Surely “Western-Canada” Eastern-Canada” are terms having much more euphony. But I was not thinking of harmonious sounds while driving on the ice. It blew a gale of wind, the mercury was descending in the thermometer, whilst the snow fell and drifted with violence, in the midst of all a woman alone and on foot was endeavouring to find her way to the other side.

I took her into my sleigh, and as my horse was more fit to weather the storm than she was, we soon reached the *terra-firma*—the *terra*, however, I need not say covered with snow, and hence though *firma* enough having little the appearance of *earth*.

This bank of the Ottawa, though less rugged than some parts of the opposite, is nevertheless high, and the scenery is on the whole very fine. The river I suppose to be about a mile wide. There are some good farms on both sides and very neat dwellings. At Chatham, on the Eastern-Canada side, there are two Churches, one of them Episcopalian, the other Presbyterian. Nearly opposite, and in Western-Canada is one of the largest lumber establishments in the country. It stands on a point jutting out from West-Hawkesbury into the Ottawa, being approached on the one side by a bridge over a river discharging itself into the Ottawa, and on the other by a raised causway. Messrs. Hamilton & Low are the proprietors. Their establishment consists of extensive saw mills, offices, and rows of houses for their workmen, which together form a miniature village. They employ about 400 men, many of whom have families. Some of them are engaged in getting out the saw logs, others in rafting them, others in preparing and taking to Quebec the deals. Many of the hands are French Canadians.

I arrived here at the house of one of the deacons of the Congregational Church of L'Original and Hawkesbury, who is connected with this establishment. It was very stormy and excessively cold. As a consequence the assembly in the evening was not so large as it would otherwise have been. It was gathered in a house about half a mile from the place just described,—the people were very attentive and serious, as I attempted to preach to them the word of truth.

It was now late and dark; still cold and tempestuous. The Rev. J. T. Byrne, our brother, who labours in this place, having here met me, accompanied me to his house at the village of L'Original, 5 miles distant. After passing the Hon. Mr. Grant's mansion, (a very beautiful one by the way, and with grounds very tastefully laid out), and ascending the hill forming the high and steep bank of the Ottawa, fearful of driving too close to the edge of the bank and because of the darkness, and snow falling, without the guidance of the former tracks—my horse went off the beaten road and plunged into a deep hole, filled of course with snow. In his attempts to extricate himself, he broke one of the shafts of the sleigh. Too late, dark, and cold to remain for the purpose of refitting, we managed to get through to Mr. Byrne's house with our broken shaft and without further accident. There would be nothing new to a traveller in the state ment that, after such a day, a night's rest in a warm house was refreshing.

February 9.—L'Original. Mr. Byrne com-

menced his labours here, early in 1839. At the time there was no Church organized, although the people had enjoyed, during about a year the ministerial efforts of an American brother, who had just finished his studies in the adjoining States. Mr. Byrne's field extended about eight miles from L'Original in one direction and about six in another. It is almost triangular in its form, the village standing at one of the points. On inquiry I found that our brother was much encouraged by serious attention to the concerns of the soul, on the part of a number of persons at two of his stations. His ministry, at those stations particularly, is well attended; and the church has recently received several interesting new converts. It numbers forty members; much good has been done by the Temperance reformation in this locality. The Sunday-School Libraries, and the publications of the Religious Tract Society, which have been obtained from our Montreal societies, have found their way into families where heretofore, little attention has been paid to divine things. I preached in the evening to an attentive congregation, and after service met the church and friends of the cause in my official relation to the Colonial Missionary Society,—that we might confer together on the general interest of the station. The meeting was pleasant and satisfactory.

H. W.

Montreal, March 10, 1842.

*To be continued.*

TO THE EDITORS OF THE HARBINGER.

L'ORIGINAL, March 7, 1842.

GENTLEMEN,—As information is desired, relative to the labours of the Ministers employed by the Colonial Missionary Society, I beg leave to communicate the following brief statements.

My station includes the village of L'Original, in the township of Longueuil, and three preaching posts in the township of Hawkesbury, both in the Ottawa District. It is now upwards of three years since I commenced my labours among this people. In the fall of 1839, I formed a church of nine members, we now number thirty-nine, besides occasional communicants. God has been very gracious to me, and has armed my feeble efforts to promote his glory beyond the mere number of church-members under my spiritual charge. From the first I took a firm and decided stand, as the friend of Temperance Societies, based on the proper principle,—*total abstinence* from all inebriating liquors. This has gained me friends, and has been productive of good in a religious point of view. The spread of knowledge, by libraries, the circulation of the Scriptures and religious tracts, and in other ways, has engaged much of my attention, and certainly not in vain. I have been instrumental also in forming a literary and debating society in the neighbourhood, which promises to be useful. Independent of attending

Bible classes, visiting, and other means of acquiring influence, there are two in particular which I trust will be overruled for great good. I refer to our publication, the *Harbinger*, and to *continuous meetings*.

From the commencement of our periodical, I determined to exert myself for its circulation. Twenty copies were sent, but I thought more might be disposed of, and made up my mind to order *thirty* for the second month. I proceeded *forthwith* among my people, I sold twenty-eight copies in a few days, obtained *payment* for twenty-four numbers, and I have no doubt that the remaining two, and the payment for the whole, will soon be disposed of to my satisfaction. My people are few, and as far as cash is concerned, poor; but I know from experience, that much may be done among *any* population by persevering effort. If the people will not come to us, we must go to them; we must drill them for God, awaken their sympathies, and stir up their energies; we may meet with much discouragement, but we shall realize a reward. *The Harbinger, gentlemen, must be supported*; our bishops and deacons must uphold and support it; it is the vehicle of their principles, as well as the channel of general information respecting the Catholic or Universal Church; and it is destined to accomplish much for the spread of spiritual religion.

I have intimated that *continuous meetings* form part of the moral machinery to which I have resorted in my locality. I am fully persuaded, that however *protracted* efforts may be abused by some, that three, four, or more days devoted to prayer, or the preaching of the gospel, must result in good. Let such meetings be quietly and rationally conducted, let the people of God unite in fervent and importunate prayer, let their souls glow with love to the Saviour and to immortal and perishing souls, let the truth be exhibited clearly and fully, let the sinner be addressed as an intellectual and moral being, and let all our efforts be employed with humble dependence on the special influence of the Holy Spirit, and religion must revive among our people, and numbers be added to the Lord. The fruit of such an effort may not be *immediately* visible, at least not upon an extensive scale, yet some good will be seen and felt at once, and the word so diffused will act as leaven, and ensure future prosperity. If sinners are to be converted, truth must be *pressed* upon their minds and to counteract other influences with success, it must be *frequently* presented. The impressions of today, are often lost from the influences of the morrow; let present good be followed out, let the awakened be visited, addressed, and prayed with, not merely by the bishop, but by the deacons and members of our churches, and who can tell the blessed consequences that will follow. I have seen some little good result from such efforts in my own station; still there is much lacking in myself and people, we

have great reason for humiliation and abasement, yet the work of God will prosper in proportion as we are influenced by pure and holy motives, and with a due regard to our responsibilities and obligations.

I would write much on this topic, a fire is enkindled within, I feel that much is in store for the church—greater things are to be experienced than we have yet met with, but I forbear; I have written in haste for conscience told me that the brethren must contribute their *mile* to the Harbinger.

Yours respectfully,

JAMES T. BYRNE.

TO THE EDITORS OF THE HARBINGER.

GENTLEMEN,—Within the past few years, a case has occurred under my observation, which you may deem worthy of notice in the Harbinger.

Mr. J. R. was born in A., Mass., U. S. He enjoyed in early life the instructions of a pious mother, and at the age of eight years, began to feel his sinfulness and betake himself to prayer. These early impressions, however, were subsequently effaced, and certain speculations into which he entered in maturer life, tended greatly to reduce his practical estimate of moral obligation—against which evil the preaching he attended, being of an *ultra-calvanistic* character, furnished no effectual antidote. At length he married, became the father of a numerous family, instituted family worship and at the same time outraged his conscience by fraudulent dealings with his fellow-men. At the age of sixty, he removed to Canada, when only at distant intervals, he heard the truth from the lips of an itinerant preacher. Here he became in sentiment, an universalist,—and this false creed operated, for a time, as an opiate to his conscience. Subsequent reflections, however, awakened solicitude for his spiritual welfare, and this subject almost exclusively occupied, for years, his anxious thoughts. He earnestly sought the intercourse, and desired the instructions of *serious Christians*, but he never seems to have found “peace and joy in believing.” He repeatedly declared in my hearing that he would willingly endure the severest and most prolonged bodily torture, in order to enjoy the authorized prospect of admission into heaven. “But oh,” he would add, “how can I endure to dwell with devils forever!” Being interrogated as to his former sentiments in reference to the term of future punishment, he declared that the adoption of those sentiments, was only an expedient to ease his conscience, and with tears implored the intercessions of his Christian friends that “one ray of light” might visit his beclouded mind, “one crumb of the children’s bread” be given to his hungry soul.

These and similar expressions often escaped his lips. They were entirely self-prompted, and conversation on such subjects was frequent during his de-

clining years, when rendered by infirmity unable to attend the public worship of God. He lived beyond the great age of *ninety*, yet no perceptible spiritual change had taken place.

At length, hearing that he was sick, I repaired to his abode. He was nearly speechless, but in a whisper thanked me for my visit, and said: “Now, ask Jesus Christ to bless me.” A few petitions were offered, he pressed my hand, and, in a few hours more, was gone to his account.

Let ministers learn from this short and simple record, how peaceful and, in their tendency, how fatal may be the results of that kind of preaching which J. R. attended in early life,—which lowers the claims of God, and proportionately liberates the mind from the restraints of moral obligation.

Let children and youth beware of trifling with early impressions, and let the death of this unhappy man, deter them from forsaking the throne of grace.

Let men of business guard against every compromise of principle and truth in their secular transactions, and ponder the consequences even of partial inattention to God’s word, and neglect of his instituted ordinances.

A. J. P.

Shipton.

## The Harbinger.

MONTREAL, MARCH 15, 1842.

TO CORRESPONDENTS.—The communication of H. D. N. is unsuited to our pages, the limited number of which compels us to confine ourselves to the elucidation of great principles and the record of important facts. Will our respected correspondent favour us with a communication in either of these departments?

The valuable communication from our Female correspondent at Stanstead is acknowledged. It will be used in due course.

We are not a little surprised at the silence of some parties from whom contributions, in the form of *intelligence*, were confidently expected. We are very unwilling to forego this confidence, and throw out *for the present*, a gentle hint—to them sufficiently intelligible—in the hope that it may secure the redemption of a virtual pledge. The non-arrival of the mail from England, deprives our readers, for the present month, of the usual amount of European intelligence. Our next number, however, will bring THEM *an ample compensation*.

It is not without some reluctance, that we advert to the high tone recently assumed by a

Toronto contemporary, in reference to the ecclesiastical claims of the Church of England; and our reluctance is only overcome by the strong sense of duty. It is truly painful to discover in men, who ought to know something of the principles of truth, the rights of conscience, and the claims of our common Christianity, a disposition to retail and propagate such absurdities as are unquestionably involved in the dogma of "Apostolical succession." It is still more painful to find such men, *mitred* too, attempting, we hope with little success, to break that chain of love, which hitherto in this colony, has bound so many hearts in the hallowed communion of Christian sympathy and effort. Who could have expected that the now antiquated objections of the Bishop of Peterborough, to the constitution of the British and Foreign Bible Society, should have been adopted and reissued by one of the dioceses of Canada; and that when the "vain traditions" of the Oxford School are practically exemplifying the peril of placing on the same footing of authority the *divine* and *human*, a society should be denounced, which by its constitution is bound to circulate only that which is *divine*! It is some consolation to know, and to certain parties the fact should convey a lesson of caution and prudence, that such men as the Bishops of Winchester, Chester, &c. &c., are the warm supporters of this obnoxious Institution, and that these men are too enlightened and, withal, too *wise* to hazard the opinion, still more, *ex cathedra*, to affirm that an Episcopalian cannot meet his fellow Christians on an equal footing,—because they cannot subscribe, *ex animo*, to a confessedly human composition, and desire only to circulate, as a *united body*, the scriptures given by inspiration of God." We sincerely hope that no general response will be given to sentiments so much at variance with the claims of Christian charity, and so little in accordance with the cardinal principle of the reformation—the perfection and sufficiency of the Word of God.

WESLEYAN MISSIONARY SOCIETY, Montreal Auxiliary.—The Anniversary of this Institution was held on the 27th and 28th ult. The annual sermons were preached in the morning of the 27th by the Rev. W. Squire, and, in the evening, by the Rev. J. J. Carruthers, Congregational Minister. The Annual meeting took place the following evening, when Min-

isters of five or six evangelical denominations were present, to testify their strong attachment to that noble enterprize, in furtherance of which, their Wesleyan brethren have done so much, and to give expression to those common sentiments which find a glad and grateful response in every Christian mind. It was an occasion of deep interest, and all felt how the very breathing of such an atmosphere was fitted to brace the energies of the Christian disciple, to strengthen the bond of sanctified affection, and to furnish to the world the most powerful and persuasive comment on the inspired declaration,—“Ye are all one in Christ Jesus.”

TEMPERANCE SOCIETY.—On the evening of the 22d ult., a public meeting of this useful Institution was held in the American Presbyterian Chapel. A similar meeting was understood to have been held by the friends of Temperance, on the same evening *throughout the world*. This gave peculiar interest to the present assemblage, and the interest was well sustained by the addresses of the Ministers and other gentlemen who occupied the platform. We were especially struck with the luminous and able exposition of the decalogue by the Rev. Mr. Taylor, and the vividness and force with which he brought home to the drunkard, the charge of violating every precept of that perfect code of morals. We unfeignedly rejoice in the steady progress of this great moral reformation, and cannot doubt that the temperate discussion of the subject must issue in the practical adoption of the principle, that the use of alcoholic beverages is injurious to bodily health, and inimical to the best and highest interests of individuals and of society.

EDUCATION.—We have just learnt that a Proprietary school, similar in its provisions to the High School of Edinburgh, is about to be established in this city. It will embrace every necessary department of classical and commercial education, and as the projectors are wisely offering a liberal remuneration, they will no doubt secure the requisite Instructors. Let the originators of this effort cleave, without compromise or concession, to the liberal principles on which they have set out,—let them eschew all patronage but that of popular opinion,—let them examine the real rather than the adventitious qualifications of literary candi-

dates,—let them be careful in the construction of trust-deeds, in the formation of managing committees, in the general regulations of the school, to secure all the advantages of the projected seminary to the community at large, and posterity as well as their contemporaries will do them honour as enlightened and patriotic citizens.

**MENTAL SELF-CULTURE.**—The Lecture on this subject, recently delivered by the Rev. J. J. Carruthers, has just issued from the press. There are obvious reasons why *we* should not review this production. We subjoin, however, an extract, and take this opportunity of expressing our conviction, that, in the present condition of the church and of the world, the young men and women of our day, who have embraced the truth as it is in Jesus, cannot too earnestly and assiduously cultivate their own minds—and thus qualify themselves for instrumentally elevating the tone of intellect and feeling in the various circles in which they now, or may hereafter move. We rejoice in the laudable efforts made by the Superintendents and Teachers of Sabbath Schools in this city, to promote their own improvement, and cannot doubt that the rising generation, so many of whom are committed to their charge, will reap the benefit.

This much premised, I may now venture, without much risk of misconstruction, to affirm, that the culture of the mind, in the common sense and meaning of these terms, is the duty of the Christian. Were it not so, it would be, as the only other alternative, a matter of choice; and the Christian would be left at liberty to determine, whether the very best and most valuable talent with which he is intrusted, should or should not be improved. The doctrines and discoveries of the word of God teach us a very different lesson; and something much more simple than the first principles of the oracles of God, would be necessary for his instruction, who should venture to assert that the Christian was accountable for the use of his pecuniary property and his personal influence, but that he owed no account for the employment of his *understanding*. You need not to be cautioned against giving any countenance to an absurdity like this; and yet, my dear friends, we all need to be reminded of what we are so much disposed practically to overlook,—that due attention to the best means and methods of personal improvement is binding on us—as stewards of God's bounty,—as connected by providence or grace with others, to whom our faithfulness or unfaithfulness may prove a blessing or a curse,—and as pledged, as in many instances we are by the most sacred of all engagements, to live not unto ourselves, but unto him who loved us and gave himself for us." I scruple not, therefore to assert—and shall positively put the assertion in the plainest terms—that the very highest degree of mental culture that is consistent with present duty, should be

sought for by the Christian. The better informed he is, the better for himself,—for his family,—for his friends,—for the church,—and for the world. The larger his amount of knowledge, and the greater his aptitude in employing and applying it, the more are his personal resources multiplied, and his means of usefulness extended. He is so much the more qualified for fulfilling the objects of his high vocation, for glorifying Christ, and instrumentally promoting the present and eternal welfare of mankind.

The day is past, or rather the *night* is past, when learning was dreaded and denounced as something in itself unhallowed, and almost, if not wholly, incompatible with high spiritual attainments. The more of real learning the *Christian possesses*, the less likely is he to indulge that vanity and self-conceit which, in former times, did much to prejudice the minds of unlearned but devout believers, against pursuits which seemed in their tendency, so hostile to the humility, which the gospel of the grace of God at once inculcates and inspires. These good men were not aware that those who vaunted so much their intellectual attainments, were indebted entirely to the ignorance of others, for the toleration given to their childish boastings; that they were, in truth, *mere sciolists* in literature, and that their self-satisfaction and their contempt of others, were the surest proofs of their having scarcely moved beyond the shores and shallows of the sea of knowledge. Half a century ago, it was the fashion for such men to denounce Christianity as unfriendly to the cultivation and development of the human faculties; and having ventured on such an assumption, they were not slow to draw the obvious inference, that, as in all other religions, so in this, ignorance was the mother of devotion. It was a gross libel on our holy faith; and yet, some countenance was given to it by the conduct of some good but injudicious men, who represented the *learning* of these opposers of the truth, as unfitting them for its reception. The preventive was their *ignorance*. They knew too little of science and philosophy to be able to appreciate the evidence by which our holy religion is supported:—they took advantage of the ignorance of others, to bolster up their own pretensions to superior acuteness and ability, and were overjoyed when, by any quibble, they could confound or stagger the simple minded disciple of the *Cross*. By *similar artifices, even in the present day*, in the humblest walks of life, there are found those who, having just enough of information to inflate their vanity, and set the deluded multitude a-gazing,—are retailing, at second hand, the wasted and worn-out infidel objections of the eighteenth century. The movement however comes too late. Learning has renounced the service of infidelity, a service she never yielded, but by constraint and force. She has now become the free and willing handmaid of religion; and now, none can venture, without an obvious dereliction of all principle, and contradiction of a thousand facts, to doubt that the very highest mental cultivation may be combined with the meekness, gentleness, and unfeigned humility, of Christian discipleship,—with that faith which overcomes the world, and that love which is the fulfilling of the law.

We entertain no apprehension then, my young friends, that your mental culture, if properly conducted, will prove injurious to your spiritual interests. I qualify, you will observe, this sentiment; I say this mental culture, if *properly conducted*, cannot be injurious; but must, on the other hand,

prove eminently serviceable both to yourselves and others: and I now proceed, therefore, with all possible plainness and succinctness, to state, what in my humble judgment, appears essential both as to means, and methods, and motives towards securing such degrees of mental culture, as may by the Divine blessing, furnish mucireal enjoyment and benefit to yourselves, and fit you for usefully occupying the sphere, in which Providence has already placed or may hereafter place you.

**UNIVERSALISM.**—We have received a copy of a Montpelier paper called "The Universalist Watchman," and are by no means displeased to find from the lugubrious complaints of the editor that he lacks the desired support. It would indeed be mournful if sentiments so opposed to scripture and repugnant to common sense, as those he advocates, should find a ready response from any portion of the community. It is, indeed, a glorious truth that God will have all men to be saved, and that in the scheme of redemption which his love has dictated and his wisdom has designed, there is a provision every way adapted to the character, condition, and destiny of the human race; but that mind must be deplorably blind that cannot distinguish betwixt the adaptation and the actual application of the divinely appointed remedy for human guilt and woe. That all men are, or will be saved, is a sentiment—which unequivocally belies the declarations of divine truth, undermines the foundations of Christian morality, supersedes altogether the preaching of the everlasting gospel, confounds all moral distinctions, and is directly calculated to fortify the mind in its natural enmity to God, and freeze all the benevolent sympathies of the human heart. It virtually denies the necessity of an atonement, of divine influence, of prayer, of practical solicitude, either for our own welfare or that of others. We venture to affirm that the spurious charity which would compromise the claims of God, by extending an unconditional salvation to the human race, is in its tendency destructive of all true benevolence, and utterly incompatible with the spirit either of devotion or of Christian diligence in the great work of personal obedience to the will of God. The spread of Universalism would—as to intellect and morals and all the amenities of social life,—reduce the world to a state of absolute and unrelieved heathenism, substituting darkness for light, and the callousness, coarseness and selfishness of "unreclaimed savagism," for the kindness and courtesy and expansive benevolence of civilized and sanctified humanity.

**FORMS OF ERROR.**—The subjoined extract from an American periodical, presents, in some respects, a very melancholy picture, and it is very ably drawn. We most thoroughly agree with the writer as to the absolute and imperative necessity, not in America only, but throughout the so-called Christian world, of

such a style and spirit, and intellectual as well as moral power of pulpit ministration, as will meet the exigencies of the times in which we live, and instrumentally counteract and put down the monstrous errors that prevail. We were certainly not prepared for the statement that 100,000 individuals had embraced the vagaries of *Mormonism*, but we do not wonder at this, any more than we do at the convulsive struggles of modern infidelity, and the revival of popery in the high places of Anglican Episcopacy. The minds of men, roused from the spiritual stagnation and stupor of ages, are now in motion, but the movement is, as yet, that of impulse rather than of inherent vitality and power. They are driven about "by every wind of doctrine," "tossed to and fro," flying—some to the regions of scepticism, others to the wide domain of superstition, and others again to the wild abodes of fancy; but still they are in motion, and only require an opposing impulse more powerful than that which now bears upon them, in order to stay their progress and give them a right direction. That impulse must come from heaven, but it can only come in connexion with "the truth," "the truth" presented in such a form as is adapted to each variety of aberration. There must in every case be power, the power of conscious weakness leaning on omnipotence, the power of strong conviction as to the universal adaptation and efficacy of "the truth," the power of studious preparation, of fervent prayer, of moral courage excited and sustained by the assurance of God's presence and the authorized expectation of his blessing.

"No force of earth or hell,  
Though fiends with men unite,  
Truth's champion can compel,  
However press'd, to flight;  
Invincible upon the field,  
He must prevail,—unless he yield."

MONTGOMERY.

At no period in the present century, has there been a more imperious demand for thorough religious instruction than is made at the present time. It is not sufficient that ministers dogmatise: they must reason; it is not sufficient they appeal to the passions; their auditors will refuse "to be charmed, charm they never so wisely;" it is not enough they throw themselves upon antiquity, and adduce the prescriptions and opinions of other ages; nor will the public mind be satisfied with the exposition and enforcement of a few favorite doctrines in theology, which come up for discussion morning, afternoon and evening, with the regularity of the bell which calls the congregation to these respective services. The subjects coming up for re-examination in every



nook and country village, cover the entire field of thought and knowledge, and can be disposed of with satisfaction to a multitude of unsettled minds only by radical investigation and array of argument and truth.

Three forms of religious error are at present soliciting the public favor, and conflicting for supremacy over the individual mind.

There is infidelity baptized; and the exponent of this error is transcendentalism. The sacred volume, has passed every ordeal to which it has been called, not only with the safety it had before enjoyed, but, with more convincing attestations to its authority as a revelation from God. The doctrines it inculcates cannot be evaded by exegetical sophistry, nor be overturned by a presumptuous reason. The only escape is furnished by the invention of the transcendental philosophy, which gives to every mind the inspiration of the Almighty, and making our reason impersonal—a thing not our own—an emanation from God—God shining and speaking in the soul—clothes the fantasies and the follies of the human understanding with the authority of prophets, and apostles, and even of the Son of God.

There is going back to the past—repose in the decisions and opinions of antiquity; and the exponent of this error is Puseyism. Tired with polemics and discussions which have apparently been productive, of evil instead of good; which have left grave questions in the uncertainty in which they found them, and have unhinged them instead of settling the public mind; fearful also of that individual liberty which every one claims in interpreting the Bible, and which has led, in some instances, to skepticism, and in others, to fanaticism, others have sought repose, not in searching the scriptures with an honest heart and an independent judgment, but in falling into the arms of a sainted antiquity; in the usages and prescriptions of the church in the best and earliest period of her history. The first step is to High Church Episcopacy: then from this to its Puseyite form, and at last to the Holy Catholic Church, whose infallibility preserves her children from the necessity of thinking and the anxiety and guilt of doubting.

There is the religion of enthusiasm; and the exponent of this error is the monstrosity of American Mormonism. There is a religion for the intellect, a religion for the affections, and a religion for the fancy; and the classes who embrace these different forms of religious error, may often be designated in advance by a knowledge of their cultivation and social condition. Stupid superstitions have at first provoked derision only; but tolerated for a season, and cleansed of something of their filthiness, and moulded into a little of form and consistency, they win the populace, and secure veneration.

Mormonism, it is true, is not to be encountered in the field; the combatants must draw on their boots, and pursue it into ditches and puddles, and draw it up from its foul depths with hooks and forks, before it can be slain before their eyes. Absurd as this imposture is, it can no longer be treated only with silent contempt, when it numbers more than 100,000 believers, when converts from Old England crowd the vessels which are bearing them to Nauvoo, and when congregations are formed in the most intelligent and religious sections of New England, and as we have recently been informed, of New Hampshire.

All these errors exist in our country; and not only exist, but are daily acquiring strength and making progress; the only way in which they can

be met, or which is wiser and better, be prevented by being anticipated, is thorough, far reaching instruction. The ministry must travel beyond its accustomed range of discussion; it must prepare itself to meet error in all its protean forms, and combat it with the power of truth and in the spirit of love; then only will the public mind be kept incurrupt, the churches intelligent and steadfast, and the Gospel go on in one uninterrupted career of triumph.—*Cong. journal.*

FOR THE HARBINGER.

## MUTUAL TEACHING AND ADMONITION.

THE spirit of the gospel is a spirit of love. Its grand design is to announce and exhibit the love of God to men, as manifested by the mission and sufferings of Christ as the willing substitute of the guilty, by virtue of whose complete obedience even unto death, the guilty may be forgiven and the lost be saved. This is the grand design of the gospel,—a design which angels contemplate with ceaseless wonder and delight, and which throughout eternity will furnish matter for the grateful and adoring praise of the redeemed from amongst men. The redemption is free and full and final. The amazing grace, the abundant mercy of Jehovah, has provided, by the mediation of his only Son, for their every want, present and to come; and whether they meditate on the distinguishing compassion of which they have been severally the subjects, or through the medium of inspiration contemplate the felicity and glory which are laid up for them, they are constrained to acknowledge, that the grace and mercy of God, as thus manifested, transcend their loftiest ideas, and far outmeasure their most extended conceptions of benevolence. But the grace of God, as thus exhibited, is not set before us only as an object of admiring or even of adoring contemplation. It is designed to produce, and when it is known in truth it will produce, a corresponding influence. In every such case it will teach and incline to the indulgence and manifestation of benevolent solicitude towards those with whom, whether by providence or grace, Christians are brought into contact and connection. So far as they are actuated by the spirit and influenced by the principles of the gospel of the grace of God, they will compassionate mankind in general, and seek instrumentally to communicate to them the inestimable blessings of salvation; and, with regard to such as have already been made partakers of like faith with them, they will love them as brethren, not confining their manifestations of Christian affection to the cheap and easy forms of worldly courtesy, but evincing its strength and its sincerity by a constant regard to the nature and the claims of Christian communion.

We read much of this communion in the New Testament scriptures; and the words

“Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another.”—*COLOSSIANS* iii. 6.—furnish us with one of many illustrations of its nature and extent. This Epistle having been primarily addressed to Christians, really as well as nominally such, the exhortation quoted must also be regarded as properly and legitimately applicable to all who, in like manner, had received the truth in the love thereof. The exhortation implies as a duty incumbent upon such, the obtaining by reading and reflection and prayer an enlarged acquaintance with the holy scripture; and there are many personal advantages which believers must, in every case, derive from such an extensive acquaintance with the oracles of inspiration,—it would instrumentally preserve them from sin, urge them to holiness, and furnish an abundant and exhaustless source of comfort and consolation. But none of us liveth to himself. None is justified in shutting up, and none who has ever learned of Christ will be inclined to shut up all his desires within the narrow circle of his own selfish interests, and as though exempted from every relative obligation, exclaim with Cain: ‘Am I my brother’s keeper?’ The gospel knows nothing, and the earliest and purest era of the Christian church knew nothing, of such callous, cold, and calculating selfishness; and in proportion as that gospel extends its influence and exerts its power,—in proportion as true religion is revived and maintained in the souls of Christians individually, and in the bosoms of Christian communities,—in that proportion will Christian disciples each seek not only his own but every man another’s welfare. We are thus brought to observe, that that enlarged acquaintance with the word of Christ which is thus inculcated, will not only be eminently useful to Christians themselves, but will, if properly employed and applied, make them useful to one another, both in the way of communicating information and correcting error, and in the way of preventing by timely warning some impending danger,—‘teaching one another and admonishing one another.’

One thing must be observed, namely, that this exhortation can, in its present connection, be in no way considered as applicable to the official ministration of the sanctuary,—to the ministerial exposition or enforcement of the word of God. It relates to the mutual interchange of good offices amongst Christians in general, as each is capable of yielding some assistance to, or deriving some assistance from another, in the way either of instruction or of admonition. It refers to the fellowship of private and of social life, the seasons of fraternal intercourse and association, which, when sanctified by the spirit of the gospel, may become eminently promotive of the spiritual comfort, edification, and improvement of each member of the household of faith.

Such is the application of that branch of the apostolical injunction which now claims our attention.

We now proceed to the consideration of its meaning and of the manner in which it is to be fulfilled. And here, let us remember that the laws of Christ, whatever be their nature, whatever the object to which they relate, or the terms in which they are expressed, are as advantageous as they are obligatory,—and that every act of Christian obedience is to be regarded, not only as a proof of allegiance to the authority of Christ, but as a means of manifesting our gratitude for his unspeakable love, and our desire of instrumentally advancing the honour and glory of his name.

I observe, then, in the first place, that the instruction and admonition which, in obedience to this injunction, are tendered by the disciples of Christ to those who are partakers of like faith with them, and fellow-heirs of the grace of life, must be scriptural in its character. The teaching and the admonition, whatever be the circumstances in which they are communicated, are to be derived from the holy oracles of God,—to consist, in short, of apposite allusions to, and quotations from the law and the testimony,—supplied by that copious and enlarged acquaintance with the sacred page which it is the design of the apostle to inculcate and enforce. No Christian has a right, and none who has the spirit of Christ will pretend to any right, of dictating, as from his own authority, what, under any circumstances, a fellow-disciple ought to do. But whilst none owes such allegiance to another as to subject conscience to his control, all do owe undivided allegiance to Christ; he is our Master,—and when the word of Christ is referred to and adduced, in the way either of instruction or of counsel, this comes to us invested with an authority which makes our meek reception of the word imperative. But in order that we may be able suitably to administer counsel, or to judge of the propriety of the counsel given by others to ourselves, we must have an accurate and familiar acquaintance with the word of God. We may otherwise fall into error ourselves, and be the instruments—unconsciously, it may be, and unwillingly,—but still the instruments of leading others into error also. It cannot be expected that all Christians shall be able—even with the fullest knowledge of the sacred scriptures which they may attain—to meet every case of difficulty or of doubt, or of actual or of apprehended danger, by a suitable reference to the sacred page; but who can doubt that this is possible and practicable to an extent far beyond what is usually attained,—and that if the word of God dwelt richly in believers, they would be far less liable to hesitation, uncertainty, anxiety, and doubt, and far more capable of administering to their fellow-disciples, as circumstances might require, the word of exhortation or of comfort?

Be assured, my brethren, that you cannot better or more directly promote your own edification, or that of those with whom you are providentially associated, than by having your mind richly fraught with the words of truth and life. You will thus be able often to throw out a suggestion, to offer a fraternal hint, which may, in the case of a fellow-disciple, dispel from his mind some darkening cloud, or soothe the agitations of anxiety and fear, relieve the pressure of distress, and impart the ecstasy of gladness and of joy to a mind that labours under a burden of depression and discouragement. O make yourselves familiarly acquainted with the word of God. Such acquaintance, combined with the spirit of prayer, will do more to qualify you for usefulness in your families and your friendly circles, than the most splendid talents, and the most imposing pretensions to superior wisdom. The Christian who can, as circumstances require, refer with readiness to the will of Christ as made known in his holy word, is in a situation which enables him practically to comply with the apostolical injunction—'Let your speech be alway with grace, seasoned with salt, that it may minister grace unto the hearers.' Let none say that they must forego the hope of being thus useful. Every one may do something here. We often, however, do nothing by attempting too much. Let those who have unhappily been altogether unaccustomed to the exercise, begin by committing one verse to memory in the day; let all the verses learned through the week be rehearsed on the morning of the Lord's day; and in time this store of divine truth will be increased and enlarged. I know it may be said—but the saying is fraught with absurdity and folly—that this exercise, however fit for youth, is unbecoming those of maturer years. Unbecoming!—the politician may commit laboriously to memory the principles of legislation, the maxims of government, and, as illustrative of these, the events of ancient and modern history; the philosopher may give his days and nights to the study of the sayings of heathen sages, and may treasure up in his mind the aphorisms of human wisdom; the man of taste may, must, be conversant with the best writers his country has produced;—but it is unbecoming in the Christian to learn from the sacred oracles the principles of divine government, the maxims of divine wisdom, and the matchless enunciations of immutable and eternal truth! Surely, to state is enough to confute a notion such as this.

But we remark, in the second place, that the instruction and admonition here spoken of and enjoined by the inspired apostle, are not only to be scriptural, they are to be *mutual*—'Teaching and admonishing one another.'—No Christian, however extensive his attainments, can be placed beyond the necessity of deriving some benefit from intercommunica-

tion with his fellow-christians. Each may, in this respect, be, by turns, an instructor and a learner, and alternately admonish and be admonished. In the unrestricted freedom of fraternal confidence and respect, they may thus be mutually useful; and they will be so in proportion as the spirit of Christ dwells in them, and all are careful to walk together as brethren. There are two scriptural references that may tend, in some measure, to illustrate this branch of the subject. The first relates to David, who, referring to former days, says, 'We took sweet counsel together, and walked unto the house of God in company.' My other quotation is taken from one of Paul's epistles, in which there is an implied and indeed expressed acknowledgment of the practical regard which his brethren had already manifested to this department of Christian obedience—'Edify one another, even as also ye do.' This work of mutual edification can in no way be more effectually promoted than by attending to the inspired injunction; and by dependence on that divine direction and assistance which each is encouraged to ask and to expect from on high, 'Let the word of Christ dwell in us richly in all wisdom, teaching and admonishing one another.'

There is yet another particular which claims our notice, and with which, for the present, we must conclude. It arises out of the words quoted—namely, that this injunction is to be obeyed in the spirit, and under the influence, of true wisdom. 'Let the word of Christ dwell in us richly in all wisdom, teaching and admonishing one another.' 'Wherefore be not unwise, but understanding what the will of the Lord is.' This wisdom is opposed to all rashness and presumption, all unmeaning arrogance, all wayward and wilful perversion of scripture truth for personal or party purposes. It includes calm reflection, serious consideration, and solemn forethought. There is the meekness of wisdom, which will prevent, in the case even of the wisest, all such assumptions of superiority as will repel rather than invite confidence, and, in the case of the inquisitive, tend to irritate rather than convince,—the meekness of wisdom, which will best be shown by a practical solicitude to learn as well as teach, and to receive as well as communicate, as circumstances may require, the word of counsel. 'Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.' Now this wisdom cometh from above. It is to be obtained only in answer to earnest, urgent, importunate, and fervent supplication. 'If any man lack wisdom, let him ask of God, who giveth unto all men liberally, and upbraideth not.' It is that wisdom which is profitable to direct, the wisdom that will teach us to regulate our performance of this and every other obligation that devolves upon us, in such a way as shall in the issue prove most subservient to his

glory and our individual and mutual advantage—that wisdom which will enable us to determine how in each case, and in each of all the varieties of circumstance, we may best attain and promote the objects of our high vocation,—that wisdom whose decisions as to propriety and duty, differ oftentimes so widely from those of the wisdom of the world, but which is nevertheless destined to survive all human opinions, and to be justified of all her children on that day when Christ shall come to be glorified in his saints, and to be admired in all them that believe. This wisdom, I say, is to be obtained by prayer,—by prayer offered in the name, and answered for the sake, of Christ,—by prayer expressive of the strong, sincere, enlightened desires of a heart subdued by the love and subjected to the law of Christ. Such prayer preceding, accompanying, and following the perusal of the word of God, and the treasuring of it up in the memory, and accompanying and following up too, every fraternal reference to the sacred page, will not fail to secure the blessing from on high. ‘Continue, then, in prayer, and watch in the same with thanksgiving;’ and ‘be able also to admonish one another.’

J. J. C.

THE ELIXIR OF LIFE.—Rosenmuller, the celebrated sacred critic, quotes the following instructive anecdote from the book of Mussar: ‘A certain person, travelling through the city, continually called out, ‘who wants the elixir of life?’ The daughter of Rabbi Joda heard him, and told her father, who bade her call the man in. When the man entered, the Rabbi asked, ‘what is this elixir of life which thou sellest?’ He answered, ‘is it not written—‘what man is he that loveth life, and desireth to see good days? let him refrain his tongue from evil, and his lips from speaking guile.’ This is the elixir of life, and is found in the mouth of man.’

#### FRANCE.

The following letter, which we extract from the New York Evangelist, gives us the cheering assurance that whilst the Man of Sin is in France as elsewhere, striving to regain his lost ascendancy, Protestant Christians are alive to the cause of truth and the claims of an enlightened charity.

CHRISTIAN PROTESTANT SOCIETY OF FRANCE,  
PUBLISHED AT BOURDEUX.

Paris, Dec. 6, 1841.

It is possible that your readers have not yet heard of a society that they will like to be acquainted with, and which occupies a distinguished rank amongst those which are concerned in the evangelization of France. I refer to that forming the title of this letter.

Before stating its principles, I should tell you that

it was founded, and is directed by men frankly evangelical, and devoted to the cause of Christ. But I will let them speak for themselves.

“Applying,” to the triumph of true Christianity, within and without, the spirit of association which has become the general character of our age, they are united to labor in common in this work, and they come forward with simplicity and openness to expose the principles on which they propose to act, in the interests of faith and true piety. Understanding that they owe first of all, both to themselves and others, a frank statement of what they believe:—they declare that they admit and profess, (holding them to be conformable with the word of God) the doctrines generally designated under the name of Orthodox—doctrines which include the essential basis of Christianity, such as:

“The misery of man by nature, his state of sin, and incapacity of himself to abandon this state.

“His redemption by the blood of Jesus Christ, Son of God, and true God.

“His regeneration and sanctification by the Holy Spirit.

“As also, salvation offered by divine grace to every member of the human family, and assured by faith to all who do not reject it.

“And the necessity of good works as a consequence of this faith, and not as merit before God.

“These are the doctrines they possess in full freedom, in which they see and find the true foundation of the Christian life, and which they propose to propagate and defend with energy and perseverance, but always in the spirit of Christ, with mildness and humility in avoiding all spirit of sect, and condemnation of persons.

“To this end, the first design they have thought fit to put into execution, and which includes implicitly in itself the germ of their future labors, consists in the creation of a society which bears the title of *the Christian Protestant Society of France*.

“This Society will employ for the advancement of the faith, true piety, and the reign of God in the soul, all the means which the Lord shall deign to place at its disposal; and particularly those which are summarily announced in its regulations. Thus will its title of Christian be justified.

“But the employment of these means will be under the subordination, however, of a rule; and this rule which is given by the qualification of *Protestant, of France*, assumed by the Society, is this; that in the accomplishment of every work undertaken, as also in the employment of means it may have at its disposal, the prosperity of our consistorial churches, their revival, their edification, their multiplication, will be held essentially in view.

“In a word, the device of the Society is to be—everything for the advancement of Christianity and the well-being of the Protestant church of France, legally constituted.

“Those who are not acquainted with the field of action where the Society is called to labor, need a few words of explanation. In the fervor, easy to be understood, of a season of revival, other societies have appeared to find it in their power conscientiously to neglect the principles of order, indispensable in the organization of a church, placed in normal circumstances; thus many men are caused to preach, and form stations, who are not consecrated to the holy ministry, and have never studied theology regularly. The Society of Bourdeaux on the contrary, imposes the obligation of only employing regular ministers. In the declaration of its principles, it reads: “We will sustain, we will encour-

age, as much as in us lies, all the regular establishments which are in harmony with the constitution of our churches. We are far from thinking that this constitution is now what it ought to be; but ameliorations should be made with order and wisdom. As we desire with all our heart, those true ameliorations which contribute, with the blessing of the Lord to the prosperity of the churches, to their revival, to their edification; so also we reject certain means of action, such as the consecration of men who have not studied regularly, the preaching of persons unauthorized by the usage of our churches, and all other things which would tend to lead to a sort of chaos in ecclesiastical organization and discipline.

"The reformed church of France, is in our view a church of God; it is God who has raised it from the bosom of darkness, who has sustained it in times of difficulty; who has given it the glory to number many faithful martyrs. It is not in vain that the Divine grace has caused it to subsist to our days. We have the intimate conviction that the God of goodness is reserving for it better times; that it will be again in his hands a blessed instrument for the salvation of souls."

In fine, the objects of the Society are clearly given out in the following paragraphs:

"A Christian society which proposes to labor for the revival of true piety, ought before all, to be interested in a lively manner, in the propagation of the Holy Word, and take an active part in this excellent work. But as their exist already other societies, formed for the special purpose of printing and distributing the sacred books, it is in the magazines of these societies that we shall procure those distributed by us; for we will second, as far as the Lord shall accord us means, the Christian societies which labor for the same end and in the same spirit. We desire not to assume their place. A commission formed from the midst of the counsel will be charged with all that concerns the Biblical department.

"Another commission will occupy themselves with religious publications, and point out to the Council the works judged suitable to be bought, or spread, or printed. It will decide by vote, questions whose nature may render this measure necessary. Amongst the religious tracts published by the Society, some will be historic, containing biography of the fathers of the church, and of Christians who have lived since the Reformation; others will present a little commentary on various books of the Bible; and others will be consecrated to the apologetic, to the exposition of the truths of the gospel and the rules of Christian life.

"Other commissions will be charged, 1st, with schools and establishments for Christian instruction, and the moral regeneration of childhood, youth, and mature age. 2d, propositions relative to the amelioration of the liturgy, sacred hymns, everything connected with the worship and ecclesiastical organization. 3d, with the holy work of evangelical missions amongst unchristian people and nations." &c.

Here is an abridged view of this Society, which holds in its Council of administration the names of the most commendable pastors, such as MM. Mailhard, Villaret, Jousse, Hugues, Pascard, etc. After having made known its existence and its views, I must defer the details of what it has already accomplished till another letter.

Yours,

P. H. B.

## CHRISTIAN MISSIONS.

WE shall form a very imperfect and inadequate idea of the actual amount of success which, by the divine blessing, has attended the labours of faithful Missionaries in heathen lands, if we look only to the number of individuals who have actually been "turned from dumb idols, to serve the Living God." Success in this great enterprise is a relative term, and ought to be used relatively to the ultimate end we have in view. Whatever conduces to that end;—whatever, directly or indirectly, immediately or remotely, facilitates its attainment, is to be regarded as, to a corresponding extent, realizing our expectations and our hopes. Now, the present is pre-eminently, perhaps we should say *characteristically*, a period of preparation. Not only are the great moral, and we may add political problems which affect the individual and social happiness of men, in process of solution, but the materials of all kinds which are henceforth to be employed in advancing the best and highest interests of the human race, are continually accumulating. It is impossible, we think, for the enlightened Christian to reflect on the amazing progress that has been recently made in the acquisition of foreign languages,—the reduction of some of the most barbarous of these to a written form,—the translation, into every leading dialect, of the Holy Scriptures,—the raising up of men, just as they are needed, intellectually, morally, and physically qualified for the various departments of missionary service, and, above all, the rapid multiplication of native preachers in connexion with most of our Missionary stations, without perceiving and acknowledging that there is here a mighty apparatus in the use of which the church is yet to realize an amount of success, which the most sanguine philanthropist has scarcely ventured to imagine.

Look, for a moment, at the last particular in this brief and hurried enumeration. In the south seas,—in South Africa,—in the West Indies, the number of native preachers and teachers is daily multiplying, and their qualifications of every kind for the office of spiritual instructors, are continually augmenting and improving. Nor is this all. The spirit of missionary enterprise is spreading more and more extensively in all the quarters now referred to; and there appears to be no reasonable ground of doubt, that in the course of the next age, not

a few of those communities which have themselves received the truth in the love of it, will emulate the zeal of the British and American Churches in seeking to supply, from their own resources, the spiritual destitution of their fellow men.

### MISSIONARY INTELLIGENCE. SOUTH SEAS.

**SANCOA ISLANDS.**—The following cheering intelligence will call forth the grateful acknowledgments of every Christian disciple, and quicken his zeal for the conversion of the world. These islands were first visited we believe by Christian Missionaries in 1830, the martyred Williams first proclaimed the tidings of salvation on their shores: already the moral wilderness has become a fruitful field.

The Rev. T. Slatyer, under date of January 15th, 1841, gives the following account of the out-pouring of the Holy Spirit on the people among whom he labors. The first passage which he quotes from his journal is dated June 5th, 1840.

An astonishing awakening took place this evening. The assembly not less than a thousand. The chapel was filled with crying. Concern and feeling pervaded the congregation. Many were carried out in an agony of feeling.

7. This has been a memorable day. The text from which brother M. preached seemed just adapted to meet the state of feeling. "And therefore will the Lord wait, that he may be gracious." In the afternoon, at the examination, a most powerful and general awakening again took place. It would be difficult, if not impossible to describe the scene. In all directions men were carrying out the women, many of them in apparent convulsions. The Lord's supper was a most melting season.

8. The whole of this morning was occupied by brother M. and myself in conversation with inquirers. In the afternoon, as circumstances seemed loudly to call for it, we held a public meeting, the whole town seemed to heave with religious feeling. Again there were the most marked signs of the presence of the Holy Spirit, in his awakening and subduing influences—prayers and addresses were the order of the meeting. The chapel was thinned by the numbers obliged to be taken out. One old man, a principle chief in this place, and standing on the borders of the grave, was taken out quite overcome. Brother M., unable to proceed, his voice being drowned by the sobbing and weeping of the congregation at several parts of the service. Oh what brokenness of heart did many seem to possess!

9 and 10. Held services on the evenings of both these days, the awakening continuing in all its power, praying and weeping being heard night and day in all directions.

17. Since the 10th I have been at Pagopago. Yesterday I returned to Leone and found the awakening unabated in its force. During my few days' stay at P., a powerful revival took place; the intelligence in reference to the work at Leone stirring them up afresh. Through Matthew Hunkin assisting me, I held conversation with twenty individuals recently awakened; among which the most inter-

esting case was that of a very old blind woman. Surely nothing could give her that clear apprehension of the doctrines of the gospel, but the Holy Spirit. Still less could any thing but the cross of Christ have excited those tears which she shed, and that tenderness of feeling she manifested, for seventy years of heathenism and darkness have passed over her head.

28. Sabbath. This has been a deeply interesting day. The awakening seems to have had a fresh impulse. There was considerable feeling during the morning service, but in the afternoon there was a great breaking down. The text was a solemn one, Rev. xx: 15, and not long after the commencement, the preacher's voice was drowned amidst the cries and sobs of the congregation. The Spirit still stays with us; and it is remarkable that native instrumentality has to-day been the means of such a blessing descending. Our deacon preached in the morning, and another efficient man in the afternoon. Congregation about one thousand.

Oct. 25. Through the mercy of God I have to record the commencement of my public preaching among the people of my charge this day; but such a day I never expected; one so deeply interesting. The sermon which I had written was from the words: "So thou, O son of man, I have set thee a watchman," &c. We sang a hymn, the subject of which was the blessedness of this people in having the gospel sent to them; after prayer and another hymn, I stood up, while there sat before me anxiously waiting for the word of life a thousand souls. It was a most deeply affecting sight to me, especially as I looked round and thought of the solemn relation I was just about to recognize among them, as the watchman of their precious souls. The profoundest solemnity pervaded the dense congregation as I read the text, after which I proceeded, as introductory, to make a few remarks on the occasion of my first standing up in that pulpit to preach to them, the everlasting gospel, and thanked God that, as he had brought me among them, so now he had enabled me thus fully to begin his work. I called upon them to unite with me in this thanksgiving, and in solemn prayer to God, that he would graciously bless the beginning of my labors for the salvation of their souls; but ere this, considerable feeling had begun to manifest itself in sobs, and no sooner had the first sentences of prayer escaped my lips than my voice was entirely drowned by the simultaneous weeping of the whole congregation. Not being able to proceed with prayer, I looked around on the congregation, and to me it was the most affecting sight I ever witnessed—every head was down and all were weeping—the feelings of some were so strong that they were obliged to be taken out. About twenty minutes passed away before I could proceed with my sermon, to which there was paid the most solemn attention. In the afternoon we held the examination, when it appeared they had remembered every important item of the sermon. The deacon informed me in the evening, that chiefs who had looked savage before, had that day been broken down. Such an encouraging commencement of my labors I had never anticipated. To the Lord be all the praise!

Nov. 4. This has been our day for public thanksgiving, humiliation, and prayer. Last night the church met again for prayer, and now must we not say that the Lord hath more than answered our prayers? We met first in the early morn at seven o'clock—the congregation upwards of a thousand. This was for thanksgiving and humiliation, and was

a very interesting, and solemn, and promising season. We met again at eleven o'clock, when I preached from Psalm cxviii : 25 ; after the sermon, during which some seemed to feel, but many, I feared, were hardened, I called on the deacon to pray, being exhausted myself; his prayer was most deeply earnest; with weeping and supplication did he crave prosperity for us, and confess the greatness of our sins before God. The Lord seemed to crown among us. After prayer I again addressed the people, and besought them not to turn away the mercy of God this day; the Lord, I trust, enabled me to speak and to show them that he was waiting to be gracious to them. The whole congregation was a scene of weeping, and we felt, I think, as if God were in that place. I concluded the service with a short prayer, after having been together about two hours; all the praise and glory be to the grace of God, if any sinners have been broken to-day. In the afternoon we met again, and had another solemn and affecting meeting; the congregation was broken down, and many seemed to be cut to the heart. May this day be long remembered by Tutulia. The same meetings have been held at the other stations.

The Rev. Mr. Hardie, laboring at another station, writing on the 29th January, says :—

Since my last communication we have experienced many tokens of the Divine favor, and which, blessed be God, were never more manifest than now. During the last nine months 124 fresh members have been added to our church, making a total of 211 members. The number of candidates continues to increase. At present they amount to 200. Attendance on the preaching of the gospel is also very promising, and the attention is generally very marked. While these pleasing instances of the Divine favor call for gratitude on the part of the society, they afford encouraging evidence that its labors have not been in vain, and supply an answer to the many prayers which have been presented on behalf of this mission. Oh may these prayers be continued and become more fervent and effectual! that the present measure of success may be but as the droppings before a copious shower of divine influence on all these islands.

We shall be very sorry, however, if our friends in England are led from the above statements to suppose that the conflict is terminated. We wish the state of things here to be fairly, faithfully, and fully reported, that our christian friends may be directed aright in their prayers for us at the throne of grace. A vigorous onset has been made, several advantageous positions have been secured, many fair trophies have been won from the enemy, and the hope of a decided and glorious victory urges on the fight, but these very advantages which we have gained have awakened the slumbering energy of our foes, and provoked them to a desperate and deadly struggle to secure their falling empire. The holiness of the gospel, interfering with their heathen and unholiness, excites the hatred and opposition of their ignorant and wicked minds. They cannot bear to have their sins forbidden, nor to see their ranks continually deserted. Every effort is made by them which either threatening, force, or cunning bad device, to prevent the people from embracing the gospel, and to ensnare and draw back those who have embraced it. Many of the converts know experimentally the meaning of the words of our Saviour. "If they have persecuted me they will also persecute you." "If they have called the master of the house Beelzebub, how much more they of his household."

#### FESTIVAL OF JUGGERNAUT IN THE YEAR 1841.

THEY who have read the appalling account given by Buchanan of the scenes which he witnessed around the temple of Juggernaut in the year 1806, will not soon forget with what horror they were thrilled by the perusal. The account which follows was written by another eye-witness of these cruelties and abominations, and will show that they remain to this time as a grand illustration of the terribleness of heathenism. This account is taken from the London Missionary Register as abridged from the Calcutta Friend of India.

The car festival of this year preceded by an unusually large bathing festival. A number of astronomical conjunctions occurring on the day of the bathing, endued it with the appellation of the "maha-joge." These conjunctions, it is reported, can happen but once in 400 years. To the maha-joge, therefore the people flocked in very unusual numbers, especially from Bengal and the south; and there could not have been fewer than 125,000 pilgrims, to witness the ceremony of bathing "the world's lord." The people contended with great vigor and patience for a little of the old paint from the idol's body, and for stripes of the old cloth which formed his skin during the past year. Very many of the pilgrims remained till the ruth.\* At the natra uchob, or festival of the eyes, which occurs the day before the ruth, the rush into the temple was great; and notwithstanding the precautionary measure of a temporary railing, several people were crushed; and one or two, I understand, were carried to the hospital in a hopeless state.

On the afternoon of the 21st of June, the idol Juggernaut, with his brother and sister, were rocked out of their temple into their cars. Nearly 200,000 pilgrims formed a dense mass around the spangled wains. The roofs of the temples and houses, and especially the raised verandahs of the houses, were hung with garlands of evergreens, chowries, and fans, and literally jammed with groups of joyful and smiling faces, all eagerly directing their eyes to the field of interest. This vast crowd was variegated by the presence of most of the Pooree and several of the Cuttack European residents, mounted on gaily-caparisoned elephants, all anxious to catch the first glimpse of "the world's lord," as he was majestically marched into his superb car, or seated on his throne.

Such was the eagerness of the Christian attendants about the cars, and such the intensity of their gaze towards Juggernaut, that they were believed, by the natives, fully to estimate the advantage of an early sight. By this eager attendance, 200,000 natives would depart to their homes, confirmed in the conviction that their European rulers fully and really believed in Juggernaut with all their hearts. This produces a most extensive and injurious effect, and is used as a convincing argument by the pilgrim-hunters, in promoting Juggernaut's glory. Amidst this vast multitude, and the object of its eager attention, Juggernaut was raised upon his car, and a loud and wide and protracted shout of "hurree! hurree!" proclaimed his accession. No sooner was the car thus announced, than a stream of pilgrims set out from the midst of the mass, and thousands of Bengalees left the town.

But amidst all this hilarity and joy, there was

\* A ruth is a carriage on low wheels, generally drawn by bullocks; but, in this case, by the pilgrims themselves. The term is here applied, not only to the vehicle, but to the car festival generally.

that throughout the town, which could not but grieve and shock the feelings of humanity, though rendered obtuse by witnessing similar exhibitions of misery. I passed down to Pooree a few days before the festival commenced, in the very midst of the pilgrims. In crossing the Catjury river, I counted upward of forty corpses and skeletons, in different stages of consumption by beasts and birds of prey. It is true, that these were not all pilgrims, but many of them were; and the remainder had been carried off by that scourge, the cholera, which the influx of pilgrims brings into the province every year. On the road, especially near the resting-places, and in the vicinity of Pooree, many dead and sick pilgrims were lying about. The mortality soon became evident at the town of Juggernaut. The two hospitals presented scenes which it required no ordinary nerves to survey. They were filled with cholera and other patients. Many dead were turned out every twenty-four hours. The myrmidons of these pestilential receptacles were, moreover, almost as unceremonious with the miserable sick as with the dead. Because the poor wretches could not be bathed inside the hospital, these carriers of the dead, under the merciful superintendence of the native doctor, hauled them to the doors, and then literally tumbled them out; and having poured cold water over them, dragged them in again, with equal tenderness. I saw these scenes transacted.

The various golgothas were thickly charged with dead. I came, unintentionally almost, into the midst of one of these; and, while holding my breath, counted between forty and fifty bodies, besides many skeletons which had been picked by vultures. These birds were sitting in numbers on the neighbouring sand-hills and trees, holding carnivorous festivity on the dead, and the wild dogs lounged about, full of the flesh of man.

But the streets and lanes of the town, as well as the main road, presented many scenes of the most appalling misery and humiliation. The care of the magistrate, in having the dead removed, was commendable; for the dead of the morning were not to be found in the evening, though, alas! others had taken their places. Such misery as is here described might be seen all over the town, though more prevalent about the temple.

When the idol appeared in his car, many who were sick, attempted, with the hale pilgrims, to make their way out of the town toward their homes; some on foot, some in doolies,\* and some in hackeries.† Those on foot dropped on the road, and were to be seen about the sides of the tanks and under the trees at the entrance of the town of Cuttack. Five or six were lying almost close to the police-station; but the jemadar (superintendent) and his assistants were very comfortably eating their paunp upon dry and comfortable mats. A little remonstrance, however, roused them to the assistance of the poor wretches. One of the sufferers, whom they were made to rescue, was a Bengalee female, about middle age; who, sensible of the uncleanness her disease had produced, and feeling a burning thirst, had crawled by little and little to the edge of a puckah (brick) tank: she had descended step by step into the water, till only her head

appeared above its surface, and, leaning against the steps, was fast sinking, and must soon have been drowned.

But it would be almost endless to detail individual instances of suffering and death: the above will be sufficient as a specimen. The state of the miserable creatures on the road was, if possible, worse than in the city. Attacked by the cholera, they soon dropped into the rear of their company, and remained alone and unknown among thousands. Some sat down on the road, from which their rapidly increasing weakness rendered them unable to rise. This situation became their resting place, and their dying bed, as well as all the grave that many of them had. Others laid themselves on the grass beside the road near tanks or jeels, ‡ to which they crept to drink; and I suspect many perished from inability to ascend from these watering places. Every night produced numbers of dead at the various resting-places, to be cast into the golgotha next morning.

I passed through Pipler, one of the principal intermediate places between Cuttack and Pooree; and, seeing the exposures endured by the pilgrims, ceased to wonder at the mortality. The people, worn out by their journey, without shelter, and exposed to the heavy pelting rain, laid themselves in rows by the road side. Here thousands lay, soaked with rain, till their garments were beaten into and mixed with the earth. Who could wonder if these should be seized with cholera? But I am sure I have said enough to convey some idea of the mortality of Juggernaut's pilgrims of 1841.

GOD "WAITETH TO BE GRACIOUS."—God is always near. If thou wishest access to a man, thou askest what he is doing; and he is asleep—he is not at leisure—or the servant keepeth thee off. But there are none of these things with God. Whithersoever thou goest, and whensoever thou callest, he heareth: there is no need of waiting, or of a go-between; nor is there a servant to keep thee off. Say, "Have mercy upon me!" and immediately God is with thee. For he declares that whilst thou art yet speaking, he will say, "Behold; here I am." Observe the wisdom of the woman of Canaan. She entreats not James, she beseeches not John, she approaches not Peter, but she breaks through the whole company of them, saying, I have no need of a go-between, but, taking repentance with me for a speaker, I go to the fountain itself." For this cause did he descend, for this cause did he become incarnate, that I might have boldness to approach him.—*Chrysostom.*

THE SPIRIT OF ENTERPRIZE.—The following is one of those stirring appeals which, half a century ago, aroused the churches of Great Britain from their criminal and ignoble lethargy, and prompted those self denying labours of love which have already raised the names of many honoured missionaries, to a high preeminence above the most illustrious adventurers of ancient or of modern times.

\*Litters covered with canvass.

† The common car of India.

‡ The nut of the areca-palm, lime, and spice, wrapped in a bettle-leaf, and chewed by the natives.

‡ A jeel is a shallow lake or morass.



"In the present century, geography and astronomy have received great improvements, at considerable expense, by long and hazardous voyages, travels full of fatigue and peril, and painful observations taken in the Arctic Circle, on the summits of the Andes, and in the islands of the South Sea. By these undertakings, the names of Cook, Wallis, Banks, Ledyard, Houghton, Maupertains, and others, have been rescued from oblivion, and will be handed down to posterity, together with the names of the great kings, whose commands they executed, as long as the records of science shall subsist. But are observations of the transit of Venus, the mensuration of a degree of longitude, the solving of the problem of a southern continent, objects of such magnitude? Will they exonerate the princes who commanded, or the men who performed their commands, from the imputation of idle curiosity, unjustifiable temerity, and a waste of treasure and of blood? If they do, and if He who made man in his own image and redeemed him by the death of his own son, be able to appreciate the value of an immortal soul, are there not inducements to draw the ministers of Christ to Africa, Asia, and the Islands of the South Sea, infinitely more worthy of a noble mind than the acquisition of wealth, or the improvement of science? Shall religion refuse to follow, where the love of science leads?"—*Melville Horne.*

### POETRY.

#### 'VALIANT FOR THE TRUTH.'

Fight the good fight ;—lay hold  
Upon eternal life ;  
Keep but thy shield, be bold,  
Stand through the hottest strife ;  
Invincible while in the field,  
Thou canst not fail,—unless thou yield.

No force of earth or hell,  
Though fiends with men unite,  
Truth's champion can compel,  
However press'd, to flight ;  
Invincible upon the field,  
He must prevail,—unless he yield.

Apollyon's arm may shower  
Darts thick as hail, and hide  
Heaven's face, as in the hour  
When Christ on Calvary died ;  
No powers of darkness, in the field,  
Can tread thee down,—unless thou yield.

Trust in thy Saviour's might,  
Yea, till thy latest breath,  
Fight, and like him in fight  
By dying, conquer death ;  
Then rise to glory from the field,  
And with thy sword thy spirit yield.

Great words are these, and strong ;

Yet, Lord, I look to thee,

To whom alone belong

Valour and victory ;

If God be for me in the field,

Whom can I fear ?—I will not yield !

J. MONTGOMERY.

#### LOSS IN DELAYS.

Shun delays, they breed remorse,

Take thy time, while time doth serve thee ;

Creeping snails have weakest force,

Fly their fault, lest thou repent thee ;

Good is best, when soonest wrought,

Lingering labours come to nought.

Hoist up sail while gale doth last,

Tide and wind stay no man's pleasure ;

Seek not time, when time is past,

Sober speed is wisdom's leisure :

After-wits are dearly bought,

Let thy fore-wit guide thy thought.

Time wears all his locks before,

Take then hold upon his forehead ;

When he flies, he turns no more,

And behind, his scalp is naked :

Works adjourn'd have many stays.

Long demurs breed new delays.

Seek thy salve, while sore is green,

Fester'd wounds ask deeper lancing ;

After-cures are seldom seen,

Often sought, scarce ever chancing,

Time and place give best advice ;

Out of season, out of price.

SOUTHWELL, A. D., 1590.

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