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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.

DECEMBER 15, 1842.

No. 12.

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WESTERN CANADA.

CONGRATULATORY MEETING ON OCCASION OF THE RETURN OF THE REV. JOHN ROAF TO HIS CHARGE AT TORONTO.

On the evening of Thursday, the 27th October, the Members of the Church and Congregation here, to the number of about two hundred, partook of tea together in the basement story of the Chapel, as an expression of their joy for the safe return of their Pastor, the Rev. J. Roaf, who arrived in Toronto the Saturday evening previous, after an absence of nearly seven months in England, on the business of the Colonial Missionary Society. After tea, the admirable arrangements for which reflected much credit upon the Ladies, the Rev. Samuel Harris, of Pine Grove, gave out a Hymn, which was sung. Mr. Lillie, by request, then tendered to Mr. Roaf, the congratulations of the Deacons and Members of the Church and Congregation, assuring him in their name, of the interest which they had felt in him during his absence, their pleasure in seeing him again among them, and desire for his long continued usefulness and happiness, and readiness to cooperate with him in his endeavours to promote God's cause, whether among themselves or others. These assurances Mr. Roaf acknowledged and reciprocated with much feeling, declaring his warm attachment to his people, his anxiety to be useful to them in the Gospel, and his purpose to devote himself to their spiritual interests with an increased earnestness and vigour. After which, he presented the assembly with an animated sketch of his engagements while absent from them, and of the present religious condition and prospects of England, and so far as they had come under his notice, especially of the Congregational Churches. Approp-

riate addresses followed, from the Rev. Messrs. Harris, Pine Grove, and McGlashan, Warwick, and Mr. Hlickson, (Deacon), when the party separated, after prayer by Mr. Roaf, preceded by a brief but solemn address on the relation subsisting between himself and his flock, and the responsibilities thence resulting. The occasion was one deeply interesting, much calculated to encourage Mr. R. in his labours, and to excite and foster in all, those feelings on which the Minister's usefulness and the people's edification so much depend.

FRENCH CANADIAN MISSIONARY SOCIETY.

The French Canadian Missionary Society has occupied several stations in this vicinity, to which I will now refer.

It was not thought well to commence operations in this city, until some person was procured under whose judicious superintendence and by whose weight of character, the movement might possess all the elements of success.

Nevertheless, a place of worship was procured, that meetings might be held when occasion served, and the experiment might be made. Our Missionary, the Rev. Mr. Tanner, has not resided in town, but the room leased by the Society has been granted to Mr. Lapelletrie, who has been ordained to the ministry. He still occupies it on the Sabbath, although not connected with us, and is blessed with a measure of success. Whenever it seems advisable, a mission will be organized here, and our place of worship be opened for the stated ministrations of the Gospel in the French Language, under the direction of Mr. Tanner.

Terrebonne.—About twenty miles north of this

city, was selected as one field of labour, Messrs. Vessot and Provost engaged in the work of colportage. It was here that the following interesting incident occurred, which illustrates the character of our colporteurs generally.

"I must mention," says Mr. Vessot, "that in dining with our landlord yesterday, he said to us, 'I have been all the morning at the Church, where the curate from the next village was preaching. He gave us an excellent sermon, all against you gentlemen.' We asked what it was he said. We talked some time, and at the conclusion of our conversation we remarked that all he had spoken against us was untrue." "Do you say that our priests would tell us a falsehood?" said he. "Yes," said I. He then fell into a passion, such as I had never seen him in before, and threatened to give me a beating with his fists. When I did not try to defend myself, nor even say an improper word to him, he caught hold of a knife, but finding that I did not resist him, his rage became ungovernable, and he tried to get at his gun but could not. He then gave me his butcher's knife, thinking that I would defend myself, but I threw it across the room, saying in the words of the Saviour: 'All they that take the sword, shall perish with the sword.' I said some very serious things to him on the subject of his soul, but he replied, he did not think he was sinning, as he was trying to kill me in the cause of religion. We thus see the fulfilment of the Scriptures, which declare that the time would come when they that kill us should think they were doing God service. It was necessary that our faith should be proved, and praise be to God, the trial did not make me afraid."

It would overload your columns, to relate many particulars, which would be gratifying to your readers, and some details of success, but as this station, not being sufficiently central, was afterwards abandoned for another, I pass to

Belle-Rivière.—This was the first station occupied. It is about twenty-eight miles N. W. of this city. A house was procured, rent free, a school was opened and maintained with some success, the surrounding country has been visited by the Colporteurs, and copies of the word of God circulated. The School was patronized, because it was free, although in one instance, a priest assured the father that "since he was poor, there was no need of instructing his children." This station is still maintained, industriously and indeed laboriously on the part of the Colporteurs, who are imparting the leaven to the loaf, in confident hope that the whole will be leavened in due time.

St. Thérèse is our leading station. The mission here, which serves as head quarters to all the Colporteurs, conducted by the Rev. J. E. Tanner, was commenced under great discouragements. Prejudice against the truth was both lively and violent. With difficulty, could our labours obtain the necessities of life; and had it not been for the generous

and fraternal support of Protestants residing there, our missionaries would have been obliged to follow the Saviour's directions to his Disciples, in case of their rejection—and to shake off the dust of their feet as a testimony against men who would neither receive the truth nor enter into the kingdom of Heaven themselves, and them that were entering in they hindered.

Their house was at one time violently assailed, and their lives endangered, but providentially the bigoted assailant was detected, tried and convicted. By the kind interposition, however, of the Colporteurs who was assaulted, he was released from the penalty, and the object of the trial was not so much to obtain redress as to show that the Colporteurs of this Society are protected by the laws as fully as others.

Now, we rejoice to say, the feeling at St. Thérèse has improved, and the mission, so far as relates to the danger of violent opposition, is finally established. There, as from a centre, the Colporteurs scatter abroad the good seed of the Kingdom, there the gospel is announced from Sabbath to Sabbath, to a respectable and attentive congregation. Here, we believe, souls have been born again, and the bondage of superstition and the guilt of sin removed. Madame Tanner instructs a school, and Mr. Tanner assists, as he may have leisure, in imparting a knowledge of French to a few Protestant youth, who are at present received into their family. In their occasional and frequent excursions to other villages, they meet with a mixture of encouragement and rebuffs, and sometimes their interviews (both with priests and people) exert an extensive influence. Recently at St. Elizabeth, Mr. Tanner held a public discussion with a Jesuit, of which an account appeared in the last Missionary Record, a paper published quarterly by the Society. Your readers will be well repaid by a perusal of that article, and I will say nothing of its tenor except that the cunning of the Jesuit is for once at fault, that the arts of the adversary were most skilfully detected, and that whereas before the discussion, Mr. Telmont, the Jesuit, proposed that full notes should be taken for publication in Europe and in the United States, as well as in Canada, since the discussion, the desire has so far abated on his part, that we see or hear nothing from that quarter, and the notes which were officially taken could not be obtained at the time by Mr. Tanner, and it is doubtful if he has received a copy yet. Few persons can rise from the perusal of that document without feeling that the Romish Church teaches error—nay, untruth, and will not come to the light, lest her deeds should be discovered.

I cannot, perhaps, do better, in speaking of the station at *Industry Village*, about thirty-six miles from Montreal, than to extract the following notice from the last number of the *Missionary Record*, and with this I conclude.

"INDUSTRY VILLAGE.—At the beginning of

the year, Mr. Vessot proceeded to this place, where, as stated in last Annual Report, an old Captain of Buonaparte's army and his wife had left the Church of Rome. There is a market here every Saturday, which is attended by Mr. V., when in the neighbourhood, in order to announce the Gospel and dispose of the Word of God. Besides labouring here, Mr. Vessot occasionally visits Ramsay, St. Elizabeth, Berthier and other places, even into the remotest settlements, where the poor settler is obliged to carry on his back his necessities, the roads being mostly impassable. Our indefatigable and beloved Agent says:—"I have had the pleasure of announcing the gospel in the midst of the woods, in new concessions, where no road has yet been made; and to arrive at which, it is necessary to go through the forests, and cross the lakes in canoes; and where, without some one to show me the way, it would have been impossible to have found out the houses." At Ramsay there are several persons, both young and old, anxious to learn to read, and who are well inclined to the gospel. In Berthier, and in other places, a favourable disposition has been evinced by several persons.

A CATHOLIC (NOT ROMAN.)

PRAYER FOR THEOLOGICAL STUDENTS.

MESSRS. EDITORS,—I find that a day in February, (I think the last Thursday, though I am not certain,) is extensively observed in the United States, as a day of Fasting and Prayer on behalf of Colleges. This concert of Prayer, I understand, has been kept up for many years, and with manifestly good result. Allow me to suggest, through the *Harbinger*, that the same day be devoted to special supplication on behalf of the Theological Seminaries in connexion with our denomination, remembering also the Schools and Seminaries of learning in these Provinces.

With regard to our Theological Academies, there can be but one opinion—they need much prayer, for on them depends in a great measure the character of the future ministry of the Provinces.

It may be said that some of the Seminaries in Canada are under the control of the Man of Sin. This is true, but shall we therefore not pray for them? Our God is omnipotent, and he who directed the Prophet to the healing tree which sweetened the waters of Marah, is still the same, and may cast into these fountains that divine influence which shall so purify them, as that streams flowing from them, thenceforth shall be such as "make glad the city of our God." Respectfully yours,

A FRIEND TO EDUCATION.

Montreal, November 22, 1842.

TO MOTHERS.

It is usual for Ministers of our denomination, in making a baptismal address to parents, to charge

them "to pray with and for their children." Allow me affectionately to ask, do you habitually discharge that duty? And I apprehend that the pastor by the expression, "pray with," does not simply mean, kneeling with them at the family altar—but taking them into the closet, and shutting the door, to commend them tenderly and fervently to "Him who seeth in secret." Were this plan adopted by every Christian parent, we should no longer hear of children, who cannot tell to their parents the anxieties which fill their minds, when convinced of sin; and methinks the Christian mother would hardly dare to rise from her knees after asking in the presence of her child for the *inward adorning*,—the "ornaments" spoken of in Holy Writ, and immediately shew, by her conduct and conversation, that to adorn the body was in reality of more importance in her eyes, than any spiritual acquirements whatever. We should see less of dress and fashion among the children of the church, and more of training them to benevolent action. Our young people when they meet together, would have higher and nobler topics of conversation than they now possess. Can we blame them for following the path in which they have been trained? Can we be surprized, to use a simile of Newton, that when we have neglected to fill the bushel with wheat, Satan should embrace the opportunity to crowd it with chaff? If then the mother can at this season of the year spend days in preparing the winter dress of her daughters, and can find not one moment for the claims of the Bible, Tract, or Missionary Societies, which will the youthful mind imagine of the most consequence?

X.

The Harbinger.

MONTREAL, DECEMBER 15, 1842.

TO READERS AND CORRESPONDENTS.

The present number concludes our Editorial labours for the year, and completes the first volume of the *Harbinger*. We trust that a review of the volume will not invalidate our claim to consistency in the exhibition and maintenance of those great principles, for the defence and the diffusion of which this unpretending periodical was established. Nothing has been inserted in our pages which did not seem, both in design and execution, consistent with divine truth, and conducive to those great ends which it is, at once, our duty and our privilege as Christians, to contemplate and pursue. We have occasionally been compelled to the refutation of error; but have in

no instance consciously violated the laws of Christian charity, whose characteristic aim it is, to hold the truth in righteousness, to speak the truth in love, and to seek the propagation of the truth by those weapons only, which she can consistently employ.

To those respected correspondents, whose varied communications have adorned and enriched our pages, we tender our respectful thanks, and cheerfully accord to them their full share of the favour which our miscellany has met from the Christian public.

It may not be amiss, by anticipation, to thank those Christian friends—and Christian Ministers especially—from whom we may, with justifiable confidence, expect some interesting communications for our second volume. These respected brethren need not be told that the measure of their responsibility is co-extensive with their power and opportunity of doing good, and that the plea of inability is only to be admitted when an attempt has been made, and proved abortive. The elucidation and enforcement of divine truth, the delineation of Christian character, the narration of well authenticated occurrences illustrative of either—are departments of composition to which none of our beloved brethren can plead incompetence, and by occasional attention to which, in the way of contribution to the *Harbinger*, they may, by the divine blessing, instrumentally promote those great interests which are so justly dear to them. Denominational considerations should also have their due weight in determining the strength of the claim which we now most respectfully prefer to their kind co-operation. We venture also to express our earnest hope that all who approve the principles and spirit of this miscellany will endeavour to extend its circulation, and by augmenting the number of our readers to increase our returns and extend our influence. The *Harbinger* is now, in Britain as in Canada, the recognized organ of the Congregational Churches in this Colony, and whilst this lays us under no slight measure of editorial responsibility, we sincerely trust that the members of these Churches will cherish and sustain a work, thus formally placed beneath their patronage, and pledged to the promotion of their welfare.

NOTABLE APHORISMS.—We select the following from the “*The Church*” of December

2, partly to aid in the promulgation of the admirably condensed logic they contain, and partly to put our friends, on the other side of the water, on their guard against the equally obnoxious practices of commendation or of censure. *We have happily no dissenters in Canada—because there is here no ESTABLISHED SECT; but it would be a pity to deprive either the “Churchmen” or Dissenters of Great Britain, of this intellectual production of our virgin soil.* It may be safely doubted whether anything has appeared in modern times, more admirably fitted to demonstrate the impolicy and inexpediency of saying any thing good, bad, or indifferent in relation to the parties whom the judicious and prudent editor of “*The Church*” so worthily represents. At the risk of being charged with the perilous design of praising him, we profess our anxiety to secure for him the sole, exclusive, undivided merit of these Aphorisms,—and *if we were dissenters*, we should deem it good policy to abstain from all reference to persons whom it is so difficult to please.—ED. HARBINGER.

“When a Dissenter praises a Churchman, it is a sure proof that the Churchman has been unfaithful to his principles. When a Dissenter condemns a Churchman, it is a sure proof that the Churchman has acted as a consistent believer in the existence of ‘One Catholic and Apostolic Church.’”

ENLIGHTENED ZEAL.—The following is the peroration of a speech delivered at the late meeting of the Congregational Union in Liverpool, by the Rev. J. A. James of Birmingham. It is a splendid specimen of Christian eloquence, inspired by Christian patriotism. Surely Bigotry must stand abashed and confounded by such sentiments as these,—sentiments, in spirit and expression, so consonant with the best and purest emotions of every heart that has been touched and transformed by the Spirit of truth and love!—

All that we do at home, is something done abroad. Every minister from his pulpit preaches every Sunday for the inhabitants of the other side of the globe, as well as for those who are within the reach of his voice. The more you multiply Christians, the more you multiply praying men, to bring down the blessing of God upon the world at large. Why, the tear of penitence does not drop in a single instance in this land, without being felt, in some way or other, at the antipodes. And therefore we go on doing good abroad, by doing good at home. I do not say, that we are to stop in our other efforts, till we have perfectly evangelized Britain; but I say, that we are more perfectly to evangelize Britain, that we may more perfectly evangelize the World. My Christian

friends, I am not insensible to the distress and dangers of my country. It would ill become a Christian, much less a Christian minister, to manifest indifference on this subject. I see the tears that are flowing; I hear the groans that are continually escaping the troubled mind; I witness the desolating effect of the storm that is passing over our country; I hear the complaints that float upon the gale of popular murmur; I have not been unalarmed by the heaving and convulsive motions of this great nation. But, as a Christian, there is one thing that enters more deeply into my heart than either distress or danger: namely, the sin that prevails around us. And how much of that distress would be removed, how much of that danger would be averted, if religion—pure and undefiled religion—more extensively prevailed. Yet the nation be under what regime it may, let whatever system of politics be in the ascendant, as long as the people are under the influence of infidelity, and immorality, and vice, they never can be either happy or strong; and, therefore, it is the purest patriotism to promote the extension of religion. Oh! my country! land of my fathers, the birth-place of my children—where was my cradle—where will be my grave—the land of religion, and of civil liberty,—I love thee. With all thy faults, I love thee still; not so much for thy halls of science, thy schools of literature, thy marts of commerce, as for those institutions which are thine own glory, and the blessing of the world. Go on more perfectly to evangelize thyself, through the aid of these and similar institutions; continue to be the “light to lighten the Gentiles, and the glory of the people Israel;” and then thou wilt rise upon the billows, and outlive the storm; but, neglect the high commission which thou hast received from God, and the time is not far distant, when thou wilt be seen, like Tyre, a place for fishermen to spread their nets. Go on, then,—increase thine own piety, and spread that to the ends of the earth; for this is thy commission; and then shalt thou repose still, in glory and in honour, till thou sink amidst the conflagration of all things. (Loud cheers.) With these sentiments, I beg to move the resolution.

The following admirable letter addressed to the Editor of the *Patriot* will amply repay an attentive and devout perusal. What may not be expected for the Church and for the World, should the project to which it relates be realized! [ED. HARBINGER.]

EVANGELICAL PROTESTANT UNION.

SIR,—I beg to acknowledge with gratitude the courteous, discriminating, and effective manner in which, about a fortnight since, you notice my project for an Evangelical Protestant Union. The opinions of the Editor of the *Patriot* on all subjects connected either with the Congregational Body or the wider comprehension of the momentous interests of Protestantism are characterised by an intelligent and discreet zeal, which secures for them, as it ought to do, the respectful attention of myriads.

Before I advert to the subject of a General Union, I will just glance at the meeting of the sectional one which was lately held at Liverpool. Every succeeding year demonstrates more clearly and convincingly the necessity, importance, and benefit of a closer association of the churches of our order, and at the same time, the practicability of effecting it without infringing on the liberty and independence

of individual churches. We felt, at the last meeting of the Union, as we always feel, that we were each free and unshackled, and yet that we were all one. It was a oneness of choice, and not of coercion—the power of love, not of authority—the cohesion or gravitation of the laws of God, and not the compulsion of the iron bond of civil or ecclesiastical legislation. It would have been impossible for the most suspicious and sagacious objector to our Union, had he been present, with all his jealousias about him, to discover the least approximation in anything that was done or said, to an alteration of the fundamental principles of the Congregational polity. The spirit of union was in all, and so was the spirit of independence; and I would fain hope, that, when the admirable sermon of Mr. Hamilton on “The Intercommunion of Churches” shall be printed, as it is to be, the last whisper of objection to our Union will die away amidst the universal voice of approval and approbation.

The meeting at Liverpool was in every respect a delightful one, and from the numbers who attended and the subjects discussed, an important one. The pleasure of it was much enhanced by the hearty welcome given to us by the ministers and brethren of that important town. We were gratified to witness the brotherly love and fraternal harmony of the churches there, with their bishops and deacons. After his pastorate of thirty years, the beloved and honoured minister of Great George-street chapel was with joy beheld by us in the occupancy of his chapel, an object of affectionate confidence to his church, his brethren, and the public; and at the same time, ably supported in the cause of Congregationalism by the vigorous understanding and brotherly heart of his neighbour, Mr. Kelly, and his younger brethren of intelligence and piety.

But the principal object of my present communication is to advert to the subject of a General Union, which I have had the honour and happiness to submit to public notice, and to state the manner in which it was noticed at the Liverpool meeting, and to give some information of the notice it has attracted from others beyond the pale of our own denomination.

The Secretaries of the Congregational Union, in addition to a private and courteous correspondence with me on the subject, prepared a general and admirable resolution to be submitted to the meeting, for discussion at one of its morning sittings. The matter, therefore, came on in due course for consideration; and the manner in which it was received and treated, evinced the truth of one of the remarks contained in the paper which has been sent forth to the public, that there is in the minds of multitudes “a yearning after a closer union of Christians.” None were hostile, none indifferent, none lukewarm, but all intensely anxious for the accomplishment of the object. The olive branch passed round the assembly; every hand touched it; and all longed for the opportunity to lift it up, and hold it forth. Speaker after speaker rose, and said in effect, “Grace be with all those that love our Lord Jesus Christ in sincerity. Let us be one in appearance, even as we are one in heart.”

To me it was an impressive and a really affecting spectacle, to witness the denomination, which is branded and reviled as turbulent schismatics, Ishmaelitic, belligerents against all ecclesiastical order and authority, discussing a project, and uttering their prayers, for union with the whole Christian world; and that, too, at a time when they were assembled to review and promote the interests of their own separate denomination. I can truly say, that much

as I love, though not with a bigotted affection the denomination with which I stand connected, I never loved it so much as when I saw it thus preparing to hold out the right hand of fellowship to all other sections of the visible church. It is true, the Meeting did not come to a definite resolution to adopt any plan, or to take any steps, for promoting such an association as I have proposed, not, however, because they were hostile to it, but because the Committee did not feel themselves equal, in the present state of their business, to incur the onerous responsibility of opening a correspondence with other bodies of Christians; and because it would be better not to hurry an affair of such vast moment, by the adoption of any specific plan. It was the general sentiment, that it would be better, and more likely to insure ultimate success, to let the subject be talked of and discussed in the various denominations, before any attempt is made to come to a decision, and originate a movement. This, perhaps, is wise; and I concur. Nothing is lost, but much will be gained by delay. In the meanwhile, the general resolutions passed at the Liverpool Meeting will go forth to the public, will show the feeling of our Body, and will keep alive attention to the subject, while at the same time it will show that there is no eagerness in our denomination to put themselves obtrusively forward as the authors of the scheme.

It will be interesting to the lovers of the general idea, to know that the prospect has excited considerable notice in various quarters. In Ireland, it has been presented to the Protestants in the north, by a Belfast newspaper, entitled *The Banner of Ulster*, which, in various numbers, has contained lengthened discussions and letters; and, in addition to which, I have received various private communications from influential persons connected with different bodies of professing Christians—the Synod of Ulster among the rest. I have also received communications from Scotland and Wales, approving the general scheme and from numerous individuals of my own denomination in this kingdom. I am warranted, therefore, in saying, there is a cry for union, a disposition abroad to ask the question, and to follow it up, "Why cannot we be one?" Synchronisms, of various kinds, might be pointed out, if necessary, all favouring the scheme; all showing that the balance so long disturbed between the centripetal and centrifugal forces of the Christian Church, is about to be restored, or, at any rate, that attempts are about to be made to adjust it. Blessed consummation! Hasten it, O Lord, in thy own time!

As one means of accomplishing this, let us be fervent in supplication to the God of wisdom and grace, for the outpouring of his own blessed Spirit upon the whole body of the faithful. This was suggested by one of the brethren at the late Liverpool Meeting as the best preparative for something else, and something more; and so it is, though it is not all I wish, or think attainable. Till, however, we can attain this "something else and something more," let us adopt this plan; let us ministers never pass a Sabbath without making the visible union of Christians a matter of public supplication; let us preach about it, write about it, and talk about it; let the members of our churches pray for it in their closets, their social meetings, and at their family altars; let our associated churches and pastors take up the subject at their periodical meetings, and pass resolutions concerning it. Let us circulate and read tracts, and sermons, and speeches. And here I take opportunity to mention the admirable tract entitled the "*Pew of Hermon*;" or the *Unity of the Church*," by the Rev. James Hamilton, Minis-

ter of the Scotch Church, Regent-square, London, which, for the Catholicity of its spirit, the fervour of its piety, and the felicity of its illustrations, is unequalled by anything I am acquainted with on the subject, and which ought to circulate through the land in myriads. Oh! let us call upon God! He loves union; it is his own law, and the foundation of order. It is he alone can give it; he alone who by his Spirit can control the asperities of discordant sentiment, and hold the hearts of his people in harmony amidst the discordance of their opinions; and he can do it, and will, if we ask him. The prayer of faith will accomplish even this. Let a spirit of prayer for union pervade the denominations, and the thing is done.

To the numerous friends who have favoured me with their communications I return my public thanks, and express a hope that the multitude of my occupations will be my excuse for not replying to their letters, many of which only contained approbation and suggestion, which did not appear to require specific reply. And, with a similar remark, I may venture to anticipate future communications on the same subject. My time is too much in demand to allow me to engage in extended correspondence on this or any other topic, much less to enter into discussion or controversy.

J. A. JAMES.

Edgbaston, October 21.

ECCLESIASTICAL AFFAIRS IN ENGLAND.—

The following paragraph is extracted from the last letter written by their correspondent in London to the New York "*Journal of Commerce*." It is a lucid delineation of British proceedings in the Church of England.

Great importance has been attached to the Bishop of London's Charge to the clergy of his diocese, delivered on his triennial visitation, on account of its peculiar bearing on the polemics of Puseyism. It was looked up to by the metropolitan priesthood of the Established Church of England, as the rule by which they were to measure all their future proceedings, and a light to guide them into the right path. They expected from the Prelate of St. Paul's Cathedral a distinct and unequivocal notification of their duty, whether they were to adhere to the present system of regulated forms and services, or whether they were to adopt, without ecclesiastical censure, the new Oxford Tract mode of adhering to the Rubric. As all the world look to the Right Reverend gentleman as the future Archbishop of Canterbury, laymen became almost as interested as the ministry in the Charge, and therefore the address of Dr. Bloomfield has been the most interesting, exciting, and important Episcopal document that the Church has received from authority for the last half century. I regret that I shall not have space to detail the Charge and discuss it at length, as I believe that the doctrines advanced in the "*Tracts for the Times*" gain, and have gained, numerous proselytes in the United States; but I will briefly declare to you, that the Bishop may be looked upon as "on the fence," and ready at an early, but most convenient time, to go the entire animal. He denied, emphatically, that

the clergy were mediators between God and man—they were ambassadors for Christ. The Creeds, the Homilies, and Tradition, received his lordship's support, as also regeneration by baptism. He warmly eulogized the Tractarians, declaring that the Church was much indebted to "those pious and learned men," who, in recommending a stricter discipline for the laxity which has crept into the Church, had gone beyond the line in attaching importance to things in themselves non-essential. The observance of the Rubric ought to be complete. He approved of the keeping holy Saints' Days, and did not consider it a Popish custom. He was no advocate for the clergy assuming the flock of the Roman Church, but he suggested that the clergymen should turn to the south while praying, and to the east during the lessons. To the long candles on the altar or communion table, he did not object, but he disliked their being lit, except at dark. Further, he allowed that it would be preferable for the clergy to preach in their surplices of a morning, and in their gowns of an afternoon.

WHAT IS PUSEYISM?

As Puseyism or Newmanism, called the newmania of Oxford by the wits of London, is now a wonder of the age, as well as animal magnetism, mormonism, and millerism, and as we often refer to it in common conversation, and expect to live and die making it the subject of our religious detestation and most disciplined abhorrence, this is published to answer the now quite common question, WHAT IS PUSEYISM?

We reply, in the very words of their standard writers, as quoted in the following extract, which we copy from an English paper of authority near the very seat of the beast, though itself of better character—the Oxford Chronicle. We know that all enlightened Christian readers will value the morceau as a precious one, it is such an intelligible synopsis of that modern pestilence, and such an authentic oracle for diffusion and reference. ECCE SIGNUM.
—*New York Evangelist.*

AN ANSWER BY THE PUSEYITES TO THE QUESTION, "WHAT IS PUSEYISM?"

It is to "say anathema to the principle of protestantism" (1)—to "depart more and more from the principles of the English reformation" (2)—to "sigh to think that we should be separate from Rome" (3)—to regard "Rome as our mother, through whom we were born to Christ." (5)

It is to denounce the church of England as being "In bondage, as working in chains, and as teaching with stammering lips of ambiguous formularies" (6)—it is to eulogize the church of Rome as giving "free scope to the feelings of awe, mystery, tenderness, reverence, and devotedness" (7)—and as having "high gifts and strong claims on our admiration, reverence, love, and gratitude." (8)

It is to declare that "our articles are the offspring of an uncatholic age" (9)—and that the communion service is "a judgment upon the church." (10) It is to teach that the Romish "ritual was a precious possession" (11)—and that the mass book is "a sacred and most precious monument of the apostles." (12)

It is to assert that "Scripture is not the rule of faith" (13)—that "the oral tradition of the church is a fuller exposition of God's revealed truth" (14)—that the Bible "placed without note or comment in the hands of uninstructed persons is not calculated, in ordinary cases, to make them wise unto salvation" (15)—and that only persons "disclaiming the right of private judgment in things pertaining to God are members of the Church of Christ." (16)

It is to teach that "baptism and not faith is the primary instrument of justification" (17)—that we are not to "neglect the doctrine of justification by works" (18)—and that "the prevailing notion of bringing forward the doctrines of the atonement explicitly and prominently on all occasions, is evidently quite opposed to the teaching of Scripture." (19)

It is to assert that in the Lord's Supper "Christ is present under the form of bread and wine" (20)—that he is "then personally and bodily with us" (21)—and that the clergy are "intrusted with the awful and mysterious gift of making the bread and wine Christ's body and blood." (22)

It is to maintain the lawfulness of prayer for the dead (23)—to make a distinction between venial and mortal sins (24)—and to assert that a person may believe that there is a purgatory, that relics may be venerated, that saints may be invoked, that there are seven sacraments, that the mass is an offering for the quick and dead for the remission of sins, and that he may yet with a good conscience subscribe the thirty-nine articles of the Church of England. (25)

It is to put the visible church in the place of Christ, by teaching that "she alone is that true hiding place into which the servants of God may flee for refuge and be safe." (26) It is to put the sacraments in the place of God by declaring that they "are the source of divine grace." (27)

1. Palmer's Letters to Golightly. 2. British Critic for July, 1841. 3. Tracts for the Times. 4. Palmer's Letter. 5. Tracts for the Times. 6. Id. 7. Newman's Letter to Jelf. 8. Tracts for the Times. 9. Id. 10. Froude's Remains. 11. Tracts for the Times. 12. Id. 13. Tracts for the Times. 14. Linwood's Sermons. 15. Id. 16. Id. 17. Newman on Justification. 18. Linwood's Sermons. 19. Tracts for the Times. 20. Linwood's Sermons. 21. Tracts for the Times. 22. Id. 23. Id. 24. Id. 25. Tracts for the Times, No. 90. 26. Linwood's Sermons. 27. Tracts for the Times.—*Oxford Chron.*

REVIVAL IN ENGLAND.—There has been a very remarkable revival at Charlinch, a small parish, containing about two hundred souls, near Bridgewater, in Somersetshire. Almost the whole

inhabitants of the parish were brought under deep convictions of sin, and about one hundred cases of true conversion appear to have occurred. A narrative of the whole has been published by Mr. Prince, the curate, under whose ministry the blessed work was wrought. He is, we believe, one of several young men, distinguished for eminent and fervent piety, who now occupy stations of great usefulness in the English Church, and who were educated together at St. David's College, in Wales. The marvellous blessing attending his ministry, as usual in such cases, stirred up against him the fierce opposition and enmity of worldly men, and—our readers will hardly credit the fact,—he was actually *deprived of his license by his bishop*, for no other offence than that of having been the instrument, in the hand of God, for the conversion of so many souls. The interest of friends secured him license in another diocese, but he is necessarily removed from the scene of his former labours. Another of the young men referred to, whose curacy is in the north of England, who has been eminently useful, although no such remarkable outpouring of the Spirit has attended his ministry as in the former case, has only escaped *similar deprivation by his bishop*, through the influence of the rector of the parish, a good old man, who has befriended him. We never had any great admiration of bishops as they exist in the English Church; and day by day is the conviction more and more impressed upon our mind, that, taking them as a class, in no part of their duty do they display so much zeal as in the repression of true religion within their respective dioceses. A minister in the Church of England may be the mostest worldling—a drunkard, a horse-racer, a fox-hunter, a frequenter of balls and theatres, and similar amusements, as hundreds upon hundreds are, and he may live and die without encountering a bishop's frown; but only let him distinguish himself above others by a generous and holy zeal for the welfare of immortal spirits, and that moment he is in peril—his license will be speedily withdrawn.—*Dundee Warder.*

STATE AND PROSPECTS OF EVANGELISM WITHIN THE (ENGLISH) ESTABLISHMENT.

(From a Correspondent of the Witness.)

It is no child's bugbear, no bigot's political cry, this lifting up of the voice against Popery and Puseyism, which is reaching you from England. The danger is great and imminent. . . . I have no fear of Roman Catholicism ever getting the upper hand again in Britain. In spite of the efforts of the Jesuits, who have wrought such havoc at Oxford and in the English Church; in spite of the zeal and success of the Catholic priests throughout the country (and nowhere are they more zealous and successful than here at Nottingham, where a truly magnificent church is now

being erected); in spite of the increase of numbers and influence of which they boast, and with truth we fear; in spite of all their efforts and machination, it is absurd to expect that the Popery of the middle ages, or the Catholicism of the Tridentine decrees, shall ever prevail in England. But there is now little in the way to prevent the dominancy of a Catholic Prelacy, based on the principles of the Anglican (under Laud), or of the Gallican churches of the seventeenth century. Let but a few of the articles of the Tridentine creed be left in abeyance, or considered as open questions, and the Popish Church could also be united with the Anglo-Catholic and other prelatical Churches. Matters are fast tending to this consummation, and we are threatened with a new era of priestly despotism and spiritual darkness.

Let no one set aside consideration of the danger, by referring to the general diffusion of the Word of God, and of the doctrines of the Gospel. It is in England, "the land of Bibles" and of gospel light, that the apostasy from the truth is so widely spreading. Neither let it be supposed that toleration and religious liberty have made persecution for conscience' sake a matter of historical antiquity. Our laws are tolerant; but the spirit of persecution is abroad again. In many a district the tenantry are beginning to be coerced, and the alternative is set before them to quit or to conform. I myself know villages from which Nonconformists are thus driven. In towns and larger villages the persecution is more guarded, but not less effectual. Where there are schools and other institutions supported by the landowners, conformity to Prelacy is made a requisite for participation in their benefits. During the severe distress of last winter, the relief was confined, in many places, to those who would conform to Episcopacy. In multitudes of other ways, the persecuting spirit of Prelacy is beginning to show itself. Of what avail is the letter of toleration on the Statute-book, when this new feudal system of spiritual tyranny is beginning to be exercised by the proprietors of the soil, at the instigation of the Clergy, and for the support of a Catholic Prelacy!

But are not the Evangelical Clergy too powerful to suffer the old principles of High Prelacy to regain their ascendancy? Nothing can be more deplorable, than the condition of the Evangelical party. I overstate the proportion of good men, when I state, that nine out of every ten who are in England styled Evangelical, have barely nominal orthodoxy. And they are the greatest bigots of all for Prelacy and Church conformity. The really faithful witnesses for the truth are scattered few and far between over the face of the country. And, when these are removed, there is no prospect of their places being filled by those who would hold forth the Word of Truth, and be as lights amidst the gathering darkness. I heard a pious Clergyman in one of the great towns lately say, that he had searched in vain, and despaired

of finding a Curate of whom he could approve. I know other cases where the same difficulty has been found. The next generation of the Apostolical Succession in England promises to be miserably degenerate, even from the present one. Almost all the young Clergy are on the side of the error. We may well say, with the Psalmist, "Help, Lord; for the godly man ceaseth, and the faithful fail out of the land." Even now the position of the few witnesses for the truth is an unenviable one. So long as the questions now agitating the Church of England were more in the background, good men were able to go through their duties without the strict soundness of their orthodoxy, according to the standards of the Church, being challenged. But, since the errors and deficiencies of these standards have been brought prominently into notice, the Evangelical Clergy are exposed to just contempt, both from consistent Churchmen and Dissenters, for the evasions and perversions which are requisite in reconciling their views with the words of the formularies. Those who are honest enough to protest against the errors of these Standards, are not likely to remain long unmolested. Two thousand faithful servants of Christ refused to submit to the last trial of this sort, when principles identical with Puseyism prevailed in England. How many witnesses for the faith once delivered to the saints will appear among the Anglican Clergy when the next Act of Conformity goes forth?

THE CHURCH OF SCOTLAND.

The Synod of Aberdeen has pronounced the sentence of the General Assembly suspending the Rev. Mr. Cushney and others, for receiving ordinances at the hands of the deposed Strathbogie clergymen, incompetent and illegal, and admitted these gentlemen to the roll. Nay more, it has received as a constituent member, the Rev. Mr. Middleton, of Culsamond, who was deprived of his *status* by the Assembly; and found, that the Assembly, in thus dealing with Mr. Middleton, was acting *ultra vires* of its jurisdiction! The Synod is the Church Court, in connexion with the Church of Scotland, next in order to the General Assembly; and the present is, we believe, the only instance in which the highest inferior Court of that Church has placed itself in direct opposition to the sentence of its supreme judicatory. The majority of the Presbytery of Strathbogie were deposed because they took on trials, and, on finding him qualified, ordained, the Presentee to the church and parish of Marnoch, in obedience to the injunctions of the Civil Court. What will be done to those eighty-one Ministers and Elders, who of their own accord trample under foot the solemn sentence of the Assembly as a thing of nought? The majority of the Church have been threatening to carry their depositions farther out, for some time; but now, there is no alternative but deposition for the whole of these men. The Moderates

of Aberdeenshire well nigh swamped the Covenanters of former days—they seem determined to overthrow the Evangelicals of the present hour. The Church of Scotland was reeling from the effects of the blow given her by the decision of the House of Lords in the *Achterarder* case. The Synod of Aberdeen has virtually crushed her in the dust.

Thus the Synod of Aberdeen has set itself in direct opposition to the Judgment of the General Assembly, in the *Culsamond* and other cases of ecclesiastical suspension and deposition. The finding of the Synod was in these terms:—

"That, in reference to the Rev. Messrs. Cushney, Robertson, and Peter, the Synod deeming it to have been incompetent and unconstitutional, on the part of the Assembly, under the circumstances, to pass such sentence, refuse to give effect to it; and that, in respect to Mr. Middleton, the Synod being of opinion that the whole objections regularly brought forward against his settlement as minister of Culsamond were based on an illegal Act (commonly called the Veto Act), it being known to them that Mr. Middleton has applied for, and obtained, from the Court of Session, a sentence of suspension and interdict, in like manner refuse to give effect to the Assembly's sentence; and, therefore, that the names of said ministers be continued on the roll."—*Patriot*.

PUSEYISM IN INDIA.—The Puseyite party in England, it seems, have obtained control of the "Society for the Propagation of the Gospel in Foreign parts."

"They teach the natives," says the Secretary of the Bengal Auxiliary to the London Missionary Society, "that no missionaries are valid but those of clergymen episcopally ordained. They are now disturbing the minds of the native Christians by openly declaring that the missionaries of the London Society are not ministers, and that the ordinances of religion as performed by them are not valid; added to which, the Propagation Society's missionaries have lately forbidden the members of their congregation to intermarry with the families of those who are members of our congregations, by which means, not only is the peace of the Church destroyed, but also domestic harmony. *The heathens residing in those parts now declare that among Christians, caste is being established, as amongst themselves.*

The following quotation from a printed Bengali tract, circulated among the native Christians, will show to what a height these advocates of "Apostolical Succession" carry their pretensions:—

"Baptists and other separatists, who refuse to acknowledge and obey bishops (who are the successors of the Apostles,) have no right to preach or administer the sacrament. Can a man assume the office of a judge unless he be appointed to it by the king! The separatists (dissenters, *matchhedatery*) did not originate

with the Apostles; for their name was never heard of before the 17th or 18th century of the Christian era; and even then, they did not arise without opposition on the part of every apostolic community, nor has any member of the Church of Christ since then considered them as sprung from an apostolical origin; whence it is clear that their ministry did not originate with the Apostles."

The course here described is just what might be expected from the carrying out of the ideas of Apostolical Succession which are held by the High Church party of the Episcopal Church generally.

RUSSIA.—INTERESTING RECEPTION OF RELIGIOUS TRACTS.—"I feel impelled to write to you," says Baron —, "about the blessing experienced here during the Easter holidays, knowing as I do your love towards the brethren in Christ. In the first week of Lent I received the 1000 copies of Russian tracts from Petersburg, which had been written for, and also 500 more through the kindness of the Society, making known our new treasure to the people of P—, who were already acquainted with these little books. But the Lord had chosen to himself another season, and to my great surprise nobody applied for any during the whole fast, so that I thought my stock would last me a year. However, immediately after service on the first holiday, there came to me a few of the townspeople with three strangers, who had arrived at the fair from O—, purchasers of the numerous herds of cattle fed in our steppes. They had read some of the tracts in P—, and convinced by the truth, begged for those tracts which were unknown in their town, to read during the holidays, and carry home. I was much delighted, in conversing with them, to find their knowledge of the Scriptures surpass my expectations, and in seeing them so desirous for Christian instruction, and I supplied them plentifully. The next morning, quite early, four more of these strangers, with several from the town, came and told me how they had sat up all night reading them to each other, forgetting to sleep, eat, or drink through the interest they felt in them. Words almost failed them to express their satisfaction at the easy manner in which instruction in the truths of salvation was therein conveyed; and so, relying on my considerable store, I not only gave them a good supply, but promised, at their earnest request, that if they would come at Midsummer they should receive tracts for all of their towns-people who might desire to have them. And thus during the whole day the market-people, and others from the town, continued to come; and the demand increased on the last days of Easter-week to such an extent that on one day as many as seventy-five persons came to my house. Neither the large sheet of water, passable only in boats, nor the damaged state of the dam, which was partly carried away, could repress their ardour; even

trembling old men, tottering along with their staves, came to be supplied with the word of life; and from early in the morning to late at night I was edified by the discourse of these people.

"Before giving them the books, I made a point of inquiring how far they were advanced in the knowledge of the Scriptures, and what was the strength of their desire for further instruction. In this manner I found much more to please me than I expected; yes, that some could tell me even in which Gospel and chapter the passage quoted was to be found, (as, for instance, in speaking of the tract on "Regeneration," the conversation of the Lord with Nicodemus.) Many complained bitterly that no one took notice of them, and praised God, and blessed the pious Christian Society for their love displayed towards unknown brethren, and many have prayed for them this holy week. Several begged for something that would improve their hearts, and show to sinners the way leading to happiness. Some tradesmen, who have for many years been travelling about from fair to fair with their small wares, said of their own accord, 'these precious little books we will constantly carry in our bosoms, in order not only to read them often ourselves, but to read them to our many acquaintances in all the towns.' In this manner during Easter week, which the Lord had manifestly selected, the blessing has been communicated to above two hundred houses; and I am well informed, that in many places they fulfilled my request, not only to read them to their families and servants, but to their neighbours also; and thus many little reading circles have been formed, and happy I am. So long as P— has existed, this holy week has never been so consecrated as this year; and I know for a certainty, this interesting intelligence will cause great joy to the Tract Society."

EARLY LIFE OF THE MISSIONARY WILKINS.—Early in the year 1814, John Wilkins was aroused by the Rev. Timothy East, of Birmingham, from spiritual slumber, in the Tabernacle, Moorfields, London. From that memorable night he was deeply convinced of sin, of righteousness, and of judgment; he saw that he had incurred the penalty of death, and he was filled with a trembling anxiety to escape the wrath to come. He was soon enabled to understand, and led to believe and obey the Gospel of Christ, and became a member of the church assembly in the Tabernacle, under the care of the late Rev. Matthew Wilks. The future missionary, thus blest with the hope of salvation, and filled with compassion for the souls of men still walking in the paths of perdition, offered himself as a teacher in the Sabbath School, and was accepted. As he sat amid his youthful class, on the free benches of the Tabernacle, initiating them in the elements of saving knowledge, his fellow labourers little imagined how great a man he

was one day to become, and how much he was destined to effect in diffusing the word of God among the heathen. The ways of the Lord are a great deep; he has work high and glorious, marked out for many of you likewise who are, at present, holy and zealous, though humble and obscure teachers of British and other schools. Young Williams, delighting much in the business of a teacher, was industrious and exemplary in the discharge of his duties. As he advanced in the knowledge and love of Christ, his compassion deepened for the souls of men, and he strongly desired to be entirely devoted to their instruction. He saw multitudes in England pressing on in the broad way that leads to destruction, and his heart bled at the sight; but, on reflection, he thought the state of the heathen still more lamentable, and such as more loudly called for commiseration. On this ground, therefore, after much prayer to God for direction, and asking counsel of wise men, he offered himself to the London Missionary Society, by whose directions he was accepted and sent to the South Seas.—*Christian Guardian*.

HINTS TO SUNDAY SCHOOL TEACHERS.

By Rev. T. Smith of Sheffield, (Eng.) in a Speech at a late Anniversary.

The great principle of all is, simplicity of motive, and the humble use of whatever talents God may have been pleased to bestow. When the great Andrew Fuller was dying, he said, in his own peculiar manner, "I wish I had prayed more!" That has been the feeling of my own mind since I have been sitting here. I wish that you may all pray much, and study much, and prepare much, in order to teach the interesting charge that is committed to you on the Lord's day. You will find that of more value practically than if you could draw on the treasures of Greek, or the mysteries of science, or the powers of eloquence. In connexion with this, let me seek to imprint upon you another consideration, namely, that while you are going to teach others, you should acquire a clear knowledge of your acceptance with God through Jesus Christ our Lord. If while you labour for the children you are in any great doubt or darkness as to the pardon of your own sins, as to whether Jesus frowns upon you or is pleased with you, as to whether he says, "What hast thou to do to take my word in thy mouth?" or whether he looks down with approbation on your efforts, it will unnerve your arm, it will blur your right eye, it will diminish the saving benefit of your work of faith and labour of love. Whereas, if you have a clear knowledge of the love of God towards you, if you feel that your own soul is safe, that you may now work for other men with comfort and joy since God has given you satisfaction about your own salvation, that it is no doubtful problem whether you shall shine in joy, or lie in darkness and despair, what an unction it will

impart to your mind, what ardor and vitality to your words, what lips of persuasion you will then possess, what thoughts that breathe and words that burn!—And supposing that, in this state, you should fail in realizing the success you can desire, yet you will always have the satisfaction of your own mind that in simplicity, and in godly sincerity, and not with fleshly wisdom, but by the grace of God, you have had your conversation in the world, and more abundantly in the Sunday School.

I would add another consideration:—Never come to teach in a hurry, or unprepared for it by pious meditation and holy reflection—never make your labours in the school a substitute for domestic religion. Do not merge your personal piety and your family devotion in your public labours. If you do, there will come an eclipse over your mind, and you will be doubtful whether God will smile upon you. I would have you avail yourselves of what has been announced this evening—a marginal Bible. There is scarcely any man who can describe its value. You may thus compare Scripture with Scripture, and you will see how it explains itself. There is congregated here not a mass of matter merely, but of intellectual capacity, of latent power and latent energy that God only who has created it can comprehend. He has given power to man, which he has not given to angels. When one thinks that the current of their thoughts, the tenderness of their sentiments, that their apprehension of divine things, their reception of the gospel, and their being made partakers of eternal life, may depend upon the way in which we may guide their minds, one is constrained to say, "Who is sufficient for these things?" Let me say that the Lord Jesus is mighty to save—that he died for our sins, and rose again for our justification—that he carried his own blood to heaven, and offered it as a sacrifice for sin. If there be any one present who has not come to Christ, let him do it now.—*Christian Guardian*.

MODESTY OF TRUE LEARNING.—Real greatness is seldom or never obtrusive in its pretensions. It is never fitful and uneasy lest it should not be noticed and find its right place, and it does not therefore urge itself into the front ranks of active and bustling life. It is more allied to the divine wisdom which shows itself oftenest and best, not in the tempest and the earthquake, but in some still small voice of ministering kindness—in the rain that falls, in the dew that distills. The spontaneous feelings of the heart, those which belong to the essential characteristics of our humanity, and which draw forth by the most kindly influences, the same in others to meet and coalesce in oneness of spirit that they may proceed in harmony of opinion and action, issue forth only in hours of quiet, in seasons of rest and repose. The busy world, as it hurries on, does not heed such, and therefore the man who possesses them is hidden from their eyes. He

reposes in the calm consciousness of his own strength, never using it, until he feels the time has come which calls for its exercise, and then he comes forth to guide and control others, or from his closet gives the counsels of wisdom, and points out the way of success to those who rejoice in the active toil of busy effort. He loves not the bustle of the comita—he delights not in the publicity of the forum. Unknown though he seems to be, he quietly unfolds truths, and from the deep and hidden fountains of his own bosom, pours forth the pure waters of living thought. Who hears the name of Caius Lælius?—and yet Scipio, the conqueror of Hannibal, speaks of himself as but executing the designs of that philosopher. Who recalls the name of Publius Nigidius?—and yet Cicero confesses that Nigidius was the author of his noblest actions, and himself the joyful executor of another's plans. And who does not remember, that after all it was the poor wise man who saved the city. So true is it, that the eyes of men are holden that they should not know without earnest inquiry and deep reflection, or without having the temporary veil of earthly relations removed, the surpassing excellence that belongs to those who are the highest and best representatives of our humanity.—*Pres. Wheeler.*

THE ALMOST CHRISTIAN.—If in the dark world of wo, any forlorn wretch will be stung to the heart with a keener feeling of anguish than all others, will it not be the man who on earth, came nearest to the kingdom of heaven; and who lost it for want of one decisive step? As he calls to mind the unnumbered mercies here enjoyed, the oft repeated proffers of salvation here slighted, and as he lifts his weeping eye to that world of glory above, O with what bitterness of spirit, with what sinking and dying of the heart within him, will he exclaim, "Time was when I had fair for a seat in yonder region; when I was well nigh an heir to that incorruptible inheritance: I did but just miss the path to those realms of light and life everlasting; just fail of being one of that happy company around the throne of God: I had my hand almost upon a crown like one of theirs; a little more, and now, instead of wailing here among the lost, I had been there among the redeemed! O! that little more! It will bite like a serpent, and sting like an adder. Surely, to be sinking forever in the bottomless pit, must be damnation enough without the everlasting recollection of having plunged from the threshold of heaven."
—*Wilcox.*

LABOR ESSENTIAL TO SUCCESS.

BY REV. W. B. SPRAGUE.

No man ever makes great moral attainments without a corresponding degree of labor. There may indeed be great physical courage, and much of good nature and even generosity,

without any effort whatever; because these great qualities belong to many a man's original constitution; and to exercise them is not to resist a current, but to fall in with it. But when I speak of moral attainments, I refer especially to the power of self-control, and to its exercise in accordance with the great principles of reason and righteousness;—to the reduction of the various passions to their proper places, and the keeping of all our moral powers ready for healthful and vigorous action. And this I venture to say, is what no man ever gained without diligent and untiring efforts.

And surely it is no wonder that men must struggle hard for great moral attainments, when we consider the circumstances in which they are to be made. Account for the fact as you may, there is a moral disorder that has seized upon human nature; the effect of which is, that while the conscience points out one way, the passions often draw with tremendous power the other; and there is always reason to fear that the passions will get the better in every conflict. In addition to this, the atmosphere that we breathe is full of noxious ingredients; the Theatre in which we move is a mere show-box of temptations; and there are influences without co-operating with the influences within, to impart to us a mean, or sensual, or grovelling character. Is it not obvious, then, that the man who will become morally great, who will rise far towards the perfection of his nature in such adverse circumstances, must make up his mind to labor for it. Is it not a self-evident truth, that no indolent man can be truly great—not great even in goodness?

If nothing great is accomplished without labor, then every mind should be trained to labor from the earliest development of its faculties. It is a serious defect in the matter of education, as it is generally conducted, that the training of the mind to a habit of activity is not commenced early enough; and that not unfrequently there is an adverse habit formed during the years of childhood and youth, which in after life, is never effectually overcome. I would say, let every young man especially, under a high sense of his obligation to answer the great purpose of his existence, resist every temptation to indolence, and look for happiness only in a course of vigorous and well-directed activity. Let there be a delightful association formed in his mind with labor—steady and persevering labor. Let him avail himself of all the rational helps which are within his reach, to aid in the culture of his powers, and in the prosecution of all the great and good ends to which he is devoted. I say again, you cannot sufficiently realize the importance of forming this habit early. Indolence in youth is the harbinger of a career marked by ignorance and uselessness, not to say folly and crime. Diligence in youth, directed to worthy and important ends, is the pledge of a useful life, a dignified character, and an honored grave.—*Indicator.*

MISERIES OF INDOLENCE.

None so little enjoy life, and are such burdens to themselves, as those who have nothing to do—for

“A want of occupation is not rest—
A mind quite vacant is a mind distressed.”

Such a man is not of God's order; and opposing his obvious design in the faculties he has given him, and in the condition in which he has placed him. Nothing therefore, is promised in the Scripture to the indolent. Take the indolent with regard to exertion. What indecision! What delay! What reluctance! What apprehension!—The slothful man says, “there is a lion without, and I shall be slain in the street.”—“The way of the slothful man is a hedge of thorns; but the way of the righteous is made plain.” Take him with regard to health. What sluggishness of circulation! What depression of spirits! What dulness of appetite! What enervation of frame!—Take him with regard to temper and enjoyment. Who is pettish and fretful? Who feels wanton and childish cravings? Who is too soft to bear any of the hardships of life? Who broods over every vexation and inconvenience? Who not only increases real, but conjures up imaginary evils, and gets no sympathy from any one in either?—Who feels time wearisome and irksome?—Who is devoured by ennui and spleen?—Who oppresses others with their company, and their censorious talk? The active only have the true relish of life. He who knows not what it is to labor, knows not what it is to enjoy. Recreation is only valuable as it unbends us; the idle know nothing of it.—It is exertion that renders rest delightful, and sleep sweet and undisturbed. That the happiness of life depends on the regular prosecution of some laudable purpose or lawful calling which engages, help, and enlivens all our powers, let those bear witness who after spending years in active usefulness retire to enjoy themselves. Prayer should always be offered up for their servants and wives, and themselves too. The indolent are a burden to themselves.—*W. Jay.*

BUILDING ON THE SAND.

“And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall of it.”—*St. Matthew*, vii. 26, 27.

The fishermen of Bengal build their huts, in the dry season, on the beds of sand from which the river has retired. When the rains set in, which they often do very suddenly, accompanied with violent northwest winds, the water pours down in torrents from the mountains. In one night multitudes of these huts are frequently swept away, and the place where they

stood is the next morning unrecognizable. A traveller states:—

“It so happened that we were to witness one of the greatest calamities that occurred in Egypt, in the recollection of any one living. The Nile rose this season three feet and a half above the highest mark left by the former inundation, with uncommon rapidity, and carried off several villages, and some hundreds of their inhabitants. I never saw any picture that could give a more correct idea of the deluge, than the valley of the Nile in this season. The Arabs had expected an extraordinary inundation this year, in consequence of the scarcity of the water the preceding year; but they did not apprehend it would rise to such a height. They generally erect fences of earth and reeds round their villages, to keep the water from their houses; but the force of this inundation baffled all their efforts. Their cottages being built of earth, could not stand one instant the current; and no sooner did the water reach them, than it levelled them with the ground. The rapid stream carried off all that was before it; men, women, children, cattle, corn; everything was washed away in an instant, and left the place where the village stood without anything to indicate that there had ever been a house on the spot.—*Weekly Visitor.*”

MISSIONARY INTELLIGENCE.

AFRICA.—At the recent Jubilee Meeting of the Baptist Missionary Society, the Rev. J. CLARK, (Missionary from Africa), in seconding the Resolution, spoke to the following effect: My feelings are of a peculiar description. I know that there are, within these walls, hearts glowing with love to the Divine Redeemer; I know there are many here who have poured out their hearts at a throne of grace, on behalf of the Redeemer's kingdom. I am also persuaded that there are very many in this audience who have offered up their supplication, in an especial manner, for the success of the Mission to the coast of Western Africa. The resolution is one of a deeply interesting character, and one which affects my heart. It refers to the African race, and I have laboured among them for many years. I feel a peculiar interest in them, not altogether on account of the oppressions under which they have groaned, but also in consequence of their darkness and their superstition. I rejoice, in the words of the Resolution, that God, as the God of all grace, has given power to the word of his truth proclaimed in Jamaica, and that such wonderful effects have been produced by it. I rejoice in bearing my humble testimony to the zeal and fidelity of my brother missionaries in that land. (Hear, hear.) I have long been intimately acquainted with them all, and I know what their feelings have, many times, been, as well as my own, in keeping back from the churches those whose views of repentance were not so clear as they desired. Often tears have flowed from our eyes when we have been obliged thus to act with regard to persons whose change of character testified that a good work had been begun in them. (Hear, hear.) With respect to Africa, you are aware that missionaries have laboured there nearly fifty years. Most of you are acquainted with the labours of the devoted missionaries in Southern

Africa,—(cheers.)—and with the effects of the Gospel among the Bechuannas, Caffres, and other tribes. Missionaries have also gone to Abyssinia, and we may hope that God will abundantly bless their labours. (Cheers.) We should not forget those zealous men who went out, nearly 50 years ago, to Sierra Leone and other parts of Western Africa. We rejoice that agents belonging to the Church and Wesleyan Missionary Societies, have laboured there, and have succeeded in translating books into the various languages spoken on that coast. Missionaries have also been sent out by different Societies in America. It is gratifying to know that God has blessed the labours of our Wesleyan brethren on the Gold Coast, and that he has opened the way for them from Cape Coast Castle onward to the town of Coomassie, where the King of Ashantee resides. We rejoice that God has disposed the heart of the blood-spilling, if not blood-thirsty, monarch, to receive the heralds of the Cross. They have been welcomed to his capital, although, at first, he kept the white man waiting till it was supposed that he would not be admitted to the Royal presence, and he was, in fact, journeying back to the coast. When first introduced, he was laid between two mounds of earth; and, on inquiring what they meant, was told that it was to prevent him from doing the King an injury. Two females had been buried alive in those mounds; and the missionary was led, between their graves, onward on his way to the King. We also rejoice in the exertions of the six devoted men who went from Basle, and laboured in Africa for a time. Five of them were soon cut down by death; the sixth returned back to a mountain, about forty miles behind Danish Acron. There he preached the Gospel; and, though he saw no one converted to God by his instrumentality, yet he did much in facilitating future labours. He afterwards returned to his native country for the purpose of collecting a band of devoted men and women to go with him to the mountain to make known the Gospel in that part of Africa. I hope we can all wish the agents of these various Societies God speed and pray for success to rest on their labours. (Cheers.) (Hear.) It was our intention to ascend the Niger with the Government expedition; and Captain Bird Allen invited us to return in one of the vessels which conveyed the sick to the Island of Fernando Po. But the vessel did not return, and no other opportunity was afforded for ascending that river. We have however, found a sufficiency of people in Fernando Po, and near to it, to commence our operations; and we may soon hope to see those parts sitting under the sound of the glorious gospel of God. There are 59 communities in the vicinity of the Cameroon river, speaking 89 languages. From the inquiries I have instituted, I am satisfied that far into the interior the heralds of the Cross may safely go. But they must go as men of peace—(cheers)—unarmed. Our defence was in having only a staff in our hand. (Cheers.) We had nothing to alarm the fears of the people; and we had nothing to tempt their cupidity. They were convinced that we were true men; that we had not come as merchants. I wish to see Missionary work and mercantile operations kept entirely distinct. (Hear, hear.) It opens the way to the hearts of the people when they see us coming forth, as men of God, to teach them the way to heaven. They, of their own accord, gave us this name, "men of God," or "God's men." (Hear, hear.) On one occasion we were sailing in a canoe, and some of the natives were running along the edges of the

rock. When we occasionally lost sight of them, we were interested by the hearing them call out we were men of God, and that we were good. Thus we have had our encouragements to go on. What glorious things have been done during the last 50 years! We talk of the present number of members of Baptist churches: but let us not forget that there are tens of thousands now standing in the world of glory, casting their crowns at the feet of Immanuel, and giving him all the praise, and the honour, and the glory, for putting it into the hearts of his people to send forth Missionaries into those dark parts of the world. (Loud cheers.)

GREECE.

The last steamer brought a letter from Mr. Love, dated Sept. 14, from which we learn with regret, that since his return from Patras to Corfu, he has had a severe spasmodic attack, which, with the advice of his friends, seem to have convinced him of the propriety of a voyage to America, so soon as some one can be sent to Corfu.

Speaking of the inquirers at Patras, Mr. Love remarks:—Of the inquirers at Patras, I feel a degree of satisfaction that two of them, at least, have passed from death unto life; and, under ordinary circumstances, might soon, perhaps, be safely baptized. But they are the "first fruits" in Greece, and as such, will doubtless suffer much persecution for the truth. They need to have on the whole armour of the Christian, to enable them to stand in this evil day; and for this they yet need much patient teaching. With uninspired men, under such circumstances, it is better I think, to err in *delaying* baptism than in *hastening* it."

BURMAH.

Extract of a letter from Mr. Stevens, dated Kayin Creek, March 31, 1842.

A baptism among the Pgho Karens.

It is with great pleasure I inform you, that after the lapse of nearly three years, the Lord has again permitted us to visit the baptismal waters, and witness the public profession of Christ, by converts from among the Pgho Karens. On the 25th instant, in company with Br. Chandler, I went to Dong Yang. There was one man between sixty and seventy years of age, living at a village called Pongbat, about twelve miles from the Zayat, whom I had expected to baptize while at Dong Yang in January, but who was prevented from coming to us the time appointed, by illness in his family. He had desired to be informed when I should go up again, that he might come and be baptized. Accordingly on the morning after our arrival, I sent the deacon of the church, who is his younger brother, to give to him an opportunity of fulfilling his desire. Just as our evening worship closed, we were gladdened by the sound of his well-known voice, and, on going down from the chapel to receive him, ascertained that, notwithstanding a lameness, with which he had been afflicted for years, he had walked about half the distance, and when unable to proceed further, he hired a buffalo and rode the rest of the way. His conversation soon told us that he had come with all his heart to be baptized, and was not ashamed every where to acknowledge himself a Christian. On his way, he told those whom he met the object of his journey, and exhorted them to follow his example. The Sabbath following, after the usual examination, he was unanimously received, and I had the happi-

ness of baptizing him in a beautifully clear, but shallow stream, issuing from the neighbouring mountain. It was to us all a day of peculiar rejoicing. Long time had passed since the last baptism, and the present candidate was such in character and standing as not only to leave little ground to fear that he would dishonor his profession, but also to excite the hope that through him others also would, ere long, be brought to Christ. On leaving his house to be baptized, his wife and son bade him go as he had determined, and they would by and by follow in his steps. When the head of a family is baptized anywhere, it occasions peculiar joy to the disciples of the Saviour, but specially so among the Karens, who preserve in their domestic arrangements so much of the patriarchal manner. Our hope, therefore, is, that in the family of this man, the little church in Dong Yang will ultimately obtain a strong branch.

First baptism in Kayin Creek.

Early the day following we returned to the city, accompanied by the deacon of the church, as I expected to make a trip up the Gying, to visit a family of Karens on the Kayin Creek, a branch of that river. Accordingly on the afternoon of the next day, I left Maulman again, with Christians only for my boatman, and was so much favoured by the wind that beyond our highest expectations we arrived at the place of our destination about eight or nine o'clock of the same evening. Here we had the happiness of meeting with the two Karen preachers (beside the deacon) connected with the Dong Yang church, who had, for about ten days past, been preaching in this region. We spent the first day in preaching and religious conversation; and to our great joy, in the evening, after a season of worship, saw the aged man and his wife, the heads of the family, draw near and ask for baptism. This man has been regarded as a good inquirer for three years, during which time he has shown very satisfactory evidence of conversion. He says it is now five years (i. e. since the baptism of his mother, the oldest disciple in the Dong Yang church,) since his mind decided in favor of Christianity, although he has not, during the whole of that time, openly acknowledged his convictions. This being the case, and the evidences of his life being so satisfactory, and the views and feelings expressed in repeated and protracted conversations during the day, so well accord with those of a true convert, that no room was left for hesitation, and he was immediately received without further formal examination. The examination of his wife was also entirely satisfactory, and I baptized them both in the name of the Father, and of the Son, and of the Holy Ghost; the first time, doubtless, that the waters of this Creek have ever been consecrated to so holy a rite. Besides these two Christians there is another, one of their sons, who was baptized at Dong Yang more than three years since, but has resided in this region, and during this period, single and alone, has been holding up the standard of the cross, and amidst persecutions and reproaches, has been exhorting his friends and acquaintances to join it. Since the time of his baptism he has been known here by the name *Quah plai*, disciple of God, as he has been the only disciple in this region. The Lord has been pleased to reward his constancy and fidelity, and we cannot but hope that he and his parents are the beginning of a future Pho Karen church to the east of Zungaben. The old man baptized this morning is sixty-nine years of age, and is surrounded by six families of children and grandchildren, some of whom seem just ready to be baptized.—*Missionary Magazine for November.*

A HINDU'S VIEW OF THE INFLUENCE OF THE BIBLE.—“At what pains,” said a learned Hindu, who had opposed the gospel for many years; “at what pains the gentlemen has been who executed this great work? (the Sanscrit Testament which Mr. Thompson, of Delhi, had given him.) “But why?” “For the conversion of souls,” said Mr. T. “This,” said he, “is your understanding of things: but I reason differently. You give your books without a threat, and without a bribe, and the men are neither terrified nor allured. You see nothing of them again. They die, and perhaps have not been changed in their minds by your books: but the books die not; their children come to the possession of them; and they argue thus:—Our father accepted these books, and kept them till death, there must be something good in them; our fathers, perhaps, intended we should read those books, and we will read them.—Thus,” continued he, “by long patience you secure the changing of the minds of the children of those who take your books, though their minds are not changed.—*Chr. Watch.*”

PROGRESS OF CONVICTION.—A. Mr. Kincaid, Baptist Missionary in Attaca, was preaching to the people, a man took up manfully on the side of Guadama, while another man, who had been a great opposer, occasionally threw in a word in favour of Mr. K., when the following conversation took place between the two men:

“You have become a disciple of Christ, have you? You join with this foreign teacher, do you, to prove that our god is no god, and that our religion, which has stood a thousand years, is only a cheat and a fable? Who will carry you to the grave when you die? Your own father and mother will despise you, and your brothers and sisters will shun you as they would a leper. You are like a dog that is coaxed away by a thief—you may as well lick honey from the edge of a razor as to listen to this foreigner.” “Very well,” replied my new ally, “I have reviled this religion, and this teacher more than you have, but I was a fool with both my eyes shut,—this religion is true, and every body would believe it if they knew what it is. We make a god of wood, and then put a rope round his neck, and carry him off to his own place, and then put a fence around him, and keep him there till the white ants eat him up. We would not serve a thief as bad as this. There is as much evidence to prove that Guadama was a monkey, as that he was a god.”

COLONIZATION.

In our opinion missionaries are the best pioneers of civilization. It is not until the higher nature of the savage is awakened—until the moral and intellectual cravings which nothing on this side the grave can satisfy, are excited—until the scales are purged away from the eyes which have long been shrouded in obscurity, that the real benefits of civilized life, the vir-

tures it inculcates, or the crimes which it prohibits, can furnish him with motives of action or forbearance. His senses, indeed, may be flattered by unknown enjoyments; his imagination may be awed by the display of unexpected power; his reason may be rendered the thrall of violent injustice or of base cupidity; but to hope for security,—to expect improvement, until other views, other prospects, other relations are set before him, until the veil which hid eternity from his view be lifted up—until the lever is placed on that spot in the ideal world, from which alone it can obtain sufficient purchase to wrench from their holdings habits the most powerful and inveterate, can only lead us up—to this moment it has invariably led—to danger and disappointment. But in countries where civilization though stationary is ancient, and religion though debasing has long prevailed, the process must be reversed. In the latter case there is no void to supply, no craving to allay; the imperious appetites of our moral nature have been satisfied with unwholesome food, no doubt; but for the present they are still. In America, the destruction of the red man and the progress of the white man have advanced by nearly equal steps. Where a barbarous people have been civilized by the intercourse of a foreign nation, it has happened, as in the case of the tribes who overran Europe, after the fall of the Roman empire, or of the Mongols who subjugated China, when the victory of the former over the latter has been acknowledged complete—the conqueror admits the conquered to his councils—the conquered opens his schools to the conqueror. But in a state of things, where one of the two parties unites the advantage of intellectual and physical superiority—the other sinks under the crushing weight of such an irresistible preponderance. If this did not happen in Mexico and Peru, it was because the original inhabitants had already emerged from a nomadic state. But in North America, where the knavery and strength of civilized man have encroached upon the lessening domain of the ruler of the desert, the result has been a blot on the glories of American enterprise and industry, that ages of benevolence and humanity will hardly be sufficient to wash away. The Indians in the thirteen States amount to little more than six thousand souls.—*Blackwood's Magazine.*

POETRY.

A CRY FROM SOUTH AFRICA.

BY JAMES MONTGOMERY.

"The voice of one crying in the wilderness."—Mark 1. 3.
 Africa, from her remotest strand,
 Lifts to high Heaven one fettered hand;
 And to the utmost of her chain,
 Stretches the other o'er the main;
 Then, kneeling midst ten thousand slaves,
 Utters a cry across the waves,
 Of power to reach to either pole,
 And pierce, like conscience, through the soul—

Thou, dreary, faint, and low the sound,
 Like life-blood gurgling from a wound,
 As if her heart, before it broke,
 Had found a human tongue and spoke.

"Britain, not now I ask of thee
 Freedom, the right of bond and free;
 Let Mammon hold, while Mammon can,
 The bones and blood of living man;
 Let tyrants scorn, while tyrants dare,
 The shrieks and writhings of despair;
 An end will come,—it will not wait,
 Bonds, yokes, and scourges have their date;
 Slavery itself must pass away
 And be a tale of yesterday."
 But now I urge a dearer claim,
 And urge it in a mightier name;
 Hope of the world! on thee I call,
 By the great Father of us all,
 By the Redeemer of our race,
 And by the Spirit of all grace,
 Turn not, oh! turn not from my plea,
 — So help thee God, as thou helpst me!
 "Mine out-cast children come to light
 From darkness, and go down in night—
 A night of more mysterious gloom
 Than that which wropt them in the womb:
 —Oh! that the womb had been the grave
 Of every being born a slave!
 Oh! that the grave itself might close
 The slave's unutterable woe!
 But what beyond that gulph may be,
 What portion in eternity,
 For those who live to curse their breath,
 And die without a hope in death.
 I know not—and I dare not think;
 Yet while I shudder o'er the brink
 Of that unfathomable deep,
 Where wrath lies chained and judgments sleep,
 To thee, thou Paradise of Isles!
 Where mercy, in full glory smiles;
 Eden of lands! o'er all the rest;
 By blessing others, doubly blest;
 To thee I lift my weeping eye,
 Send me the Gospel or I die;
 The word of Christ's salvation give,
 That I may hear his voice and live."

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MONTREAL.

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