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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.

MARCH 15, 1843.

No. 3.

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WOULD YOU BE HAPPY?

"Who would not?"—Happiness is the desire and aim of all men. The desire is instinctive. Every man—every child is conscious of its existence and its influence. It moves every mind, sways the emotions of every heart, governs and controls the actions of every life. We are formed for happiness. The creatures around us are all happy, and whether they soar in the air, or browse in the meadow, or swim in the lake, the river and the ocean—all, in their several spheres and to the full measure of their several capacities, are happy. Man possesses capacities and powers far superior to theirs, and it was the design of the benevolent Creator that his enjoyment should in kind and degree correspond to these. But are men truly happy?—The universal history of our race shews that they are not. Observation confirms this testimony.—The past experience and present consciousness of my reader furnish to himself conclusive evidence of the melancholy fact. You are not happy. You are healthy, it may be—You have food to eat and raiment to put on.—You are not a stranger to the comfort of a home, the solace and the sympathy of friendship, the endearments of domestic life, the multiplied advantages of social intercourse, and the manifold benefits resulting from educational attainments. To you, history unfolds her ample page—Poetry pours forth her melodious numbers—Science reveals her rich resour-

ces—and art exhibits, in endless variety of forms, her fascinating mimicry of nature. But still you are not happy—No, and if these sources of enjoyment were multiplied a thousand fold, and each a thousand times more copious, they could not secure to you that inestimable boon. "Why?"—Because they could not fill the capacities, allay the anxieties, and meet the anticipated destiny of the human mind.—Must you then, my reader, ought you to desist from the pursuit, to forego the hope of happiness? No—this were to resist the first law of nature—to do violence to all the instincts of your constitution—and to counteract the purpose and the will of God. He has graciously provided the means, prescribed the method, and furnished all the requisite facilities for attaining all the enjoyment which your most enlarged capacities can demand—your most elevated and expanded wishes can desire.—More than twenty years have rolled away, since the writer—in the capital of Russia—became acquainted with a man who had devoted all the energies of a great mind, and all the sympathies of a benevolent heart to the mitigation of human misery. He had been a merchant in extensive business, but fearful that the prosecution of his business might interfere with the settled purpose of his soul, and give to a misjudging world reason to call in question, the purity of his intentions—he dissolved his secular connexions,—and gave himself to the work of ministering to the temporal and spi-

ritual necessities of the most wretched of his race. He sought and obtained the confidence and friendship of the Emperor of Russia, but only as a means towards an end. Under the imperial auspices, he obtained access to the prisons both of the modern and the ancient capital—introduced many improvements into the discipline of those receptacles of crime—and was soon hailed as the friend and benefactor of the worst outcasts of society. At this period, the writer first knew him, joined with him in the communion of the Church, and enjoyed many precious seasons of free, fraternal fellowship. Often has this distinguished man come directly from the winter palace of the Sovereign, to the writer's lowly habitation. We took sweet counsel together. He had once sought happiness in the varied paths in which multitudes so vainly seek it still, but light had broke upon his mind, he was convinced of sin; the prayer of the publican became his own: "God be merciful to me a sinner."—The prayer was answered. He heard and believed that faithful saying that Jesus Christ came into the world to save sinners, he found peace and joy in believing, and the calm serenity which ever sat on his noble countenance, was but the reflection of that peace of God which reigned in his heart, that hope which was full of immortality. O how eloquently, how energetically would he expatiate on the sublime realities of the Christian faith!—With what unfeigned humility adore the riches of that grace which had constituted him a child of God, an heir of heaven! His heart yearned over the selected objects of his philanthropic efforts. He daily visited them in their gloomy cells, read and expounded to them the "word of truth, the gospel of salvation," and often was his heart gladdened by the sight of the penitential tear bursting from the eye, and falling on the manacles and chains of the awakened malefactor. The official duties of the writer subsequently called him into the interior of the empire. He never saw this man of God again. He caught a malignant fever in one of the city prisons and died. But his memory will long survive—it is inscribed indelibly on many a heart—and the casual visitor of the English Church-Yard in St. Williams Island will turn aside and view with peculiar emotion, the simple tomb which Imperial gratitude and admiration erected over his remains, and which bears the

record of the Christian philanthropy of the "Second Howard." But his record is on high—a record more imperishable by far than the most lasting memorials of human gratitude and admiration.

This good man had a brother, for whose spiritual interests and those of his lady and only son, he was most solicitous. This brother was very wealthy—and lived in the full enjoyment of all the luxury which wealth could procure. Princes and nobles were his frequent guests. But he was never happy—never until, won by the meekness and gentleness—the holy consistency and cheerful tranquillity of his Christian brother, he began to enquire into the causes of effects like these. He soon found the explanation which he sought. He heard, believed, obeyed the gospel of the grace of God. He chose the kingdom of God and his righteousness. Trusting in the merits of Christ's propitiation he asked and obtained the forgiveness of sins, acceptance with God, the spirit of adoption, the blessed hope of a glorious immortality—and his brother, when dying, was cheered and consoled by the assurance that the approaching separation would be but temporary and that the survivor would speedily follow him to glory. One of the first evidences of true conversion is found in practical solicitude for the spiritual good of others. Divine grace sanctifies the affections of the heart—diverts them into a new channel—and gives them a new direction. This was delightfully exhibited in the present instance. With all the ardour and intensity of a new born soul, this surviving and now Christian brother, sought instrumentally to make his beloved partner the partaker of the happiness he enjoyed—the hope he entertained. For a considerable time, his prayers, his efforts seemed utterly abortive. She was accomplished, amiable, warmly attached to her husband—but still absorbed in worldly amusement. She scorned the humiliating, self-sacrificing, sanctifying doctrine of the Cross. She lived in pleasure, and was dead whilst she lived. Well does the writer remember, how, when she had, at her table fulfilled with elegant and easy courtesy, the rites of hospitality, she would glide away from the apartment, and leave her husband and his guests to unite in those devotional exercises which she so exceedingly disrelished. Such was the state of things when the writer

removed to the south of Russia. Five years afterwards, he returned, and found this lady a Christian indeed—meekly sitting at the feet of Jesus—her heart filled with the love of God—her eye beaming with the ineffable delight of conscious freedom from the bondage of corruption—of assured victory over the world—of habitual communion with her God and Saviour. The writer visited her at her country seat. There he found her in close conversation on the things of God, with one of the humblest members of the Christian Church with which she was now associated. He could scarcely realize her personal identity. When he heard her so sweetly, so eloquently describing the “joy of faith,” the pleasures of religion—he thought of by-gone days and glorified the grace of God. Two years ago—he met her again in the city of N. in England, and found that her beloved husband and herself were walking still in the statutes and commandments of the Lord, blameless. They had suffered some reverses—but no temporal losses could impair their happiness. They were treading in the footsteps of their beloved Saviour, and were going about doing good. They had introduced the gospel into, and erected a sanctuary in a morally benighted village, and souls were thus, by their honoured instrumentality, born to God. When the exigencies of the heathen world and the depressed state of the missionary funds were forcibly represented a short time since, by the directors of the London Missionary Society, Mr.———generously subscribed 2500 dollars to meet the declared deficiency. The writer—alluding to this in our last conversation and expressing a hope (which was soon realized) that others would follow his example—“Ah, said he, had I sooner known the gospel, how many hundreds—which were spent in folly—might have been devoted to the cause of God!” Honour-ed and beloved friend—we shall probably never again see each other in the flesh—but how would your benevolent heart exult, if, by the blessing of God on this humble record of divine goodness to you and those most dear to you, some anxious enquirer after happiness, should imitate your example and be a partaker of your joy!

Reader—this is no tale of fiction. We speak the words of truth and soberness. The writer could readily recount many other illustrations derived from the unwritten records

of a varied life, and extensive observation. He has traversed seas and continents, mingled with men of almost every colour and clime and country—held converse with princes and with peasants—with the honorable and the abject—and this is the sum of all his experience, that none is or can be happy until the heart melts in penitence for sin, and the soul seeks and finds safety, satisfaction, peace and hope in the exercise of exclusive reliance upon Christ as the only Saviour, and the direction of its best affections to those things which are above. Reader—the retrospections of a dying hour—of a judgement day, will confirm this conclusion. Anticipate that confirmation, and be wise, that you may be happy.

J. J. C.

TO THE EDITOR OF THE HARBINGER.

THE DUTY OF PROTESTANTS.

I shall esteem it a favor if you will allow me through the *Harbinger*, to call the attention of your numerous readers to a subject deeply interesting to all Protestant Christians. My object in writing this article, is to create an association sufficiently extensive to embrace Protestants of every sect throughout the length and breadth of the province, to be called (unless something better can be substituted), the Canada Protestant Association for the purpose of defending those venerable truths for which our Protestant forefathers lost their liberty and their lives. The effort is one of defence, and that it is not in advance of necessity must appear obvious to every one who reflects on the present crisis of affairs in the English Church. A number of publications have been issued from the press which had their origin in the University of Oxford, and called “Tracts for the Times,” inculcating the most absurd and ruinous sentiments.

In these pernicious publications, the right of private judgment is not only disputed, but denied;—the Episcopal Church is declared to be the only true church, and consequently there is no other, and for other denominations, there is no salvation;—Ministers Episcopally ordained are said to be the only ministers who have authority from the Bible, to administer the ordinances of the gospel;—the Bible is no longer to be interpreted by our own enlightened judgment, but we are called upon to bow to the authority of the ancient fathers;—water baptism is substituted for the fundamental doctrine of regeneration;—by receiving the Lord’s Supper, it is avowed that we not only eat the flesh, and drink the blood of

the Son of God, but we obtain by this act the forgiveness of sin ;—justification by faith alone without the deeds of the law is not only called in question, but strongly opposed ;—the confessional, the candles, and the crucifix are substituted for the spirituality, and simplicity of divine worship, and an intolerent, and bigoted priesthood are held up as the vice-gerents of heaven, and plenipotentiaries for God.

Such are the unscriptural and ruinous sentiments advanced by the Oxford Tracts, and many of the Episcopal Clergy, and which are leading multitudes with all possible speed into the bosom of the Romish Church. At such a crisis what is the duty of Protestant Christians ? We must unitedly rally round the standard of truth, and contend manfully for the faith once delivered to the saints. There must either be a united, and zealous effort put forth by all evangelical Protestant denominations or the glorious, reformation will be followed by an inundation of error, the happy days of free toleration will be followed by days of bitter persecution, and the former days of martyrdom and bloodshed may be repeated. To arms, then, ye Protestant Christians, and contend unitedly and manfully for the venerable truths of Christianity or you will be robbed of your dearest rights and liberties, those for which your noble-minded forefathers bled and died.

The contest is not for a party or a system, but for great doctrines and vital principles. Let us then convince the advocates of Puseyism that Protestant Christians can unite and will unite in defence of the truth. By thus uniting our piety and efforts we shall rouse the public mind, and awaken wholesome watchfulness and concern. We shall check and restrain the progress of intolerance and error ; and an important rampart will be thrown up around the great interests of Protestantism and Christian truth. Protestant Christians, then, to arms, and let the servants of the most high God, who show unto you the way of salvation, take the front of the battle, and let them be sustained in the conflict by your fervent prayers, and zealous co-operation, and let us unitedly, and earnestly contend for the truths of our holy religion, the stability of the Church, and the glory of God. But in this noble stand for the truth, let our conduct be marked by charity though firm and determined, let us throughout the contest exhibit the meekness and gentleness of Christ.

In the formation of such an association we should have in view the following objects :

1st. The union and encouragement of Protestant ministers to give to their congregations instructions on the difference between Protestantism and Puseyism.

2nd. To sustain an able and spirited periodical to expose to public view the errors and ruinous effects of Puseyism.

3rd. To publish and circulate books and tracts, calculated to give information respecting the various errors of Puseyism in their history, tendency and design.

4th. To awaken the attention of the community to the danger which threatens the public and domestic institutions of our country.

If you or any of your valuable correspondents will give their views on this important subject, I shall feel myself greatly obliged.

JAMES NALL.

TO THE EDITOR OF THE HARBINGER.

It will doubtless rejoice the hearts of many of your readers to learn that the Rev. Richard Miles, the Congregational Bishop at Abbotsford, has been, during some months, favoured with enlarged success in the good work to which his life has been devoted. The writer has learned from unquestionable sources the following series of particulars, which, without further preface, he ventures to send for publication.

Towards the close of last summer it pleased the all-wise disposer of events to remove, more or less suddenly, several individuals in that neighbourhood from this to the unseen world. Such events, ever fitted to produce a deep impression, were improved with much earnestness and affection by Mr. Miles, who endeavoured to shew survivors the vast importance of instant preparation for the great change. The effect was good. An increased attendance on the means of grace, and deep seriousness under the ministry of the word, were happily apparent. In these circumstances, Mr. Miles held more frequent meetings for prayer, and especially one on the evening of the Lord's day. The number attending was large, while the earnest addresses of the Minister during the progress of the meeting were owned of God in the awakening of many heretofore careless minds.

Although Mr. M. has laboured at Abbotsford during seven years, in conjunction with Granby, and though he has a very interesting and effective church at Granby, yet he has until recently been prevented from organising one at Abbotsford, by considerations which it is unnecessary to notice. As the termination of the past year approached, however, it appeared manifest that such organization ought not longer to be deferred; and hence, after mature and prayerful deliberation, seventeen individuals, in whose piety the Minister had confidence, and who regarded each other as regenerated, not by the water of bap-

tism, but by the gospel of the grace of God, as accompanied by the influence of God the Holy Spirit, were in due form constituted a church of our Lord Jesus Christ, in accordance with the Apostolic model, as furnished in the New Testament. To this church the Lord's Supper was dispensed by the Bishop, and on it evidently rested the benign smiles of the Great Head. It was "on the first day of the first month" that this spiritual "tabernacle was set up."

The interest in Divine realities continuing among the people, their Bishop invited several brethren in the holy ministry, the Bishops of churches in Montreal, Brome, Melbourne, and Durham, to minister the gospel to this prepared neighbourhood during several consecutive days. Happy to assist their beloved brother, all the Pastors invited proceeded to Abbotsford on Monday and Tuesday, the 6th and 7th February. It happened that a snow storm, commencing on the evening of the previous Lord's day, continued during Monday, and became exceedingly violent on Tuesday; this rendered the prospect discouraging, as it was feared the people could not reach the place of meeting. But such fears were happily disappointed. On the forenoon of Tuesday a considerable number assembled in the church for prayer, many of whom had journeyed several miles through the storm. In the afternoon the Rev. H. Wilkes, of Montreal, was the ministering Bishop, and in the evening the Rev. David Connell, of Brome. It was affecting to notice, that no sooner had the first discourse commenced, with allusions to the encouragements afforded to the humble enquirer after truth, by some of the recorded principles of our Saviour's administration, than several present were obviously overcome by their emotions. The entire day was characterised by profound solemnity. The next day the sanctuary was crowded at each of the three services, at two of which Mr. Wilkes preached, and at the other the Rev. D. Dunkerley, of Durham. Such was the obviously existing sacredness of emotion amongst the people, that their Bishop arose at the close of the evening discourse, and, after very carefully warning all against the delusion that any avowal of seriousness could in any measure effect their spiritual renovation, yet desired all who were under deep concern for the salvation of their souls to rise for a moment that they might be known, and that special prayer might be offered to God on their behalf. No urging was used, and only one or two minutes allowed, and yet twenty-two persons, some of them aged men, arose, and thus professed their anxious solicitude. Earnest prayer was offered on their behalf, and the assembly was

dismissed. It was an affecting, overwhelming scene. The Pastors retired under no ordinary impression of the Divine presence. Mention of the fact that at these services several converted French Canadians were present, must not be omitted.

On Tuesday, Divine service was again held three times—morning, afternoon, and evening. The Montreal Pastor preached twice, and the Rev. J. Anderson, Bishop at Melbourne, declared the truth in the afternoon. At each of these services the church was quite crowded; nor did the spiritual interest diminish; on the contrary, the scene was, if possible, more solemn and affecting than on the previous day. As many of the people travelled from six to fifteen miles, as portions of families came one day and other portions another, and as there were some whose ability to attend was confined to a single day, a very great many more than the building could contain heard the glorious gospel of the grace of Christ during the continuance of this series of meetings. Moreover, as another consequence of such arrangements, some of those who avowed anxiety on Wednesday evening were necessarily absent on Thursday; and yet, on a similar request being addressed to them by their Bishop on that evening, upwards of thirty arose. They were affectionately addressed by Mr. Dunkerley, and commended to God in solemn prayer.

It was intended to close the series of services on Thursday evening; but desires having been expressed for their continuance another day, Messrs. Dunkerley, Connell, and Anderson delivered discourses on Friday to audiences equally large, attentive, and serious. On the following Lord's day our Saviour's death was commemorated in the simple, primitive, and Apostolic form, the Bishops Miles and Dunkerley presiding—and as invited, there assembled in the evening forty persons, who avowed their anxiety as inquirers, and received specific instruction in reply to the question, "Sirs, what must we do to be saved?" Thus closed this series of sacred services; but the spiritual interest continues undiminished among the people, and the Lord is adding to the church there of the saved. May such blessings be vouchsafed to all the churches of our Lord Jesus Christ, "with their Bishops and Deacons."

AMCTG.

P.S. It will be perceived that the writer has given to the Ministers of the Sanctuary their New Testament designation. He has done so advisedly. Let persons as well as things be called by their right names.

The Harbinger.

MONTREAL, MARCH 15, 1843.

TO CORRESPONDENTS.—“A Trip to St. Ames,” though creditable to the writer’s descriptive powers, is unsuited to our pages. The paper lies at the printer’s office. We have selected four stanzas from a poem, the length of which forbids its insertion as a whole. “Junius” will do well to confine himself to *prose*, and in this to aim at condensation and accurate arrangement. We cannot commit ourselves to the insertion of a series such as he proposes. The piece inserted in this number will indicate the proper length of any communications, with which he may favour us in future.

TOTAL ABSTINENCE.—Although this subject has, as yet, occupied but a small portion of our pages, this has mainly arisen from the known existence of a contemporaneous publication in which its claims are ably enforced, and the progress of the total abstinence principle accurately traced. We now allude to it only for the purpose of introducing a document, the importance of which can be duly estimated only by such as are alive to the actual moral condition of our colonial population, and the vast responsibility attaching to the Ministers of the Gospel in reference to their official influence. If this influence can be improved and augmented by their avowed as well as practical abstinence from all alcoholic drinks, the object is more than sufficient to justify the course which is here adopted. In the absence of any positive precept or prohibition, the Christian must have recourse, in regard to every practical question, to the *principles* and *spirit* of the Gospel, and these are sufficient to vindicate the disuse of all spirituous stimulants, even though they were absolutely innocuous. That they are positively beneficial, few will now maintain; and even these few will acknowledge the expediency of self-denial, when by this, a positive evil can be mitigated, counteracted, or removed. Without arrogantly and presumptuously “judging” those who cannot conscientiously avow the purpose of total abstinence, the subscribers to the following document entertain the sanguine hope that very many of their ministerial brethren throughout the colony, will give in their adhesion to the

principle of their association, and thus contribute to the diminution and ultimate annihilation of a practice, fraught with such incalculable injury to the community amongst whom Providence has cast our lot. Should this expectation be happily realized, we may safely calculate on the prevention of much evil and the accomplishment of much real good, as the result of a movement, originating in a deep conviction of ministerial responsibility, and harmonizing with the inspired representations of ministerial character:—

MINISTERIAL ASSOCIATION FOR THE SUPPRESSION OF INTemperance.

We the undersigned Ministers of the Gospel and Missionaries, do agree, that we will not use intoxicating liquors as a beverage, nor provide them as an article of entertainment; and that in all suitable ways we will discountenance their use throughout the community.

- H. ESSON,
Minister of the Presb. Church, St. Gabriel Street.
- W. TAYLOR,
Minister of the Presb. Church, St. Lawrence Sub.
- HENRY WILKES,
Minister of the Congreg. Church, St. Maurice St.
- CALEB STRONG,
Minister of the Amer. Presb. Church, Montreal.
- J. J. CARRUTHERS,
Congreg. Minister and Theological Professor.
- WILLIAM SQUIRE,
Wesleyan Minister.
- H. O. CROFTS,
Methodist New Connexion Minister.
- HENRY TAYLOR,
Minister of the Presb. Churches Missiskoui Bay and Henryville.
- DAVID DONIE,
Minister Second Presb. Church, Huntingdon.
- W. M’KILLICAN,
Congregational Minister, Glengary.

MISSIONARY ANNIVERSARY.—On Monday last, the Anniversary of the Wesleyan Methodist Missionary Society was held in the St. James’ Street Chapel. The house was filled to overflowing with an attentive auditory, before whom the claims of that Society were advocated with all the intelligence and fervour for which our brethren of that communion are distinguished.—Register.

FOR THE HARBINGER.

THE CLAIMS OF CHILDREN ON THE CHRISTIAN CHURCH.

“The conversion of sinners” is confessedly an important theme. To promote this, the Christian Church is under various and solemn obligations. The great design of the Gospel, the duties devolving upon the saved, and the importance of

salvation in its bearing upon individuals and social life, alike urge to this duty. Hence, notwithstanding the apathy of the Church in past times, she is waking up to her high and imperative duties, and is evincing a missionary zeal for the revival and extension of pure and undefiled religion. It is gratifying to observe the augmented activity of the servants of God, the growing triumphs of the doctrine of the cross, and the wider and extending fields that are opening for Christian labour.

There is one field of enterprise, however, which it appears to the writer has been too much neglected, or at least not sufficiently cultivated, namely, *children*. We have sought the conversion of *men* and *women*, of all diversities of age, and rejoiced in their accession to the church. We have aimed to enlist *youth* on the side of God, varying from fourteen years old and upwards and many of these are amongst the most exemplary and useful in our churches. But have we not overlooked the *lumps* of the flock? Have our efforts been as direct and persevering for the salvation of the younger branches of our families, as for youth and adults? If at times we have made the attempt, have we not had less hope than with persons of riper years? In our churches we may sometimes see a number from *sixteen* years old and upwards, but how rarely do we meet with any *under* that age! How can this be accounted for? Should we not enlist the affections of *children* on the side of the Saviour? Are they not capable of loving and serving him? Are we not acquainted with many cases of very early piety? We can call to mind instances of consistent and decided godliness in children of four, seven, ten, and twelve years of age: why should they not be trusted as well as the youth of seventeen and twenty, and be as cordially received into Christian fellowship? In John's epistle to Christians, *children* are addressed and reminded of their duties; and Paul, in writing to the churches of Christ at Ephesus and Colosse, enjoins upon *children* their respective duties, which evidently implies that there were such in those societies.

As an individual, I have for some time thought that we have erred on this subject, and have not paid sufficient attention to this class of immortal minds. I do not plead for any rash and imprudent measures in promoting the conversion of children, nor for any precipitate steps for their admission into our churches; but I wish to awaken enquiry, to excite special and immediate action, and to elicit remarks on the best mode of securing the lively affections and the active energies of children to the service and honour of our glorious Redeemer.

In the meanwhile, let parents make prayerful and strenuous efforts for the conversion of their offspring. Let the converted members of families labour in this noble employ: and let ministers and members of churches take children by the hand more than they have done, and lead them to the feet of Jesus, and there plead the Saviour's claims to the homage of their hearts. My impression is, that if this field is cultivated, we shall have vast accessions to the cause of Christ, and increased ground for joy and triumph. Should our efforts be crowned with success, we must be careful to throw nothing in the way of these young disciples, and be ready to receive them to our watchful and tender care in the church.

B.

February 3, 1843.

FAMILY WORSHIP.

A household in which family prayer is devoutly attended to, conjoined with the reading of the Scriptures, is a school of religious instruction. The whole contents of the sacred volume are in due course laid open before its members. They are continually reminded of their relation to God and the Redeemer, of their sins, and their wants, and of the method they must take to procure pardon for the one, and the relief of the other. Every day they are receiving "line upon line, and precept upon precept." A fresh accession is continually making to their stock of knowledge; new truths are gradually opened to their view, and the impressions of old truths revived. A judicious parent will naturally notice the most striking incidents in his family in his devotional addresses; such as the sickness, or death, or removal for a longer or shorter time, of the members of which it is composed. His addresses will be varied according to circumstances. Has a pleasing event spread joy and cheerfulness through the household? it will be noticed with becoming expressions of fervent gratitude. Has some calamity overwhelmed the domestic circle? it will give occasion to an acknowledgment of the divine equity; the justice of God's proceedings will be vindicated, and grace implored through the blood of the Redeemer, to sustain and sanctify the stroke.

When the most powerful feelings, and the most interesting circumstances, are thus connected with religion, it is not unreasonable to hope that, through divine grace, some lasting and useful impressions will be made. Is not some part of the good seed thus sown and thus nurtured, likely to take root and to become fruitful? Deeply as we are convinced of the deplorable corruption of the human heart, and the necessity consequent on this, of Divine agency to accomplish a saving purpose, we must not forget that God is

accustomed to work by means; and surely none can be conceived more likely to meet the end. What can be so likely to impress a child with a dread of sin, as to hear his parents constantly deprecating the wrath of God as justly due to it; or to induce him to seek an interest in the mediation and intercession of the Saviour, as to hear them imploring it for him, day by day, with an importunity proportioned to the magnitude of the subject? By a daily attention on such exercises, children and servants are taught most effectually how to pray. Suitable topics are suggested to their minds; suitable petitions are put into their mouths; while their growing acquaintance with the Scriptures furnishes the arguments on which they may plead with God.—*Robert Hall.*

A CHAPTER FOR SUNDAY SCHOOL TEACHERS.

PRECEPT AND PROMISE.—“They that sow in tears shall reap in joy: He that goeth forth bearing precious seed shall doubtless come again with joy, bringing his sheaves with him.”—DAVID.

The truly enlightened Christian mind will never attempt for a moment to separate the precept recorded in holy writ from the promise given by a faithful God. They are indissoluble, and ever will be indissoluble in their bearing upon Christian character and Christian experience; and to you, my dear fellow-labourers, this is a subject the most inviting, engaging, and instructive. Allow me, with great affection and fidelity, to commend it to your serious and prayerful attention. You are, Sabbath after Sabbath, sowing the precious seed of divine truth: you are giving to your youthful charge “line upon line, precept upon precept, here a little and there a little:” you are earnestly and continuously exhorting to thoughtfulness, consideration, and immediate attention to divine truth; you are, perhaps, doing all this with earnest, wrestling, heartfelt prayer; and, it may be, you are watering those prayers even with your tears: *you are indeed “sowing in tears.”* And how long have you thus sowed? Methinks I hear you say—one, two, three, five, and even seven years. But your labour appears to be in vain; the heart remains unmoved,—the spirit is unconcerned,—the souls of your children are unconverted. You have often retired from the duties of the Sabbath discouraged, disappointed, unhappy—“*you are sowing in tears.*” Yet, be not hasty in your conclusions. The seed has been sown; it will assuredly spring up. Does the farmer irrationally conclude, because the seed which he has sown does not immediately spring up, thereby giving evidence of its fertility, that its efficacy and virtue is totally lost? Would it not be the highest absurdity on

his part so to act and thus to think? And is it not a disparagement of the Divine power and faithfulness for you to think that your labours are in vain, because the fruit of them does not *immediately* appear. Underneath much frivolity, indifference, carelessness, the seed may still be found, and by and bye it will vegetate, grow, and fructify. “Is any thing too hard for the Lord?” Oh! my dear fellow-labourers, “they that sow in tears shall reap in joy.” Rest on this promise your implicit faith, and be assured that it shall, to the largest extent of your desires, ultimately be fulfilled. There is not a word you utter—not an appeal you make—not a single instruction you impart, with a sincere desire for the Divine glory, and the welfare of the immortal soul, that shall be in vain. *It cannot be in vain.* If it does not immediately yield the fruit you expected, it is still in progress of operation, silently but surely; and, by the influences of the Divine Spirit, it shall grow and flourish, to chide your unbelief, encourage sour faith, and answer your prayers. Doubt the efficiency of your labours—doubt the fervency of your prayers—doubt the sincerity of your motives—but never for an instant doubt the faithfulness of God. “They that sow in tears shall reap in joy.” The seed *may* lie dormant, but it cannot be lost. The truth may appear to be effaced by worldliness, temptations, indifference, and neglect; but He who has said, “My word shall not return to me void, but accomplish that for which I have sent it,” will assuredly, in his own time, cause it to spring up and bear fruit. “Oh! if my teacher (said a minister to me) could come out of his grave and see the incorrigible youth who was turned out of the Sunday School, as an example and warning to others, now engaged in preaching the everlasting gospel, he would say, “What hath God wrought!”

“Delightful work! young souls to win,
And turn the rising race,
From the deceitful paths of sin,
To seek redeeming grace.”

JUNIAS.

EARLY MARRIAGES.

Early marriages, whenever they can be contracted with an ordinary regard to prudence, are among its best preventives;—and *whatever contributes to hinder the formation of these* may be regarded as standing chargeable with their share of it,—as ranking among the causes of prostitution. I deny not that prudence is a virtue, and that the question of marriage is a proper sphere for its exercise. But there cannot be a doubt that the high notions which, by the refinement and extravagance of our times, have been introduced of the *style* in

which young men entering on life must set up their domestic establishment, have, in many instances, laid restraints on the early cultivation of virtuous love, and prevented the happy union of hearts in youthful wedlock. I cannot look upon this as at all an improvement on the homely habits of our fathers. Many are the young men who are thus tempted to remain single by their felt inability to *start* in what is regarded a somewhat *creditable style*. Would to God I had the ear of all the youth in our city, and in our country, that I might tell them of the sweets of early virtuous union; that I might earnestly and affectionately urge them to consult their own best interests, and to set an example pregnant with the most beneficial results to the community, by bidding defiance to the tyranny of fashion; by returning to the good old way; by finding a partner who will marry from love, and who will be willing, and more than willing, to begin upon little, and by the blessing of Providence to rise gradually to more. *That* was the way in the olden time; and, although no croaker for the superiority that pertained to ancestry, *this* most assuredly is a point on which I should "say of the former days they were better than these." I would say to the rising youth—the hopes of coming generations—"Moderate your views; defy custom; marry; fear God; be virtuous; and be happy." Could my voice and my counsel prevail, what a salutary check would be given to the prevalence of the vice which is our present subject! Virtuous love operates with a most beneficial influence on the vicious principles of our fallen nature;—nor are there many sights on earth more delightful for the eye to rest on, than that of youth joined with youth in honorable and hallowed union—union of heart as well as hand, and living together in all the faithfulness and tenderness of a first love. Even should their outset in conjugal life be somewhat stinted, how much better a little mutual self-denial, than that cold, calculating celibacy, which is ever looking forward to some distant, stylish starting point,—and which in the meanwhile, is so frequent an occasion of young men's, "falling into temptation and a snare," and into "foolish and hurtful lusts, which drown them in destruction and perdition!"—*Dr. Wardlaw.*

DODRIDGE, WILBERFORCE, AND LEGH
RICHMOND.

About a century since, there lived an honest oilman in London, who left behind him an orphan of such promise, that a noble lady offered him a university education for the church, with her patronage afterwards. This offer, which set before him a certain provision for life, the youth declined, casting his lot with the Independent Dissenters, among whom he lived and died, the minister of one of their meeting-houses in a country town. He left behind a little volume, entitled, "The Rise and Progress of Religion in the Soul," of which

it is but moderate praise to say, that it has been the means of conferring "the gift of the Holy Ghost" on more souls than any bishop since the apostles' time can hope to welcome as his spiritual children. Just fifty years after, a copy of this little book fell into the hands of a young gentleman of gay and worldly habits, immersed in pleasure and public business, and who, though baptized and confirmed in the church, and educated at one of our universities, was an utter stranger to the very first rudiments of spiritual religion. It was read, and thought over, and, in his case, as in thousands of others, it was made the means of *changing his heart*. He became "a new man;" he received "the gifts of the Holy Ghost;" and the medium by which this entire change was effected, was that little volume, the work of a Dissenting minister—"The Rise and progress of Religion in the Soul." But the change became manifest by its fruits. The young gentleman himself, though only a layman, felt inwardly moved to become a teacher of religion. He writes and publishes a book called, "A Practical View of Christianity,"—of which it may, perhaps, be said with truth, that the good wrought by it emulated that done by the volume to which its author owed his conversion. We pass on a few more years, and we behold a volatile young clergyman, who has just taken orders, without any just or serious views of his responsibilities, and without any personal knowledge of that Christianity which he has undertaken to teach. A copy of the "Practical View of Christianity" is put into his hand. He opens it; is arrested by the power of the Holy Spirit; the night passes on, but he is unable to lay down the book until its perusal is completed; and he rises up a *changed man*. And the fruits of this change, even if we only think of what has already past, have probably exceeded either of the former. But when we add together the three works,—"The Rise and Progress of Religion in the Soul," "The Practical View of Christianity," and "The Annals of the Poor," and contemplate their united effects on the Church of Christ—not in England only, nor merely in Europe, but throughout the world,—how do these squabbles about "Apostolical Succession" fade into insignificance, or only excite a feeling of indignation, that men's minds should be drawn aside from realities, to dispute about external forms and points of order. When we trace up the "Annals of the Poor," to its providential cause, and find it to spring out of the "Practical View of Christianity;" and then follow that work upwards to its source, the "Rise and Progress of Religion in the Soul," and find its author a Dissenting Minister, we call to mind from whom "all holy desires, all good counsels, and all just works do proceed," and we see, in the evidence of undeniable fact, that it is *not true* that "the gift of the Holy Ghost" is limited, as Messrs. Keble and Newman would teach

us, to any external lineage of so-called *Apostolical Succession*.—*London Record*.

TRANSLATED

From the Mélanges Religieux, a Roman Catholic Periodical

"The Herald is truly to be pitied; he has a fixed idea of which, it appears, he cannot divest himself. do what he will, it is that of seeing the Jesuits every where, if he sleeps, he is assailed with images which frighten him—it is the Jesuits that fatigue his morbid imagination; if he opens his door or his windows, the first object which presents itself, is a Jesuit; if he learns that some falsified bibles which he is pleased to call the word of God, although they are nothing more than the word of impostors, if, we say, he learns that these bibles have been burned, because those who might have read them would have been able to draw from thence the absurd doctrines of the Mormons, or of the Millerites, immediately he cries out, it is the Jesuits who have committed this sacrilegious act.

"This word—Jesuits—is to him a night-mare, (cauchemar) of which he cannot rid himself. Satan never dreaded the holy water as much as the Herald fears the Jesuits. Compose yourself, poor Herald, the Jesuits have had no part in the *auto da fé* which occurred at the Corbeau. Truly your knowledge of history does not weigh much (ne va pas bien loin), since you misconstrue even that which occurs almost under your own eyes, and although we do not condemn those who have taken part in this proceeding, since they have burned only *profane* books which were their own, it is still proper to say that they are neither Jesuits, nor the Bishop of Montreal."

The writer then speaks of those who seek to Evangelize the Roman Catholic Canadians and adds:—

"If their fanaticism continues, they will probably see some time or other, a renewal of the *farce* which occurred in Ireland, fourteen or fifteen year since.

"An Irishman having heard his Bishop, (Dr. Doyle, in the diocese of Kildare,) preach against these *falsified* bibles, and forbid his hearers to keep them in their houses, thought that he could not better express his horror for this book which had been given him as the word of God, while it was *only the word of men*, than by ridding himself of it in the following manner:—after having heard the advice of his Bishop, he rose early the next morning, took his spade, dug a hole in his field, and then took this heretical bible in his tongs as he would the carcass of a cat, and proceeded to deposit it in this hole."

The foregoing extract (the italics are our own) is from the "*Mélanges Religieux*," a paper published in this city by the Rev. Mr. Prince, under the eye of the Roman Catholic Bishop of Montreal.

The attentive reader will observe that it contains an avowal substantially that copies of the word of God as received by Protestants, have been actually burned at the Corbeau, near Champlain,

N. Y., a fact which has been very inconsiderately denied in some quarters, but which now that it is thus attested by the organ of the Roman Catholic Church in this city, must be palpable even to the incredulity of Bishop Hughes of New York.

It will be noticed also that the versions of the Holy Scriptures in use among Protestants, are here officially denounced as "falsified," "profane," and "the word of impostors." Elsewhere, in the same article, they are spoken of as "altered bibles." It is clear that the Roman Catholic hierarchy are incapable of judging whether this statement is true, since they are forbidden by their Priests, we believe, to read the Roman Catholic version as well as that received by Protestants, and it is no doubt intended that the foregoing statements should be considered as *ex cathedra*, and clothed with an authority which it would be criminal, if not impious, to doubt. But the Editor of the "*Mélanges*," and his Bishop, may be presumed to know something of the respective merits of these versions, and charity would lead us to infer that these charges have been made in sincerity.

The undersigned are anxious that the faith of the public "should not stand in the wisdom of men but in the power of God;" and if the conductors of the "*Mélanges*" sincerely believe that the English version of the Holy Scriptures in use among Protestants is "falsified," and "profane," and the "word of impostors," we the undersigned Ministers of the Gospel residing in this city, offer to defend this translation made from the original, and to prove its superiority to the Douay version made from the Latin, and we publicly call upon these gentlemen to meet us in argument, or to retract a charge which cannot be sustained.

HENRY WILKES,
W. TAYLOR,
BENJ. DAVIES,
JOHN GIRDWOOD,
J. J. CARRUTHERS,
CALEB STRONG.

Montreal, March 6, 1843.

WHAT IS PUSEYSM?

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

Puseysm is Popery in embryo, and Puseysm is filling the land. It is already come to your doors! Its deadly doctrines are being dispensed in pulpits within your hearing, and diffused from house to house in your very streets. Against a system, therefore, so potent, so pernicious, and withal so plausible, it behoves you to watch with fear and trembling! It is the mortal adversary of all that has contributed to make England good and great, free and happy. It is the insidious foe alike of both Civil and Religious Freedom; and its triumph in these

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

Dissenting minister, is a pretence and a mockery; but if by "a successor of the Apostles," however profligate, the subject of it is at once regenerated and made an inheritor of eternal life! So with the ordinance of the Lord's Supper: administered by a Dissenter, it is powerless, worthless, an imposture; but if by a "successor of the Apostles," it becomes a mystery; it partakes of the nature of a sacrifice for sin; it is invested with potency and virtue, and it imparts life-giving qualities to the receiver! Such is the character of this pestilent perversion of the things of God. Be, therefore, vigilant to guard against a system so full of abomination. Let your daily prayer be, "*From all false doctrine, heresy, and schism, Good Lord, deliver us!*"

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

A NEW PUSEYITE CHURCH.

To the Editor of the London Record.

SIR,—In a recent journey through the hop district of Kent, I had occasion to remain for some days in the vicinity of Goudhurst. When the Lord's Day came, as is my custom, I repaired to one of the nearest churches of our Establishment, hoping to find in this retired district purity of doctrine combined with the simplicity of Christian worship. The one I happened to select is called Kilndown Church, a modern edifice, the building begun within the last two years, and the scaffolding still remaining. It is situated upon a rising ground about two miles from Goudhurst, and five from Cranbrook. The day was sultry in the middle of July, but I was there in good time, and had just taken my seat, when a vehicle drove up, from which was taken, with considerable ceremony, a pair of silver or plated candlesticks, nearly a yard high, in which candles of fitting lengths were adapted, and placed one on each end of the communion table. Between those, and opposite a gilt cross, was arranged the sacramental plate, consisting of two large silver

flagons, and a pair of salvers, having in front the cup. Shortly after these things had been thus formally laid out, appeared the clergyman. He entered the communion rails from a side door on the left, arrayed in his surplice, and followed by a number of boys also in white surplices, as actors come upon a stage from the side wings. The latter took their seats on forms placed in a slanting direction from the end of the table to the wall, which made them appear as almost fronting the congregation. The place out of which they came, I was afterwards informed, is called the "sacristy," and was built for the purpose of dressing and keeping their surplices in. Before this time the bell had ceased, the church was crowded, and we were all waiting the service to begin; but it was evident, from the appearance of anxiety in the clergyman and boys, that there was some cause for delay existing. In this state we continued fully a quarter of an hour, when carriage wheels, dashing the gravel, announced the arrival of some considerable personage; the surplices were all in commotion, but again we were doomed in disappointment,—it was only the family of a neighbouring gentleman, and who could therefore wait like the rest of us.

After a very crowded congregation had endured a further lengthened delay, again did the plashing of gravel, and the confusion of wheels and horses, put us all, particularly the surplices around the communion-table, once more on the *qui vive*. A tall, laced and livered footman, with his cane, strode up the footway, and held open the door of a large pew close to the communion-rail, followed by another, bearing on both hands a pile of gigantic prayer-books or Bibles. After came two ladies and two gentlemen. These latter were, Field-Marshal Lord Beresford, of Bedgebury Park, a near relative, if not a brother, of the Primate of Armagh, head of the Established Church in Ireland, and Mr. Hope, M. P. for Maidstone, the owners of the greater portion of the lands adjoining, the munificent givers of plate and candlesticks, and the beautifiers and anti-Protestantizers of Kilndown Church, at a cost of, some say, 3,000*l.* others, 5,000*l.* Our anxiety was now at an end; the expected great ones had, indeed, arrived, and the service commenced with bowings and other formalities of the new Oxford, or, to speak more properly, the old Popish, school. The service was read in three different places within the rails: first, kneeling on a cushion, and desk fronting the table, with the minister's back to the people; then, at the end of the table; and again in a sort of box, or three sides of a square, almost breast-high, set within the rails near the pulpit, which the sexton informed me was called the "confessional." After a short and formal sermon, which I have not space to particularize, the footmen re-appeared and bore off the books, the distinguished personages rolled off in their carriages, amidst the doffing of hats of their assembled tenants and dependents, which they seemed not to notice, and the candlesticks and plate were again consigned to the conveyance that brought them.

This being a new church scarcely finished, and consecrated a few months before by his Grace the Archbishop of Canterbury, in whose diocese it is, who, from these circumstances, cannot be unaware of its style of ornament, is worthy of some notice. It is seated with plain forms with

backs for the common people, except about half-a-dozen raised pews for the gentry, who are at the upper end adjoining the communion-table. The east window is composed of three lancets of splendid coloured glass; the centre one contains a representation of the Virgin Mary almost the size of life, seated in a highly-finished Gothic niche, dressed in a blue gown and hood, with a red petticoat; and on her knee an infant, perfectly naked. The right lancet is filled by St. Peter, holding a pair of keys; the left, by St. Paul, pictured with a sword; both the latter figures are standing, and the heads of all are surrounded with glories. A saint occupies every window in this Protestant Church of Kilndown, having a label at his feet informing the ignorant in such matters of his name and rank, such as St. Augustinus, St. Cyprianus, St. Gregorius, St. Hieronymus, and others. But what surprised me most was the west window on the right side of the church door, which is filled with a full-length painting of King Charles I., labelled "*Saint Carolus Rex et Martyr*," dressed in his Royal robes, wearing the insignia of the Order of the Garter, his crown upon his head surrounded with a glory, his sceptre in his right hand, with the left resting on his sword; and the face having the peaked beard, and that peculiarly mild expression with which, after the Restoration, it became so much the fashion to paint his likeness. As a fitting coadjutor to this new "saint," is placed in the window on the opposite side of the door, duly labelled, sainted, and titled, no less a personage than Pope Gregory, dressed in his Papal robes, with the triple crown of the Popedom on his head; in his left hand the patriarchal staff or triple cross, and his right raised as if in the act of bestowing his benediction on the congregation. All the figures are standing, have rays of glory round their heads, and are almost as large as life. The communion-table is a square stone altar, with thirteen hollowed Gothic niches, three at each end and seven in front, prepared, probably, in anticipation of the twelve apostles, and the centre or superior one for the Virgin, or some other Popish "idol of wood or stone." At the back, as if placed upon the table, in a compartment lined with purple velvet, is a gilt cross about eighteen inches high. A foreigner, an Italian, I was informed, is living at Bedgebury Park, brought over specially to paint and ornament this church. Accordingly he has painted over the communion-table on the ceiling the Pope's banner, viz., a lamb bearing the cross and pennon, surrounded with rays; also crowns of thorns, hammers, nails, a cup with doves, triangle surrounding an eye, a rod and sponge, an eagle perched on a prostrate bird, innumerable stars, and other devices to me unintelligible, on several of which the letters I. H. S. are conspicuous. The walls are covered with selections from the Scriptures and Apocrypha, particularly from the latter, as if they were of equal authority, in party-coloured letters, which seem to be chosen for the purpose of inculcating certain dogmas. Thus on each side of the gilt cross at the back of the altar are two compartments; the words on the right are, "The cup of the blessing *which we bless*, is it not the communion of the blood of Christ? and the bread *which we break*, is it not the communion of the body of Christ?" The words on the left are, "Verily, verily, I say unto

you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Not one word of doing this "in remembrance," thereby showing forth the Lord's death till he come, as he has commanded. It seemed strange that the two texts on which Popery founds its idolatrous and revolting doctrine of transubstantiation should be chosen for this place, and what showed still greater design, is the words marked in italics being in red letters, to distinguish them from the others, which are black. Of a similar character in red, black, blue, and gold letters, are the other selections from the Scriptures and Apocrypha.

During the evening service, which began precisely at six o'clock in the after part of one of the longest days in July, and which concluded in broad day-light, the mummery of lighting the candles on the altar was gone through. With a sorrowful heart did the writer wend his way from this church of pageant and heartless mockery of the worship of the living God. May He who "dwelleth not in temples made with hands," but who hath promised that "where two or three are met together in my name, there will I be in the midst of them," whether their meeting be on the hill-side, the desert, or even the dungeon—may He save his Church and people in these kingdoms; and as those in high places, whose duty it is to interfere, are either slumbering at their posts, or openly joining the enemies of vital religion,—may He awaken the Christian laity of the land to the expulsion of those "wolves in sheep's clothing," whose dark design is to hand us over to Popery or man's devices instead of the blessed faith and humble worship of "Christ and him crucified!"

I am, Sir, your obedient servant,
AN EYEWITNESS.

THE SCOTTISH CONVOCATION.—Additional adherents to the Resolutions of the Convocation are daily coming in. The number of ministers who had declared their concurrence in the first series of Resolutions, up to Saturday last, was 456, and those who had given in their adhesion to the second series, 400.—*Witness.*

MEETING OF PROBATIONERS.—A meeting of Probationers of the Church of Scotland was held at St. Luke's Church on Wednesday and Thursday, and was numerously attended. A declaration was unanimously agreed to in favour of the principles of the majority of the Church. A large list of adherents was given in.—*Scotsman.*

SELECT SENTENCES.

WHAT IS THIS WORLD?—What is this world? A dream within a dream—as we grow older each step is an awakening. The youth awakes, as he thinks, from childhood. The full-grown man despises the pursuits of youth as visionary. The old man looks on manhood as a feverish dream. The grave the last sleep? No; it is the last and final awakening.—*Sir Walter Scott.*

SUPREME IMPORTANCE OF THE SOUL.—Decorate the perishing body as we will, either living or dead, if the soul is miserable or in danger, it is but a senseless mockery. Though men may contrive to shut their eyes to the danger of their state, the time must come when their eyes will be opened to the truth of God's word here, or the reality of his indignation hereafter.—*Galt.*

MODERATION.—It should be an indispensable rule in life, to contract our desires to our present condition; and, whatever may be our expectation, to live within the compass of what we actually possess. It will be time enough to enjoy an estate when it comes to our hands; but if we anticipate our good fortune, we shall lose the pleasure of it when it arrives, and may possibly never possess what we have so foolishly counted upon.—*Addison.*

MISSIONARY INTELLIGENCE.

EFFORTS OF ROMANISM.

Our readers have been frequently apprized that the Roman Catholic Church has been for some time strenuously opposing Protestant Missions, by sending out their priests wherever such a mission has been established among the heathen. In corroboration of this, it has been recently stated by an English journal, "That the Society of the Propaganda at Rome received last year the sum of upwards of \$500,000, which was employed in following the missionaries of the English Church wherever they went, for the purpose of counteracting the effect of their labours by instilling into the minds of the heathen the errors of the Roman Catholic faith."—*Pres.*

The following extract will shew the nature and direction of the efforts here alluded to. There can be no doubt that there is in progress a deep-laid plot, to which the French Government and the Pope are parties for Romanizing the simple-minded Christians of the Sandwich and other Islands of the Pacific:—

The *Journal de l'Isle et Vilaine* states, that "a most interesting ceremony took place, on the 8th instant, at St. Malo. The Archbishop of Chalcedon and Bishop of the Marquesas Islands, surrounded by a number of clergymen, walked in procession to the ship, the *Mary Joseph*, which is about to sail for that destination. This vessel takes out the Bishop and twelve missionaries, whose object is to convert the inhabitants of the Sandwich Islands. The *Mary Joseph* takes out likewise twelve nuns of the religious establishments at Peru, and operatives of the Society of St. Joseph, who have devoted themselves to teach the inhabitants several branches of manufactures. The *Mary Joseph* hoisted three flags—one a red cross, similar to the Templars, with the ciphers 'M.J.,' another flag, with the same ciphers intermixed with flowers; and a third with the pontifical tiara."

We subjoin an extract from another quarter, and of a very different kind :—

SANDWICH ISLANDS.

Messrs. Hualilio and Richards, Commissioners from the Government of the Sandwich Islands, left this country for England and France, in the last packet. The social elevation of the people of the Islands is admitted by the President of the United States, in his message to Congress, in relation to a recognition of their political independence, and more fully and beautifully described by the Hon. J. Q. Adams, as Chairman of the Committee on Foreign Relations in the House of Representatives, in his report upon the subject. Two important facts are admitted by these high political functionaries.

1. The *elevation* of the inhabitants of the Sandwich Islands, in the scale of social improvement.

2. The *cause* of that elevation—the labours of Christian missionaries.

And what has been the cost of this elevation of a nation from barbarism to civilization? It has cost twenty-three years of labour. It has cost the labour of thirty ministers of the Gospel, fifteen teachers, five physicians, four printers, and sixty-one female helpers, making a total of only one hundred and fifteen laborers. It has cost \$463,000, or about \$20,000 a year. With this small expenditure of time, and labour, and money, rendered effectual by the signal outpouring of the Holy Spirit upon the islands, a civilized and Christian nation has sprung into existence, and will probably be soon recognized as such by other nations of the earth.

It costs \$31,000 a year to support one brig or schooner of war in time of peace; \$170,000 to support a frigate; and \$290,000 to support a ship of the line. The army of the United States, of less than 12,000 men, cost last year four millions of dollars. The Florida war on a few unfortunate Indians cost from *thirty to forty millions of dollars*. The conquest and occupation of Algiers for twelve years by the French, have cost that nation *one hundred and twenty millions of dollars and twenty thousand lives*. The late exploring expedition, sent out by our own government, cost more than the whole mission to the Sandwich Islands.

The Secretary closed by remarking, that the reply of the King of the Sandwich Islands to the Captain of the French man of war, which lately arrived at the Islands, demanding certain exclusive privileges to be granted to the Catholic priests resident there, shows that the government of the Islands is a *government of Law*, and that his insolent demands would not be complied with, except it be under the authority of the law of the land, and the treaty which he has sent his minister to France to negotiate with that Power.—*Puritan*.

FEAR OF DEATH AMONG THE HEATHEN.

The fear of death destroys the remains of natural affection in the hearts of the heathen. The Rev. Dr. Phillip, missionary among the Caffres, in South Africa, says:

“When this fear gets possession of their minds, it destroys the kindly feelings of the human heart. A case of a very tragical nature occurred a few days ago in this neighbourhood. A young Caffre went to visit a kraal where the small-pox had broken out; his family received notice of it in his absence, and when he returned, under night, they would not admit him into their hut. He attempted to force his way, and his own brother, in the presence of their parents, stabbed him in the heart.

When small-pox makes its appearance in an individual, it is no uncommon thing for all about him to leave him to perish. I have heard of a case among the Tambookies, of a young man who was put to death, the people fearing to come near him, or to allow him to live, lest his corrupting body should poison the atmosphere, and spread the disease over the country.”

THE PERSECUTED CHRISTIANS AT MADAGASCAR.

It is now stated that upwards of two hundred suffering Christian converts are wandering in the Island of Madagascar, in destitution and peril. The fury of the Queen against Christianity, so far from subsiding, increases; and ordeals, executions, and miseries await those who confess Christ. Still their courage does not fail, nor is the thought of apostacy entertained for a moment.

FORGIVENESS OF INJURIES.

It is not the prostration of an enemy, but the forgiveness of him, that evinces a divine filiation, and conducts to the noblest victory. Our great Exemplar of righteousness, the purity of whose life baffled the scrutiny of malice, and compelled that blood-stained wretch who had often sported with the rights of innocence, to exclaim, “I find no fault in the man,” how did he meet injuries, and what was his demeanor towards his enemies?

Mark his entrance into Jerusalem, that city blackened by crime and steeped in the blood of martyrs. From the Mount of Olives it opened to his view. At which sad sad sight, he wept. Wept not over friends, but enemies who had rejected, vilified, persecuted him, and who were still waiting, with fiend-like impatience, to wreak their vengeance on his person, and quench their malice in his blood. Nor is this a solitary instance of benignity. Trace his paths from Bethlehem to Calvary, and you will find him everywhere meek, humble, long-suffering. Surrounded by adversaries, and called to meet calumny and

even persecution, he supported his matchless clemency to the end; and left the world, good above conception—great beyond comparison.

From the toils and trials of a distressing, but perfect life, follow this illustrious Personage to the place of death. Approach his cross, and fix your attention on the prodigies which signalize his sufferings, and stamp divinity on his martyrdom! Think not that I allude to the terrific drapery which in that dread hour was flung around the great theatre of nature. No; 'tis not the darkened sun, the bursting tombs, the quaking mountains or the trembling world, that I allude to! These are indeed prodigies; but these vanish before the still greater prodigies of meekness, humility and sin-forgiving goodness, displayed in the dying Saviour. When I behold him amidst the last agonies of dissolving nature, raising his dying eyes to Heaven, and forgetful of himself, interceding with the God of mercy, with his last breath, and from his very cross, in behalf of those wretches whose insatiable malice had fixed him there—then it is that the evidence of his claims rises to demonstration, and I feel the resistless force of that impassioned exclamation which burst from the lips of infidelity itself, "If Socrates died as a philosopher, Jesus Christ died as a God!"

And shall a worm covered with crimes, and living on sufferance, in that same world where the agonizing Saviour uttered his dying supplication, and left his dying example for imitation—shall such a worm, tumid with resentment, lift his proud crest to his fellow-worm, and incapable of mercy, talk of retribution? No; blessed Jesus, thy death is an antidote to vengeance. At the foot of thy cross, I meet mine enemies, I forget their injuries, I bury my revenge, and learn to forgive those who have done me wrong as I also hope to be forgiven of thee.—*Dr. Nott.*

THE NEW GOVERNOR.—We have much pleasure in introducing the following documents to the notice of our readers. They furnish satisfactory evidence of the justness of the opinion generally expressed by the English papers in reference to the recent appointment of Sir Charles Metcalfe to the Government of this colony, and we entertain a very sanguine hope that his future administration will be in accordance with the course so steadily and satisfactorily pursued by him in his former sphere. Enlightened liberality of principle and feeling, combined with that moral courage which will firmly, though peacefully, restrain the influence of party spirit, will, by the blessing of the Most High, do much for the welfare of this province.—

EDITOR OF HARBINGER.

ADDRESS TO SIR T. C. METCALFE, GOVERNOR OF JAMAICA.

On the departure of his Excellency from the island, addresses of respect and esteem were presented by the different religious bodies labouring in the Missionary cause, including Episcopalians, Presbyterians, Methodists, Moravians, Native Baptists, and the agents of the London Missionary Society.

The following is the address of our esteemed brethren, with the reply of his Excellency.—

THE ADDRESS.

To his Excellency the Right Hon. Sir Charles Theophilus Metcalfe, Baronet, K. C. B., and Governor of Jamaica.

MAY IT PLEASE YOUR EXCELLENCY,

We, the Missionaries and Catechists of the London Missionary Society in Jamaica, beg to approach your Excellency with a respectful expression of our sincere regret at your Excellency's resignation of the Government of and early departure from, this colony.

We discharge an agreeable duty in acknowledging the high ability, firmness, and impartial justice, which have been displayed by your Excellency in administering the Government of this important colony. Peculiar difficulties marked the period at which your Excellency took the Government; but they were speedily and easily overcome, and a season of quiet and security has been ever since enjoyed throughout the island, which we earnestly pray may continue.

In particular, we desire to express our thankfulness to your Excellency, for the great liberality which your Excellency has displayed towards all the Missionaries and other religious and charitable institutions of the island, and especially for the share of it which our own Body has received.

May the Supreme Ruler, who has enabled your Excellency to confer such great benefits on Jamaica, grant to your Excellency a prosperous voyage to our native land, and crown all your future days, wherever they shall be spent, with health, peace, and happiness.

We bid your Excellency—"FAREWELL!"

Signed on behalf of the Body.

ROBT. JONES, Chairman.

JOHN YINE, Secretary.

THE REPLY.

To the Missionaries and Catechists of the London Missionary Society in Jamaica.

I thank you, Gentlemen, most sincerely, for the kindness which has conferred on me the honour of your obliging address, and for the approving sentiments and good wishes which it conveys.

In the trifling contributions which it has been in my power to make to the religious and charitable Institutions of the island, it has always been a source of serious regret to me, that they have been so utterly inadequate to the important purposes which they have been designed to promote; and that the habits of the world consume the greater portion of every man's means in expenditure of far inferior utility, on objects comparatively trivial and contemptible.

I hold it to be the bounded duty of every one, on whom the bounty of the Almighty has generously bestowed abundance, to give freely and cordially, each according to his means, for the benefit of those in less fortunate circum-

stances, who tread the thorny paths of life, and need assistance. No purpose can be conceived having stronger demands on our best exertions, than that on which the pious ministers of Christianity in this island unceasingly labour;—the intellectual, moral, and religious, instruction of the great mass of its inhabitants, who were formerly in the chains of mental as well as bodily bondage.

For the share, Gentlemen, which the reverend pastors of your Society have taken in this holy work you are entitled to the gratitude of mankind. I humbly hope, that the God of all will bless your endeavours, and produce suitable fruits in the practice by your congregations of that virtuous conduct, which is the only road to true happiness, either in this world or that to come.

POETRY.

FOR THE HARBINGER.

Psalm lxxxix. 47.—Remember how short my time is :
wherefore hast thou made all men in vain ?

What is this world ? An empty show,
Where generations come and go,
And each, in turn, to gain
Some of its glittering gaudy toys,
The span of this short life employs.
Sure man was made in vain !

Ah ! what can then the problem solve ?
Come Reason, well the theme revolve,
To tell why man was made :
Thy comprehension too must fail,
Till Revelation lifts the veil,
And casts away the shade.

The pearl of price before us lies,
And blest are they, who duly prize
This treasure, and secure
For them, where moth nor rust invade,
There is a bright possession laid,
That ever shall endure.

These the true end of being gain,
And prove they have not lived in vain ;
They count all things but loss :
The world, and all its splendid show,
Its wealth and honours, sink below
The glory of the cross.

By faith they view celestial things,
And borne on faith's triumphant wings,
Behold the upper skies ;
And in the bright, the flaming day,
When earth shall melt to smoke away,
They shall immortal rise.

D— A.
January, 1843.

SUMMARY OF NEWS.

ENGLAND.

BRITISH PARLIAMENT.—On Thursday, the 2d ult., the British Parliament was opened by commission. The Queen not being present, the occasion lost much of its ordinary interest.

THE QUEEN.—The accouchement of the Queen is expected to take place in March or the beginning of April.

CORN LAWS.—The Anti-Corn League have been holding meetings, collecting subscriptions, and enforcing their views during the last month in almost every large town throughout the kingdom.

SIR CHARLES METCALFE.—The new Governor General of Canada, Sir Charles Metcalfe, and suite, were expected to leave Liverpool in the steam-ship Columbia, which sailed from that port on the 4th inst.

DREADFUL HURRICANE.—One of the most devastating hurricanes within the memory of that ubiquitous personage, the oldest inhabitant, occurred on Friday, the 13th January. In almost every part of the country, the thermometer fell lower than it has done for years, and the effects of the storm has been experienced, more or less, over the greater part of Western Europe, while on the south and west coasts of England, the destruction of shipping has been great, accompanied with a corresponding loss of life.

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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, Bloomfield Street, W.

LIVERPOOL.—George Philip, S. Castle Street.

MONTREAL :

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