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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.

DECEMBER 15, 1843.

No. 12.

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FIXED STARS.

Fixed stars are called so in reference to their appearance as respects us and other planetary bodies; but the great mass of all those discoverable are of the same characters, and they all have motions, perhaps orbital, like the planets. Motion is indeed universal—it is the very wheel of existence, and the cause of all phenomena, although we may have inferred this from our own limited comprehension of things here, yet the telescope has revealed extraordinary facts as to the application of those general and elementary laws of matter and of existences throughout celestial space. Much of that which is known respecting both the nature and revolutions or stars, or the firmaments of worlds that thus fill all space with life and motion, is noticed in this work, but many of their phenomena are not familiar with all.

There is, strictly, a great variety in the relative magnitude of stars, indeed almost as great as is their number; and, although they have been classified into degrees of size, extending to the 12th order of distances, as regards space and as seen by the naked eye, or by the aid of instruments still further; yet Leland in his catalogue of 600 of the first magnitude reckoned 126 of intermediate magnitudes. These are not magnified by the telescope as are the planets, but appear with an increased lustre which, with some of those of the first order, as seen in Herschel's largest telescope, was too great to be endured by the eye. Their twinkling is attributed to the paucity of their light in passing to us. They appear somewhat larger to the naked eye than when seen through a tube or instrument, and unaided by atmospheric light. We do not see with the naked eye in either hemisphere more than one thousand of these stars, though they appear much more numerous, owing to the confused manner in which they are viewed. The number, as seen through a telescope, is infinite.

The nearest and brightest is the star *Sirius*, estimated to be thirty-two billions of miles distant from the earth; so that it would require seven millions of years for a cannon ball to reach it, constantly flying with a rapidity equal to that which it would have on leaving the cannon. To the inhabitants of *Sirius* our sun appears as a star, and the planetary system revolving around it, of which the earth is one, is unseen, as are those of *Sirius* by us. All the fixed stars are supposed to be centres, or suns, of complete planetary systems. They are classified under six different magnitudes, according to their apparent size to the naked eye; similar ones are called telescopic stars, being seen alone by the aid of an instrument; and their relative magnitudes are thus, as before intimated, greatly increased.

The first catalogue of the stars was made by Hipparchus from his own and the observations of the ancients, and contained 1022; to this number successive astronomers have continued to make additions. Leland completed a list and determined the places of fifty thousand stars, from the pole to two or three degrees below the tropic of Capricorn; and, in a space of only ten by two and a half degrees, Herschel computed two hundred and fifty-eight thousand! Yet still his observations could have added to this number indefinitely. It is not satisfactorily known whether the variety in their appearances is owing to their real magnitude or to their distances, though it is probably attributable to both these causes. But, with respect to their localities, astronomers have defined their places with as much precision as are those of cities and towns upon the earth. Stars which before appeared single have also been discovered to be double, triple, quadruple, and multiple. Herschel completed a list of more than five hundred of these stars, and Professor Struve has added to the number nearly three thousand. The distance of the stars may be conceived by the fact, that the moon actually eclipses two thousand of them at once, that some

of the brightest do not subtend an angle of one second, and that for the sun to appear less than a second it should be removed one thousand nine hundred times further distant from us. It is conjectured that their distances are nearly inversely as their apparent magnitudes.

Again, although we, in our annual orbit around the sun, are one hundred and ninety millions of miles nearer some of the stars at one time of the year than at another, yet even this immense distance makes not the least perceptible difference in their appearance to us, with the aid even of the most powerful classes, so trifling is it when compared with that of the nearest star; and though light moves at the rate of twelve millions of miles to a minute, or one hundred and ninety-two thousand nine hundred miles in a second of time, yet, according to correct data, more than a year is required for the light from the nearest stars to reach our earth, and from the telescopic stars even hundreds of years! so that the light by which they are visible to us is many and even hundreds of years old!—Some faint idea may, perhaps, be gleaned from the following analogous representation. Suppose the earth a globe one foot in diameter, the sun's distance would be about two miles, its diameter about one hundred feet, or twice the size of the largest dome of the capitol at Washington, and the moon would be 30 feet from us, with a diameter of three inches. Jupiter would be ten miles, and Uranus forty miles distant, and the nearest of the fixed stars might be the distance of the moon, or two hundred and forty thousand miles!—Our highest mountains would then be one-eightieth part of an inch, and therefore barely perceptible to the naked eye; and man, with all else indeed on the earth, would be as the finest bloom on a plum, or the thin dust upon a globe.

We might, again, for illustration, go down to the infinitesimal and invisible objects of the microscopic world, and to aid the mind, draw comparisons from the animalculæ and infusoria, millions of which float in a drop of water, or whose attenuated structures compose the solid limestone masses of the mightiest mountains. Herschel concluded that the distance of even the nearest star cannot be so small as 48,000,000,000 radii of the earth, or 192,000,000,000 miles! Dr. Walston, by a comparison of the light of Sirius with that of the sun, ascertained that when the light from either reached the earth, that of the latter is twenty billions more intense than that of the former; and that for the sun to appear no brighter than Sirius it should be removed one hundred and forty-one thousand four hundred times further distant than it now is. He calculated the distance of Sirius from the sun to be such that its own light must be equal to *fourteen suns!*

Although we might despair of determining satisfactorily the distance of the stars by their parallaxes or otherwise, except these perhaps of the nearest, yet Arago, the present distinguished French philosopher and astronomer, has suggested a method of fixing that of the ternary of triple stars, which should be noticed. A binary star, for example, disclosing to the observer nearly its edge, would, during half of its revolution, recede from him, and during the other half would continually approach toward him. Now, if the light of that star were thirty days in travelling from

the nearest part of its orbit to our earth, it would be more than that time in passing from its most distant part; the difference, therefore, between the apparent and the calculated time, from the nearest and the most distant points of its orbit, even though it were but a few seconds, would furnish data by which to determine its distance. Thus, it will be perceived, that the semi-revolutions of the star differ by the double of the time required for the light to pass across its orbit, and half of that difference in seconds, multiplied by the number of miles which light travels in a second—say 200,000—will give to the observer the diameter of the orbit, and from this he may easily calculate the distance from the earth. In view of this M. Arago well observes: "The day in which the distance of a double star is determined, will be the day in which it may be weighed, and in which we shall know how many millions of times it contains more matter than our globe. We shall then penetrate into its internal constitution, though it may be removed from us more than 120,000,000,000,000 of leagues!"

"How distant some of the nocturnal suns!
So distant, says the sage, 'twere not absurd
To doubt that beams set out at Nature's birth
Had yet arrived at this so foreign world,
Though nothing half so rapid as their flight!"

The different colors of the stars, as alluded to by the author, is likewise a remarkable phenomenon, as well also as the changes in their situation, fifty of which were discovered by Herschel among the double stars. In one instance of the combinations—in the Lion—the revolution of stars around each other requires a period of no less than twelve hundred years. In the double star Castor, also the revolution of one around the other during fifty years has had a rotary motion of one degree a year without any alteration of the interval of five seconds between them. Many of the double stars are likewise observed to have different colors, as, for example, that of Bootes, one of which is a light red, while that of the other is a fine blue; and the period of the latter's revolution was also discovered to be sixteen hundred and eighty-one years! That of Hercules, being double, presents the larger of the two of a beautiful bluish-white, while the smaller is a rich ash color. The smaller star of Serpentina makes a revolution around the larger in a period of three hundred and seventy-five years; and the same in the double star Virginis in seven hundred and eight years! Nor are the strange changes which these and numerous other stars have undergone in their color, brightness, position, and other circumstances, less worthy of remark, but a note is quite too limited to give even a notice of them. The more curious reader is therefore, referred to Herschel's and other late works on the subject.

TO THE EDITOR OF THE HARBINGER.

DEAR SIR,—Many members of the Episcopal Church seem to imagine that those who differ from them in their religious views, are *opposed* to them, and *aim* at their *destruction*. Now this is a mistake. The charge is frequently adduced, but it is unjust and false. So far as the writer is

acquainted with the body to which he is attached, —the Congregationalists, he can deny the charge with the utmost confidence. Where Episcopacy is established by law, (which is happily not the case in this province) conscientious and consistent dissenters will, from the nature of the case, differ in their views from Episcopalians, but they are not on that account *enemies* to that section of the Christian Church. They rejoice in the growth of true religion in the Anglican Church as much as in their own body. They believe that the union of church and state is injurious to the spiritual interests of that denomination; so do many of *her own clergy and laity*. They believe that vital piety would prosper more among them were they independent of state patronage, and relied solely upon their own resources. They see extensive corruption in that body as the fruit of worldly alliance, and they sincerely regret it. They love pious Episcopalians, and can cordially co-operate with them in works of benevolence and Christian love. No names are dearer to them than many that have adorned the English Church, and who yet live as the ornaments of that body. The writings of some of her clergy are among the treasures of their libraries, and they cordially wish God's speed to all among them who aim to extend the triumphs of the cross. Some of them may be harsh, severe, and bitter in their remarks; but this is too often the case with others, who lose sight of the spirit manifested by their Master, and the pacific manner in which his kingdom should be extended.

The writer was brought up an Episcopalian, but owing to a train of circumstances, he was brought by Providence into the society of the Congregationalists, where he derived spiritual good, and from subsequent conviction he was led to unite himself to that section of the Christian Church, where he remains as an admirer of its scriptural polity and triumphant progress. His friends and relatives were all attached to the established church, and he had an offer of preparation for the ministry within its enclosure, but he conceived that the whole system was a departure from the simplicity of primitive times, plainly unwarranted by the Scriptures, derogatory to the honor of Christ, and therefore he conscientiously and quietly seceded, uniting himself with those who are warmly attached to the British crown and government, but who seek by voluntary efforts unconnected with the state to promote the extension of pure and undefiled religion. *His case* is not singular, there are many in the same body who originally belonged to another communion. They have followed their convictions, they have taken a stand in other ranks, attended with various inconveniences and

trials. Are they, therefore, the enemies of Episcopalians, and the destroyers of the *Christian church*?

It is important to keep in view the difference between an objectionable system, and those, who from various causes, adhere to that system. In all communions there are honest, right-minded men; but this fact does not decide the character of the system they have embraced. Some may be better than the religious system they hold to; in other cases the system may be better than its adherents. The Roman Catholic faith, and every thing approximating to it in theory and spirit, as in Puseyism and High-Churchism, we abhor as unscriptural and pernicious; but we cannot with a sweep condemn all who have fallen into those errors. Pure protestantism is ennobling, lovely, and benevolent in its spirit and operations, it needs not carnal weapons for its defence, its progress and triumphs are secured by the word and promise of Jehovah, and is unfettered by the bigotry and policy of men, it will work its way among them, and regenerate and bless the world. Whilst we advocate truth, however, we must do it in a right spirit and manner, if we would ensure success. Coercive measures must be avoided, and the spirit of love be infused into our arguments and appeals. Man is not only a physical being, he has a spirit endowed with rational and moral powers. He must be treated as an intelligent, voluntary, and responsible being. Were we to judge from the pretensions of by-gone days, we should infer that he was a mere beast of burden, to be hunted, shot, and otherwise mal-treated by those in power, whatever his religious sentiments. If he dared to differ from those in authority, he was condemned as a heretic, his property was confiscated, his person was imprisoned, and ultimately he suffered the most excruciating tortures as a martyr. But surely better days have dawned upon us. We breathe in a purer atmosphere. We are blest with civil and religious liberty. We are pledged to the advocacy of right principles. The Bible is our standard and rule. It is for us to resist every form of error, and to be "valiant for the truth." When we meet with the image of Christ, let us recognise a *brother*, and cheerfully co-operate with him in doing good. We must not rest in our enclosures, deal out scantily spiritual blessings to others, shut up our bowels of compassion towards them, regard ourselves only as the people of the Lord. Exclusiveness, intolerance, and sectarianism ill become the disciples of Christ, who are justified by the same righteousness, renewed and sanctified by the same spirit, and destined to the same holy and happy home.

Let pious Episcopalians dare to be singular, and be superior to a system which, if unchecked, will

cramp their energies, sour their spirit, contract their liberality, diminish their zeal, injure their piety, and retard the progress of the gospel. We are their *friends*, not their enemies. We love them for the truth's sake, and we are ready to unite with them in their common cause. Let them give the right hand of fellowship to those whom God receives, and who will shine with them in the kingdom of their Father. They must relinquish *caste*. They must avoid every thing lordly and aspiring, as if superior to every other section of the Christian Church. Let them remember that the *Spirit of God is not restricted* to them, nor the covenant, nor the promises. The God of Jacob is with us, and His blessing descends upon us and ours. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." "Behold, how good and how pleasant it is for brethren to dwell together in unity!" "As we have opportunity, let us do good unto all men, especially unto those who are of the household of faith." "Wherefore receive ye one another, as Christ also received us, to the glory of God."

J. T. B.

Nov. 21, 1843.

NEW BRUNSWICK.

DEATH OF THE REV. DANIEL SPENCER WARD.

It is our melancholy duty to announce to-day, the death of the Rev. Daniel Spencer Ward, for upwards of 19 years the truly pious and exemplary Pastor of the Congregational Church in this town. This event took place at his residence between the hours of two and three on Wednesday morning, after a distressing illness and much protracted suffering, during the latter part of which the mind (for some time previously oppressed) unhappily gave way to a considerable extent, and the powers of articulation became also exceedingly enfeebled, and thus were the small circle of friends by whom he was more immediately surrounded, disappointed in their expectation of some last words of advice and exhortation, and of some animating confirmation of the great gospel truths which he had been for so long a period preaching to them. It may be needless to observe that every effort which medical skill and ingenuity could devise was resorted to, for the recovery of the suffering patient, but human aid was unavailing—all that latterly could be done was to smooth the sufferer's passage to the tomb. Thus the Pastor has been cut off "in the midst of the years," and the flock are without a shepherd! The subject of this notice was born in London in 1785, and at the age of seventeen or eighteen, entered upon his studies

for the ministry at Hackney, under the Rev. Dr. Collison. These completed, he was engaged in itinerating among the neighbouring villages until he received a *call* to Sidmouth, in Devonshire, when he was ordained or set apart after the usual manner, by the Rev. Rowland Hill, the Rev. G. Collison, and other eminent ministers of the Congregational order. At Sidmouth he preached to a stated congregation for a period of eight or nine years; and was then induced to visit this Colony for the purpose of taking charge of the pulpit rendered vacant by the retirement of his predecessor. Mr. Ward arrived in this country in June 1824, and continued to labour among his flock unceasingly, we believe, without one Sabbath-day's intermission until Nov. 1840, when he took his departure for England, partly for the purpose of recruiting his health, and with the view also, of collecting some funds in aid of the erection of a new place of worship. In 1841 he returned from England with his health and strength reinvigorated, and with a list of subscriptions to the amount of about £1200, in aid of the latter object. From that period down to Sunday evening the 30th ult. he continued to perform the ordinary service (with the exception of that of the afternoon, which he was reluctantly compelled to relinquish;) and on the 3d instant, he was by reason of his increasing infirmities confined to his house, from which he was never afterwards able to venture forth.

His life was one which had been spent in doing good;—his charities were best known to himself and to those who were the recipients of them; while the concern which he entertained for the spiritual welfare of his fellow-creatures was always manifested by a timely and well-directed inquiry upon that head. Meek, unoffending, and unobtrusive, with much occasional vivacity of manner, yet always anxious for the spiritual concerns of his flock, he most affectionately endeared himself to them; and the final separation therefore, as far as regards this sublunary state of existence, is felt with corresponding regret;—nor are we without strong manifestations of the general esteem and regard in which the Rev. gentleman was held by all classes of our fellow-townsmen. The remains of the much-lamented deceased will be conveyed to their last resting-place tomorrow afternoon. The body will be laid in the Chapel where, precisely at three o'clock, the service will commence; at the conclusion of which the procession will move to the grave-yard in the following order;—the children of the Congregational school;—the clergymen and medical gentlemen;—the Body drawn in a hearse with the Pall-bearers on either side—the members of the church and congregation follow—

ing as mourners;—the gentlemen of the town two and two.

The foregoing obituary is taken from the Public Ledger newspaper published in this town, the proprietor of which is Chairman of the Committee of Management of the Congregational Church of which the late Rev. Mr. Ward was the esteemed and beloved Pastor—and having seen in the Harbinger for last month a notice of Mr. Ward's death, and an expression of sympathy for the bereaved church, I have taken the liberty to transcribe, and send it to you—at the same time requesting that you will be kind enough to forward the Harbinger to the Subscribers, here as usual. I am perfectly assured that Mr. Winton, editor of the newspaper above referred to would gladly accept the agency. I must, however, beg to correct you in reference to the circumstance of our application for a successor to Mr. Ward. We have not applied to Mr. Wells, of the Missionary Society, but to Dr. Collison and John Nichols, Esq. of London, and recent accounts inform us of their success. Yours &c. &c.

J. F.

St. Johns, Newfoundland, Nov. 12, 1843.

The following gratifying letter from the Pastor of the Independent Church at Sheffield, N. B. has been handed to us for publication. Though not designed for the press by the esteemed writer, he will doubtless excuse the liberty taken, and also accept our assurances of the deep interest felt in his progress, and that of the estimable people under his care :

SHEFFIELD, N. BRUNSWICK,
November 21st, 1843.

DEAR SIR,—You will probably be pleased to learn that I have received (dated the 13th instant) a unanimous invitation from the Church and Congregation here, to remain among them as their pastor, which I have also thought it right to accept. Though the Society here is neither numerous nor likely ever to become so, yet its importance is considerable, viewed relatively to the immediately surrounding population, and to the interests of evangelical religion, and of sound ecclesiastical polity, in this part of the province of New Brunswick; and as its members appear both able and willing to sustain the ministry of the Gospel, I am willing, for my part, here to pitch my tent. I trouble you with these statements because you were the means of calling the attention of our churches at home to this station, and therefore I take for granted that you will not be displeased to hear of anything connected with either its weal or woe. With all Christian regard,

I am, dear Sir,

Yours truly,

JAMES PORTER.

To the Rev. H. Wilkes, A. M.

The Harbinger.

MONTREAL, DECEMBER 15, 1843.

The present number concludes the second volume of our Miscellany. The circulation which the Harbinger has already attained justifies the belief that it has been useful—though in this as in every other effort for the diffusion of truth, the extent of usefulness cannot be ascertained. The Editor trusts that neither on his own part, nor on that of his valued correspondents, has the motto of the publication in any instance been violated, and on the review of the year now drawing to a close, he sees abundant reason to congratulate his numerous readers on the steady progress of those great principles, for the defence and diffusion of which the Harbinger was first established. In this consideration he finds an ample equivalent for his own gratuitous exertions, and his correspondents also have the satisfaction of reflecting that they have contributed to the propagation of those sentiments which are justly held to bear directly on the best and highest interests of mankind. His varied and onerous engagements leave him but little time for the preparation of lengthened articles for the Harbinger, although a review of the two volumes already issued will exonerate him from the imputation of indifference to a department of useful labour which is acquiring constantly increasing importance in every part of the world. It is deeply to be regretted that our ministerial brethren, whilst in labours more abundant in relation to the *oral* communication of divine truth, do not, as a body, practically recognize the influence exerted by the press upon the public mind, and by their *written* communications, endeavour to enlighten, instruct and edify those who are placed beyond the reach of personal intercourse and effort. We have already exhausted all our arguments in enforcing the duty of contributing regularly and systematically to this Miscellany, as the recognised organ of our Colonial Churches, and indulge the hope that this slight allusion to the subject will give a salutary impulse to some who are well able to enrich our pages. What a large amount of intelligence and instruction is lost for ever to

the Church and the world, by the habit of excluding from the range of personal obligation, all but the duties which press immediately upon the conscience! Might it not be a profitable enquiry, whether conscience itself may not be trained to a habit of indifference to matters which, according to a higher standard, should come within her jurisdiction? We should be glad to receive a communication on this subject from some whom, at the outset, we had hoped to number in our list of correspondents, and who would have no reason to regret the temporary pain which the virtual acknowledgment of their remissness might occasion.

We beg to remind our correspondents that the day of publication is the 15th of each month—and that all communications should reach the Editor before the 10th, at farthest.

In reply to the enquiry of "Q," we refer him to 1 Tim. 5-22, as supplying a sufficient rule for his personal guidance in the matter to which he alludes.

NEW CONGREGATIONAL CHURCH, SIMCOE, WESTERN CANADA.

Owing to circumstances which it is not needful to explain, an error crept into our last number, in relation to the erection of a new place of worship under the superintendence of the Rev. Mr. Clarke. We mentioned *London* as the spot. Mr. Clarke was the means of erecting a very neat structure in that town, which is now occupied by a Congregation under the care of the Rev. Mr. Ebbs. The building now in progress, is at Simcoe, the present sphere of Mr. Clarke's labours.

OPENING OF A NEW CONGREGATIONAL CHURCH AT BROCKVILLE, WESTERN CANADA.

On Thursday the 23rd November, the place of worship erected at Brockville for the use of the Congregation attending the ministry of the Rev. James Drummond, late of London, England, was solemnly dedicated to the service of the TRULY JEHOVAH, by appropriate religious exercises. Mr. Drummond preached in the forenoon, being assisted in the devotional parts of the service by the Rev. Mr. Carrol of Presb. and another Minister of the Wesleyan Methodist Church. The Rev. H. Wilkes,

of Montreal, preached in the evening. The audiences were large, and seriously attentive to the word of life. Collections were made in aid of the building fund.

The site of this beautiful edifice is admirably chosen on the elevation behind the principal street, on a level with the Court House, and amid a grove of evergreen trees. The design, generously furnished by Mr. Howard, Architect, Toronto, without charge, is at once massive and chaste. Gothic in style, the walls are relieved by a series of buttresses projecting between each of the five windows, and tapering to a point towards the roof. It is built of hewn stone from the quarry of William Freeland, Esq, who, with another member of the Congregation, has contributed very largely to the building fund. The tower, which like the other parts of the structure, has at once a massive and chaste appearance, does not project into the interior, and thence forms a large, well lighted, and convenient vestibule. The fittings within are in harmony with the general character of the building, as to their neatness and simplicity, while the whole forms an ornament to a town which is far-famed for its beauty, both in site and arrangement, and does great credit to the taste of all the parties concerned. The tower is carried only to the roof, and is therefore unfinished. Irrespective of the amount which will be required to finish it, the building and the ground have cost £900. There is room, however, for a house. Towards this sum the members of the Congregation and the inhabitants of Brockville, have contributed the handsome sum of £500.

FORMATION OF A CHRISTIAN CHURCH.

On the following Lord's Day, Divine Service was held in the new building. The Rev. James Drummond officiated in the forenoon, and delivered an exceedingly interesting and affecting discourse on "Love to the House of God." The Rev. H. Wilkes of Montreal addressed a large audience in the afternoon, on "the nature and claims of Christian fellowship," and then proceeded to assist in the formation of a Church in accordance with primitive and Apostolic order. As Agent of the Colonial Missionary Society, Mr. Wilkes explained to the assembly that Mr. Drummond had left an interesting charge in London and had come forth at the request of that Society,

to Brockville. He had found a few who waited with anxiety for his coming, they having been members of Congregational Churches in Great Britain, and being conscientiously attached to our apostolic order. His ministry had been attended by others, to whose conversion from the error of their way, the Head of the Church had graciously blessed it; so that he (Mr. D.) had been called to rejoice in those precious seals, which more than aught else encouraged the faithful Messenger of Truth. Twenty-three individuals, in whose devotedness to our Divine Saviour, and consistent religious life, Mr. Drummond had confidence, after much acquaintance and conversation, and who, moreover, had confidence in each other as "fellow heirs of the grace of life," having agreed to walk together in the fellowship of the Gospel, it became his (Mr. W.'s) pleasing duty as requested by themselves and their Minister, to receive their declaration and to recognize them as a Church. Reference was then made to "the Declaration of Faith and Order" of the Congregational Churches, as agreed to by an Assembly of the Congregational Union of England and Wales, and the twenty-three individuals by rising from their seats publicly, testified the general adherence to the view therein given of divine truth, and Church order, and their solemn determination, formed in reliance on divine aid, to walk together as a Church of Christ, according to the directions of Holy Scripture. This done, Mr. W. by the right hand of fellowship, recognized them in his own name, in that of the Church of which he is Pastor, and of the Sister Churches generally. Thus constituted, the Church unanimously expressed its desire that the Rev. James Drummond should accept the Pastoral oversight. This Mr. D. agreed to do in a few affectionate remarks, and this relation being similarly recognised, the Lord's Supper was administered, two members of Sister Churches commencing with the infant church. The Service was eminently impressive and interesting, several of the observers were much and we hope happily moved. Mr. Wilkes preached again in the evening, the new building being well filled with attentive hearers. It is our prayer that the Lord will graciously bless this series of Services, and still further smile on the labours of our esteemed brother, the Pastor of the Infant Church.

SCOTTISH CONGREGATIONAL THEOLOGICAL
ACADEMY.

Many of our readers may feel an interest in the following extract of a letter addressed to the Rev. H. Wilkes, by a friend in Glasgow:

"We have just opened our Academy for the winter, and our plans and arrangements seem on the whole very admirable. The Rev. Mr. Swan, formerly Missionary in Siberia, takes immediate charge of the Students, and occupies the department of Classical Literature and Biblical Criticism—our dear Doctor (Rev. Dr. Wardlaw,) as before takes Theology—the Rev. Mr. Lindsay Alexander of Edinburgh, takes Hebrew, the higher branches of Biblical Criticism and Interpretation, and Church History. The Students are to be in Glasgow under Mr. Swan and Dr. Wardlaw for six months per annum, namely from 1st November to the end of April, Mr. Alexander visiting there two days each month—while in the months of May and June, the Students are to remove to Edinburgh and be under his sole care and instruction,—he means to devote to them four hours daily, four days in the week, and ten hours on the fifth day—hard work this. I hope in this way dear McKenzie's loss will not be so much felt. The Rev. Mr. Campbell of Greenock, is to be Gaelic Professor (we have six Gaelic Students) and we are to have a Professor of Elocution on the Staff."

CHURCH OF SCOTLAND.—The great movement of the Free Church is not unattended by circumstances which must occasion regret to those who have been accustomed to the study of ecclesiastical affairs in connexion with the subject of civil and religious liberty. It is painful to find such men as Dr. Chalmers and others, clinging so tenaciously to, and so frequently obtruding their favourite theory of a church *dependant on the state, but free from civil jurisdiction*. It is passing strange that, independently of other and higher considerations, they do not perceive how—if worldly statesmen could ever be brought to adopt and act on such a theory,—there would be inflicted on all dissenting from the favoured church, the utmost injustice and oppression. Nothing but the certainty that the theory never has been and never will be tolerated by any free country, could prevent its constant reiteration by

the leaders of the Scottish movement from prejudicing their cause. The theory, *as such*, can do no harm, except to those who hold it, but we unfeignedly regret the tendency which its laboured advocacy must necessarily have, to limit the practical expression of that sympathy, which the abettors of voluntary Christianity have to so large an extent manifested in relation to the movements of the Seceders. We sincerely trust that the experience of a few years, and the results of calm investigation on the part of these good men, will lead them to abandon the untenable position which they are so anxious to occupy—and to admit, what with others, has long been an axiom—that state *pay* is incompatible with exemption from state control.

THE FREE CHURCH GENERAL ASSEMBLY.

TUESDAY, OCT. 17.—At 11 a. m., the second General Assembly of the Free Protestant Church of Scotland met in Glasgow. The place of meeting was the City Hall. The attendance of ministers and elders was very large. Among those deputed to attend from distant churches, the Rev. Caesar Malan, of Geneva, attracted much attention. The Marquis of Breadalbane and the Hon. Fox Maule were present, and were warmly received on their entrance. Dr. Chalmers took his seat in the Moderator's chair, and subsequently Sheriff Monteith, Sheriff Spiers, Sir David Brewster, Sir Andrew Agnew, and other members, took their seats on the platform. The doctor's discourse was a very eloquent one. The roll of the Assembly was then called over, and a number of new commissions were given in. On the motion of Dr. Chalmers, seconded by Dr. McFarlan, of Greenock, Dr. Thomas Brown, of Glasgow, was unanimously elected Moderator. On his appearing on the platform the whole of the members rose and received him standing. The thanks of the meeting were voted to Dr. Chalmers, who was then requested to print his sermon, which he consented to do.

At a subsequent meeting, Dr. CHALMERS read with great animation the addresses from the Eastern Reformed Presbyterian Synod, the Welsh Calvinistic Methodists, and the Board of Congregational Ministers in and about the cities of London and Westminster. I have confined, he continued, my reading to these three, but I received one yesterday from what I consider a very important body of Evangelical Christians in England, who claim the honour of descent from, and are the representatives of, the old Nonconformists. It won't cost more than half a minute to read their address. Dr. C. then read the Resolutions of the Thirteenth General Meeting of the Congregational Union of England and Wales, and said, the more we meet together, and see eye to eye, we will be quite astonished with the discovery, that if not thoroughly, at least substantially we are at one with each other. They tell us with all frankness and fidelity that they are Voluntaries, and they hope that in good time we,

in the fullest, and highest sense of the term will become Voluntaries also. Now, in the capacity of your Moderator, receiving many of these communications three or four months ago, I thought it not fair to refer them for their answer to the meeting of Assembly in October, and therefore thought it was quite right, in point of civility, that I should acknowledge the receipt of these various communications; and certainly in my replies to these communications I did not blink even this question; and I thought the least return I could make for the fidelity and frankness with which they stated their point of difference, was to reply with equal frankness back again. (Laughter and cheers.) With the permission of the Assembly I will just read two of these answers. This is the reply to the very interesting and most cordial communication from the ministers, office-bearers and members of the Congregational Church, with other friends of religious freedom and Christian truth, in the county of Sussex. It is a very pleasant address, signed by—I haven't had time to count the names—(laughter)—but I believe some of the youngsters of my family tried a more wholesale method of arriving at a probable estimate of the amount of support thus given to the Free Church; instead of numbering they measured it, and found it about seventeen yards long. (Loud laughter and cheers.) There is just one expression, full of cordiality at the same time, with a frank and most proper statement of our difference on the subject of the Voluntary principle, the expression I laid hold of was this—"If your new organization be not perfect, the proceedings constitute a glorious advance in the direction of the entire freedom of the Church's spiritual privileges from the fetters of State captivity." The reverend Doctor here read his reply, and added, the phrase, State captivity was explained; they stated that previously to that they meant to put in Erastian control; but Erastian is not a term very well understood in England, and therefore they put in this as more adapted to the understandings of Englishmen. (Laughter.) Part of the Rev. Doctor's reply was in the following terms.—"We could have remained in connexion with the State had it only implied a remuneration for our labours in giving a Christian education to the people of Scotland; but when it was made, as it had been for the first time since the Revolution settlement of 1690, to imply the right of interference on the part of the State with things ecclesiastical, we, rather than forego the inherent and inalienable liberties of Christ's Church, have willingly surrendered all the rights of a national Establishment." He next referred to the reply to the communication from the South Devon Congregational Union, which expressed a hope that the Free Church would be "preserved from the trammels of State alliance, and the encumbrance of State support." Now, it is but just to say, continued the Rev. Doctor, that a majority of these addresses embody the same principle—the Voluntary principle. I know not how far the Assembly of the Free Church may go along with them; but I confess to you I cannot go their length; and I thought it fair and upright to give them a candid expression of my opinion on the subject. (Here Dr. C. read his reply.) I have only to say, in conclusion, that, although this difference may have come above board in the

course of that correspondence, let us remember that it is not a difference which has in the least impaired the cordiality of their addresses to us; and, therefore, the same difference, although openly and honestly avowed on our part, should not in the least impair the cordiality of our response to them. (Cheers.) And if Christians would only look more to the points on which they agreed, and less to the points on which they differed, I am confident they would find that the differences bear to the agreements—I am speaking not in reference to Erastian or Unitarian Churches, but in reference to the great body of the Evangelical denominations both in England and in Scotland—the differences would bear to the agreements no greater proportion than the “tithes,” and the “mint,” and the “anise,” and the “cummin,” bear to the “weightier matters of the law.” (Enthusiastic applause.) And therefore I do hope that these valuable documents, which would form a most interesting series for the perusal of any Christian reader, will, through the medium of some committee to be appointed, find their way, every one of them—for they are all worthy of perusal—into the periodicals and various publications of the Free Church. And I just conclude with observing, that now is the time to rally about the common standard all that is pure and vital in protestantism; for now it is that we shall have to make head against a new form and revival of Antichrist, whether in the form of Popery—naked Popery—or of Popery in disguise, even that Antichrist which threatens to shake a most withering mildew over the whole face of Christendom. (Loud and long continued cheering.)

STATISTICS OF THE FREE CHURCH.

The official “Roll of Members of the General Assembly of the Free Church of Scotland, held at Glasgow, October, 1843,” has just been published. By the constitution of the Assembly, every congregation of adherents to the Free Church, however small their number, was entitled to send two delegates—namely, one minister and one elder. It appears from the official roll that the whole number of congregations represented in the Assembly is 690; that the whole number of ministers is 511; and of elders, 466—some congregations having sent no clerical representative, and others having sent no lay one.—*Edinburgh Journal.*

THE WESLEYANS AND PUSEYISM.

Among the good results of Puseyism, will be the separation of the Wesleyans from the National Church. Their adherence to it has been an insurmountable barrier to the dissenters. It is quite evident that they will soon take a position in the front of the latter. In our religious summary we give an article from the London Morning Herald, which shows the tendency to which we refer. We have always believed that one of the greatest mistakes of Wesley was his determined adherence to the Establishment. The providence of God seems to be permitting the existence of the gross delusions of Puseyism in order to compel all evangelical Christians to abandon the great hierarchy, and place their religious organization on the true evangelical basis of independency. Many of the evangelical clergy

of the Establishment are contemplating preparations for a secession. The late noble movement of the Scotch churches has been very opportune. It will give spirit to any similar measure in England. Who knows but that, under the blessing of God, the puerile nonsense of Oxford will lead to the emancipation of English Christianity from its civil and ritual trammels. For some years the Wesleyans have been the prop of the Establishment; let them turn as a body to the dissenters, and the preponderance of the latter will at once be decisive. We believe that the greatest results of Methodism in England are yet to be realized; it has its chief mission yet to achieve. May the great Head of the Church guide it in the present emergency.—*Wesleyan Journal.*

ROMAN RELIGION IN ENGLAND.

The *Journal des Debats* contains the speech delivered by Cardinal Pacca at the Academy of the Catholic religion at Rome, which may be considered as a kind of Papal manifesto on the state of the Roman Catholic Religion all over the world. Speaking of Great Britain and Ireland, the Cardinal says :

“It is with a feeling of pleasure that I contemplate what is passing in another country, with regard to the Catholic Church, where it once suffered the greatest persecution. Now, by a marvellous change, we see raised to the honor of God fresh temples and magnificent cathedrals; we see them construct convents and monasteries for the religious of both sexes, and a generous hospitality is offered to priests of other nations, whom persecution has driven from their own country. It must be clearly seen that I speak of England. These facts are highly consolatory. It must not, however, be thought, as some over-sanguine people are apt to do, that what is called the Anglican sect, is about expiring. It is true that it every day loses, from numbers enlightened by Divine grace leaving it, and returning to the bosom of their mother, the Catholic Church, which has never ceased to love them tenderly. The Anglican Church is, however, built on firm foundations—the power of the aristocracy and the opulence of the clergy. England thus offers us consolation in the midst of the griefs of the Church. As long as it is permitted to the great lords of that country to distribute to their brethren, their children, their nephews, the opulent reveaues of the Church, there can be no chance of its falling; but if the Lord continues to bless the labors of our clergy in England, the Protestant pastors will soon be abandoned by the greater part of their flocks. Only a short time since, a Protestant pastor in Ireland had no other congregation but his wife, his children, and his domestics; and from all these facts the most favorable results must be expected for the cause of the Catholic Church.”

BRITISH MISSIONS AND SIMULTANEOUS COLLECTIONS.

(From the Patriot, October, 19.)

We invite attention to an announcement in our advertising columns, that Sunday, the 29th inst., is the day proposed for simultaneous collections in all the congregations of the Indepen-

dent denomination, for the support of the Home Missionary, Irish Evangelical, and Colonial Missionary Societies, united under the appropriate designation of "British Missions," as combining the efforts of the Congregational Churches for the religious good of three most important sections of the glorious British Empire. We are also happy to learn, that the proposed plan, on which all the Churches are invited to do the same thing at the same time, has met with approval and secured co-operation in the most important and influential towns. Manchester will furnish collections in eight chapels, Leeds in four, on the 29th inst. Sheffield had collections in four chapels, Hull in three, last Lord's-day, in order to secure the assistance of Ministers who had attended the Congregational Union meetings in Leeds during the previous week. This is as it should be. The Congregational Churches require no dictation, nor would they submit to it; but they do stand in need of all the advantage to be derived from wise and willing co-operation. Never were their combined efforts more needed than now, to maintain Evangelical Theology and Religious Liberty throughout every portion of the great empire of which they are, on every sacred ground, the patriotic citizens. Congregationalists feel an ardent and impassioned, because deeply religious, attachment to their beloved country. Its Religious Liberty they deem to be, in a great measure, their own work—the result of their principles—the fruit of the struggles and sufferings of their forefathers. All their best and brightest hopes for the future, and for the world, depend, under God, on British liberty, intelligence, power, and piety. They feel to have as much to lose, or more, of dear interests and bright prospects, in the disasters of their country, than any other class, even the highest and the proudest, of their countrymen. They do not, indeed, partake largely in the territorial wealth, the rank, the official dignities and emoluments of their country; but, in her Religious Liberty and moral power, they have a deep stake, of a value not to be computed, and for the preservation of which, life itself would be thought well sacrificed. But, when the question is put, how can the Independent Churches best serve their country, how best advance her most vital interests? we answer, without hesitation,—By movements strictly religious, by Congregational schools, by Missions, by sound literature, by Voluntary Church-extension. Let them act on the mind of the people, on the heart of the people, by those views of religion in which liberty and intelligence are essential elements. This is their line of action—these are the weapons of their warfare—not carnal, but mighty.

A SACRAMENTAL OCCASION IN THE HIGHLANDS.

The Scottish Guardian describes an interesting occasion of this kind, enjoyed a few weeks since. It was the communion at Ardehntan, a parish situated on the banks of Loch Etive, described by tourists as one of the most beautiful lochs in Scotland. The Rev. Mr. Fraser, the minister, has joined the Free Church, with all his people. The parish church, a handsome new edifice, was closed on this communion Sabbath of the Free Church, its deserted courts presenting a

melancholy contrast to the animating scene in which the Seceders participated. The Guardian says:—*Christian Intelligencer*.

"It was generally computed that not fewer than three thousand people were congregated on this spot, many of them from a great distance, some of them having crossed mountain, and muir, and loch, for thirty miles round. It was the first communion of the Free Church in the district. None but those who have mingled amongst these warm-hearted and high-minded people can estimate the depth of affection and the generous enthusiasm with which they have flown to the support of the Free Protestant Church of Scotland. This of itself is attracting hundreds from the mountains and the glens to the Highland communions; and never were seasons of greater solemnity experienced in a land which has long been characterized by the piety of its people. But this occasion was rendered still more interesting by the presence of that eminent servant of God, the Rev. Dr. M'Donald of Urquhart, familiarly known throughout the Highlands as 'the apostle of the north.'

"The tent was pitched, and the table spread upon a plot of smooth greensward skirting the loch, and sloping upwards from the water's edge, till it terminated in a knoll, rising to the level of the ancient sea-beach, which is seen running with remarkable precision in parallel lines on the banks of the Loch Etive, as in all the manifold lochs which intersect this part of the Highlands. It was on the knoll, formed by a massive rock, and glittering with wild flowers—the stone-crop, the blue bell, Milton's 'euphrasy,' the thyme, the tormentilla—that the great proportion of the multitude were seated, full in view of the tent, which was placed with its back to the water. Contemplated from this beautiful spot, with the solemn associations of the day and the occasion crowding upon the mind, the surrounding scenery assumed the aspect of the august temple. We have often heard of the attention which Highlanders give to preaching in Gaelic, but never before had an opportunity of witnessing it. Dr. M'Donald was the first minister who preached from the tent, the action-sermon to the Gaelic-speaking population being assigned to him; and while his sonorous voice rose high and clear as the sound of a trumpet, all heard and all hung upon his words with an eagerness which we never saw equalled under the most eloquent discourse to a Lowland congregation. Wherever there was a prominence on the knoll which projected a group of heads in strong relief from the mass, there they sat like a study of heads in statuary all looking earnestly at the preacher, and all rooted immovably to the spot. The universal attention was infectious, and Sassenach ear, albeit unused to the music of the mountain tongue, listened too with pleasure, till they began to attach intelligible ideas to these unwonted sounds. The table was stretched in one long line in front of the tent, where Dr. M'Donald was seated, the benches running parallel on either side. The preacher closed his animated address, and as the elders moved noiselessly along, carrying the consecrated memorials of redeeming love, the eye, in glancing along the rows of devout communicants, might have fallen upon the figure of some venerable man in a shepherd's plaid, swaying himself backwards and forwards, unconscious of

ought but his own thoughts—and whose stooping posture and thin white locks testified to the winters he had weathered amongst the surrounding heights. There were many such fine specimens of the cottage patriarch, pious and grave men, seated at the table of communion; and decent matrons, in homely but comfortable attire, wearing no bonnets, but with caps as white as the driven snow. All seemed profoundly affected. Many shed tears. Surely that was a day of refreshing from the presence of the Lord, and a day long to be remembered in the district.

THE DEATH OF JOHN FOSTER.

It is this day our solemn duty to record the death of the illustrious John Foster,—an individual known in person to very few even of his own immediate denomination, but well known by his works wherever the English language is read and spoken. Some biographical and critical memoirs of him, which will be found in our other columns, supersede the necessity of expatiating, in this part of our journal, on the history and character of this “burning and shining light” of the nineteenth century. As to the critical judgments pronounced by one of our Correspondents, there may, doubtless, be some difference of opinion. That Fuller, Foster, and Hall are three of the greatest names in the annals, not only of the Baptist denomination, but of the Christian Church of the present century, is, however, beyond all question; and it will ever be noticed as a remarkable circumstance in ecclesiastical history, that three such men flourished at the same period, and adorned one and the same section of the Christian Church. It will also be perceived, and that with the greater distinctness as time rolls on, that, although all attached to a particular denomination, they were all, though living in an age of sectarianism, as much distinguished by their catholicity of sentiment as by their talents and acquirements. It was the vocation of Hall to purify the taste and elevate the moral sentiment of his time; and he will ever be remembered as having largely contributed to perfect the standard of the English language, and to revive the decayed spirit of Christian charity. The name of Fuller is for ever identified with all our ideas of Evangelical orthodoxy, no man having done more to chastise Antinomian licentiousness on the one hand, or to repel Socinian frigidity on the other. To Foster, however, belongs the still higher distinction of having founded a school of Evangelical philosophy, sufficiently comprehensive to captivate the loftiest intellects, sufficiently practical to apply itself to all the interests of man. There may be narrow spirits, who deem it a blemish in his fame that he did so little for his own denomination; but it will generally be considered one of his highest merits, that, although belonging to one section of the Christian Church, he “gave to mankind” those powers which were manifestly conferred upon him for an unlimited sphere. We contemplate the death of Foster with a different sentiment from that excited by the death of Hall. Hall is regretted, because he lived to accomplish so much less than he seemed able to achieve; but, in the case of his great contemporary, the inevitable gloom which comes over us when we see the shrine of so noble a spirit shivered by the stroke of death, is overbalanced by the recollection of

his having left behind him works which are not merely imperishable monuments of his own genius, but mines of wealth to all future generations.—*Patriot, Oct. 19.*

WINNING SOULS.

Of uninspired ministers, no two probably have better comprehended the object of their mission, or more gloriously secured it, than Richard Baxter, and Joseph Alleine. Cotemporary in life, kindred in spirit, richly if not equally endowed in intellect and learning, they lived not only for the salvation of the crowds who were the fruits of their ministry, but for examples of what the ministry, might be and should be, in power and accomplishment.—The pastor, who desires productive labors, may learn the conditions of success by studying their writings and memoirs, better than by reading all the works which have been written, and hearing all the lectures which have been delivered from their day to this.

Their writings are but the continuation of their ministry, and like the living voice, will convert to the end of time.

On the review of his ministry, Baxter remarks: “Of all the personal mercies that I ever received, next to the love of God in Christ to my own soul, I must joyfully bless him for the plentiful success of my endeavors upon others. O what fruits, then, might I have seen, if I had been more faithful! I know we need be very jealous of our deceitful hearts on this point lest our rejoicing should come from our pride. Naturally we would have the praise of every good work ascribed to ourselves; yet to imitate our Father in goodness and mercy, and to rejoice in the degree of them we attain to, is the duty of every child of God. I therefore tell you my own experience, to persuade you, that if you did but know what a joyful thing it is, you would follow it night and day through the greatest discouragements.

Mr. Alleine, in urging private christians as well as ministers, to engage in the work of saving souls from death, thus expostulates:

“Where is the Christian almost that seriously bethinks himself, what might I do to win souls? It may be you will go on in the company of the godly, where you will be edified; but when do you go to your poor neighbor, who you see is living in a sinful state, and tell him of his danger, and labor to gain him to Christ? If it were but his ox or his ass that lay ready to perish, you would make no question but it was your duty to help him out of the ditch. And do you in earnest think that you owe more to those than you do to his soul?

“The fruit of the righteous is a tree of life; and he that winneth souls is wise.” Surely the lives of too many Christians speak the language of Cain, “Am I my brother’s keeper?” Do you not know how to get into a poor neighbor’s door? Carry an alms with you; do him a kindness; speak as a brother, or a sister, or a friend, to his children, and you will prepare the way for a welcome reception. Then I shall look to see the kingdom of Christ flourish gloriously, when every one that professeth godliness shall arise and take hold of the skirt of his neighbor. O! see your neglect in this. Do not think it enough to keep your own vineyard; let your friends and neighbors have no quiet from you till you see them

setting in good earnest to seek after heaven. O! if you would bring in but every one his man to Christ, what a blessed thing were it! When so many are busy leading men astray, how active should the friends of Christ be in bringing back the lost sheep to him!"

Does any one ask the cause of the success which signalized their ministry? It is indicated by the passages we have quoted. The object they proposed was the conversion of men. For this they read, and thought, and conceived their sermons in the study, and prayed in their closets, and conversed in their visits, and wept in their secret places. Nothing less than this could satisfy them; reformed morals, intellectual orthodoxy, large congregations, with no stint of popular applause, were nothing in their regard, without the practical influences of the gospel sinking into the hearts of their hearers. They sighed for "souls for their hire," ashamed of the sermon which brought them nothing of this reward. They told nothing of "Platonism," "eclecticism," or "German philosophy;" or better named mythology, like the learned preachers and great Doctors of our day, leaving the congregation to doubt, as they conclude their discourses, whether the gospel is not a part of the "Gentile dispensation" instead of a revelation of light and love. Affectation had no place; popularity they never sought; around them was lying a world in sin; before them was the judgment; they had felt the power of the gospel; they heard an imperious call to do something—a call from above, which they could not refuse; it sounded in the deep places of their souls, and came back in echoes from the groaning and travailing creation, which needed the supplicated relief. They wrote, they preached, they prayed, with this single object before them, whose accomplishment became even a passion. The success did not come without "strong crying and tears," but it did come, and to all other ministers will come, who desire it as strongly and seek it as directly. A ministry which instructs and edifies is to be coveted, but more that which saves souls from death, and fills heaven with joy. Next to the assurance of his own salvation, it was the joy of Baxter that he had won others to the Saviour. It was also the joy of Paul; "for what is our hope, our joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ? For ye are our glory and joy."—*Congregational Journal*.

THE MINISTER OF THE GOSPEL.

The following is extracted from an Oration before the Literary Societies of Dickinson College, Carlisle, Pa., in July last, by the Rev. George W. Bethune, D. D., minister of the Third Ref. Dutch Church, Philadelphia.

"The preacher—and to the sacred office I am told that not a few of you aspire—perhaps more than all others needs the widest range of knowledge and cultivation of mind, in a day when the records of past ages, the developments of every science, and the most abstruse metaphysics, are ransacked by the opponents of revelation and the advocates of false Christianity. He owes it to himself, his hearers, and his God, to be prepared against all error, for truth, when fairly set forth, is never antagonistic to religion. It has been the fashion with some to pronounce zeal and piety

independent of mental cultivation for success in that cause which can prosper only by the blessing of God. But God himself works not without means. Nor should it be forgotten; that though he chose illiterate men for apostles, he qualified them at the Pentecost with various learning before he sent them forth into the world; nay, that the very chiefest of them all, who was most successful in baffling the philosopher and the sophist, as well as in teaching the simple and the slave, was one trained in all the arts of the schools. One must read most superficially those epistles which have fed the church in all ages with divine truth, not to see that the Holy Ghost employed the varied learning and logical discipline of St. Paul, as well as his mighty mind and gigantic heart. It is true that the pulpit is no place for the parade of learning, and none so abuse it but the pedant and the pretender. But it requires no small learning to be correct, not a little study to be simple, and great command of language to be plain. It is, with rare exceptions, your uneducated or half-educated men that confound their audience with great swelling polysyllables of vanity, imperfect definitions which are fruitful of error, and thoughts good perhaps in themselves, but with as little arrangement as chaos. The thoroughly educated preacher alone is lucid, simple and intelligible, because his words are well chosen, his scheme preconceived, and his logic exact. But little do the people know that years of patient study over the yellow pages of classic lore, were spent to make the sermon so plain that the child bears it home and fancies he could have preached it himself. It is said of Cecil, (I think) that in his later years he separated all his classics from his library and burned them. Had he burned them at twenty, we should never have heard of Cecil. He had drawn the honey from the hive, and he burned but the straw. Moses was trained in all the learning of Egypt as well as kept forty years in the desert, before he was set at the head of Israel. Luther and Calvin, and the other leading reformers were men of the most profound erudition, and their immense volumes show that they used their learning in the midst of their fatigues and perils, to the last. John Wesley came a scholar armed from the university, and in his most edifying discourses a scholar's eye can see how well he used his early advantages. A cloak and some books and some parchments were all the wealth for which the apostle of the Gentiles seemed to care; and unless you doubt the inspiration of his advice to Timothy, "Give attention to reading," you had better go without the cloak than the books or the parchments."

INQUIRING SAINTS.

I was asked the other day whether I had had any recent meeting for inquirers. I replied that I had not—that there were few inquiring sinners in the congregation, and I judged the reason to be, that there were few inquiring saints. "Inquiring saints! that is a new phrase. We always suppose that *inquiring* belonged exclusively to sinners." But it is not so. Do we not read in Ezekiel, 36 : 37, "Thus saith the Lord God, I will yet for this be *inquired* of by the house of Israel to do it for them?" *By the house of Israel*, that is, by his people—by the church. You see

that God requires and expects his covenanted people to inquire. It is true that saints do not make the same inquiry that sinners do. The latter ask what they must do to be saved, whereas the inquiry of Christians is, "Wilt thou not revive us again?" It is a blessed state of things when the people of God are inquiring. It is good for themselves, and it has a most benign influence on others. When the people of God inquire, presently the impenitent begin to inquire. That question, "Wilt thou not revive us?" is soon followed by the other, "What must I do to be saved?" Yes, when saints become anxious, it is not long ere sinners become anxious. The inquiry of the three thousand on the day of Pentecost, "Men and brethren, what shall we do?" was preceded by the inquiry of the one hundred and twenty, who "all continued with one accord in prayer and supplication." Generally, I suppose, that is the order. First, saints inquire, and then sinners. And whenever, in any congregation, religion does not flourish, one principal reason of it is that the saints are not inquiring. They do not attend their inquiry meeting appointed for them. The saints' inquiry meeting is the prayer meeting. In that, Christians meet together to inquire of the Lord "to do it for them," that is, to fulfil the promise about the new heart and the new spirit, of which he had been speaking. Now, when this meeting is crowded and interesting—when the inquiry among Christians is general, and earnest, and importunate, the sinners' inquiry meeting usually becomes crowded and interesting.

O that I could make my voice to be heard by all the dear people of God in the land on the subject. I would say, "You wonder and lament that sinners do not inquire. But, are you inquiring? You wonder that they do not feel. But do you feel? Can you expect a heart of stone to feel, when a heart of flesh does not? You are surprised that sinners can sleep. It is because you sleep along side of them. Do you but awake, and bestir yourselves, and look up and cry to God, and you will see how soon they will begin to be roused, and to look about them, and to ask the meaning of your solicitude." O that the saints would but inquire! That is what I want to see.—*Nevins.*

CHRISTIAN KINDNESS.

God glories in the appellation, that he is the Father of Mercies, and the God of all comfort, and therefore to minister in the office is to become like God, and to imitate the charities of heaven; and God hath fitted mankind for it; he most needs it, and he feels his brother's wants by his own experience; and God hath given us speech and the endearments of society, and pleasantness of conversation, and powers of seasonable discourse, arguments to allay the sorrow, by abating our apprehensions, and taking out the sting, or telling the periods of comfort, or exciting hope, or urging a precept, and reconciling our affections, and reciting promises, or telling stories of the divine mercy, or changing it into duty, or making the burden less by comparing it with greater, or by proving it to be less than we deserve, and that it is so intended, and may become the instrument of virtue. And certain it is, that as nothing can better do it, so there is nothing

greater, for which God made our tongues, next to reciting his praises, than to minister comfort to a weary soul. And what greater measure can we have, than that we should bring joy to our brother, who with his dreary eyes looks to heaven and round about, and cannot find so much rest as to lay his eyelids close together, than that my tongue should be tuned with heavenly accents, and make the weary soul to listen for light and ease; and when he perceives that there is such a thing in the world, and in the order of things, as comfort and joy, to begin to break out from the prison of his sorrows at the door of sighs and tears, and by little and little melt into showers and refreshment? This is glory to thy voice, and employment fit for the brightest angel.

But so have I seen the sun kiss the frozen earth, which was bound up with the images of death, and the colder breath of the north; and then the waters break from their enclosures, and melt with joy, and run in useful channels; and the flies do rise again from their little graves in walls, and dance a while in the air, to tell that there is joy within, and that the great mother of creatures will open the stock of her new refreshment, become useful to mankind, and sing praises to her Redeemer. So is the heart of a sorrowful man under the discourses of a wise comforter; he breaks from the despairs of the grave, and the fetters and chains of sorrow, he blesses God, and he blesses thee, and he feels his life returning; for to be miserable is death, but nothing is life but to be comforted; and God is pleased with no music from below, so much as in the thanksgiving songs of relieved widows, of supported orphans, of rejoicing, and comforted, and thankful persons.—*Jeremy Taylor.*

OBSERVANCE OF THE SABBATH.

We never, in the whole course of our recollections, met with a Christian friend, who bore upon his character every other evidence of the Spirit's operation, who did not remember the Sabbath day, and keep it holy. We appeal to the memories of all the worthies who are lying in their graves, that, eminent as they were in every other grace and accomplishment of the new creature, the religiousness of their Sabbath day shone with equal lustre, amid the fine assemblage of virtues which adorned them. In every Christian household it will be found, that the discipline of a well-ordered Sabbath is never forgotten among the old lessons of a Christian education; and we appeal to every individual who now hears us, and who carries the remembrance in his bosom of a father's worth and a father's piety, if, on the coming round of the seventh day, an air of peculiar sacredness did not spread itself over that mansion where he drew his first breath, and was taught to repeat his infant hymn and hush his infant prayer. Rest assured, that the Christian, having the love of God written in his heart, and denying the Sabbath a place in his affections, is an anomaly that is nowhere to be found. Every Sabbath image with every Sabbath circumstance is dear to him. He loves the quietness of that hallowed morn. He loves the church-bell sound which summons him to the house of prayer. He loves to join the chorus of devotion, and to sit and listen to that voice of persuasion which is lifted in the hearing of an assembled multitude.

He loves the retirement of this day from the din of worldly business, and the inroads of worldly men. He loves the leisure it brings along with it; and sweet to his soul are the exercises of that hallowed hour, when there is no eye to witness him but the eye of Heaven, and when, in solemn audience with the Father, who seeth him in secret, he can, on the wings of celestial contemplation, leave all the cares, and all the vexations, all the secularities of an alienated world behind him.—*Dr. Chalmers.*

THE PATH TO THE BUSH.

Mr. Read, the Missionary at the Kat River settlement, in South Africa, related, when in England, the following beautiful fact:

It is the practice of many of the Christianized Hottentots at some of the stations in order to enjoy the privilege of secret prayer, with greater privacy and freedom than they could do in their own confined and incommensurable dwellings, to retire among the trees and bushes in the vicinity of their village: and, that they might carry on their devotions without being intruded upon by others, and also derive all that tranquillising influence which would be produced by a spot with which no other occupations, thoughts and feelings, are associated, than such as are holy, each individual selects for his own use a particular bush, behind which, and concealed by it, he might commune with his Heavenly Father in secret, as Nathanael did under his fig-tree. By the rest, this bush is considered as an oratory, sacred to the brother or sister by whom it had been appropriated, and which therefore is never to be violated by the foot or even by the gaze of another, during the season it is occupied by its proprietor. The constant tread of the worshippers, in their diurnal visit to these hallowed spots, would of necessity, wear a path in the grass which lies between their habitation and the sylvan scene of their communion with God.

On one occasion, a Christian Hottentot woman said to another female member of their little community, "Sister, I am afraid you are somewhat declining in religion." The words were accompanied with a look of affection, and were uttered in a tone that savored nothing of railing accusation, nor of reproachful severity, but which was expressive of tender fidelity, and the meekness of wisdom. The individual thus addressed; asked her friend for the reason of her fears, "*Because,*" replied this good and gentle spirit, "*the grass has grown over your path to the bush.*"—The unexpressed energies of nature, carrying on its usual progress, had disclosed the secret of neglected prayer.

The backslider could not deny the fact: there in the springing herbage, was the indisputable evidence that the feet which had once trodden it down, had ceased to frequent the spot. She did not attempt to execute it, but fell under the sweet influence of this sisterly reproof, and confessed, with ingenuous shame and sorrow, that her heart had turned away from the Lord. The admonition had its desired effect—the sinner was converted from the error of her ways, and her watchful and faithful reprover had the satisfaction and reward of seeing the wanderer restored, not only to the path to the bush, but to the renewed favor of that God with whom she there again communed in secret.—*Rev. J. A. James.*

CHRIST DESERVES ALL.

And what a claim it is—the claim of redemption! Alas, that our familiarity with it should ever diminish its freshness and force; that we do not always feel as if the price had only just been paid—the mystery of the Cross just transpired! To think that there should have been a period in our history when we were lost; lost to ourselves—all our capacity for enjoyment being turned by sin into a felt capacity for suffering; lost to the design of our creation—all our powers of serving Christ being perverted instruments of hostility against him; lost to the society of heaven—the place which awaited us there to remain eternally vacant; the part we should have taken in the chorus of the blessed to remain forever unfulfilled; heaven itself, as far as in us lay, turned into a place of mourning and desolation; lost to God—to the right of beholding, approaching and adoring the vision of his eternal glory! To think, that in point of law, we were thus lost as truly as if the hand of justice had seized us, had led us down to our place in wo, drawn on us the bolts of the dreadful prison, and as if years of wretchedness and ages of darkness had rolled over us there. Well may we ask ourselves, again and again, how is it we are here; here, in the blessed light of day; here, in the still more blessed light of God's countenance; here, like children sitting in their father's smiles? Why is this; and how has it come to pass? Has justice relaxed its demands? or have the penal flames become extinct? What, know ye not that ye are bought with a price? It is the theme of the universe. Look on that glorious being descending from heaven in the form of God—know ye not "the grace of our Lord Jesus Christ; that he sought no resting place between his throne and the Cross." Behold that Cross; know ye not that "he loved us and gave himself for us?" that "he bore our sins in his own body on the tree?" Approach nearer, and look on that streaming blood; know ye not "the precious blood of Christ?" and that that blood is the price of your redemption? Hear you what the voice from heaven now says, "Deliver them going down to the pit, for I have found a ransom?" Feel you not the Spirit of God drawing you with gentle solicitations and gracious importunities to the feet of Christ? See you not that he who was delivered for your offences, hath been raised again for your justification, and is now waiting to receive the homage of your love? "How much owest thou unto thy Lord?" Try to compute it. He asks on'y his due. So that if there be any part of your nature which he has not redeemed, or any thing in your possession for which you are not indebted to him, keep it back, and apply it to some other purpose. But does not the bare suggestion do violence to your new nature? does not every part of that nature resent the very idea and find a voice to exclaim, "O Lord, I am thy servant; I am thy servant, thou hast loosed my bonds?"—*Harris.*

THE YOUNG MAN'S LEISURE.

Young man! after the duties of the day are over, how do you spend your evenings? When business is dull, and leaves at your disposal many unoccupied hours, what disposition do you make of them? I have known, and now know, many

young men, who, if they devoted to any scientific, or literary, or professional pursuits, the time they spend in games of chance, or lounging in bed, and in idle company, they might rise to any eminence. You have all read of the sexton's son, who became a fine astronomer by spending a short time every evening in gazing at the stars, after ringing the bell for nine o'clock. Sir William Phipps, who at the age of 45 had attained the order of knighthood, and the office of High Sheriff of New England, and Governor of Massachusetts, learned to read and write after his eighteenth year, of a ship carpenter in Boston.—William Gifford, the great editor of the Quarterly, was an apprentice to a shoemaker, and spent his leisure hours in study. And because he had neither pen nor paper, slate nor pencil, he wrought out his problems on smooth leather with a blunt awl. David Rittenhouse the American astronomer, when a plough-boy, was observed to have covered his plough and fences with figures and calculations. James Ferguson, the great Scotch astronomer, learned to read by himself, and mastered the elements of astronomy whilst a shepherd's boy in the fields, by night. And perhaps it is not too much to say, that if the hours wasted in idle company, in vain conversation, at the tavern, were only spent in the pursuit of useful knowledge, the dullest apprentice in any of our shops might become an intelligent member of society, and a fit person for any of our civil offices. By such a course, the rough covering of many a youth might be laid aside—and their ideas, instead of being confined to local subjects and professional technicalities, might range throughout the wide fields of creation; and other stars from the young men of this city might be added to the list of worthies that are gilding our country with bright yet mellow light.—*Rev. Mr. Murray.*

IMPORTANT FROM TAHITI.

By an arrival at New Bedford, information from Tahiti to the 26th of June, has been received. The Commander of the British ship of war *Vindictive*, Admiral Nicolas, had ordered the French flag on shore to be hauled down; but the order had not been obeyed. He had, however, formally disavowed the French authority, and issued a manifesto, or proclamation, to the British residents and other British subjects, in the islands of Tahiti and Moorea, forbidding them to acknowledge or hold themselves responsible to the French authorities. The Proclamation is as follows:—

{ *Her Britannic Majesty's ship Vindictive,*
 { *in Papeete Harbor, Tahiti, June 20, 1843.*

Gentlemen:—It has become my duty to acquaint the subjects of Her Britannic Majesty now residing in the dominions of the Queen of Tahiti, that I have received instructions to cause them to seek for whatever justice they may require, from the officers of their own Sovereign, in this island, or through the established Court of Laws of the Queen Pomare; and that they are not to attend to any summons as jurors, nor to hold themselves subject to any regulations or jurisdictions of any sort, from the French authorities temporarily established here, under the style of a Provisional

Government, nor to any officer of France, be his rank or station whatever it may, until the decision of the Queen of England regarding Tahiti, is known. Although determined to enforce this regulation, should it unhappily become necessary in the rigid fulfilment of the orders that I have received, yet I shall continue to do my best to preserve a good understanding with the officers of the French Navy stationed here, and I sincerely trust that nothing will arise to disturb the harmony which has hitherto subsisted between the subjects of our respective nations.

I deem it proper that I should here observe to you, that I feel quite assured that England seeks not, desires not, to maintain a *paramount* influence in these islands. But, while she repudiates such an intention, and declares, as she has so repeatedly done, in reply to the several solicitations of the successive sovereigns of Tahiti to become its permanent protector, that she will not assume any *preponderating* power over its government, yet Great Britain is, I am equally assured, determined that *no other nation* shall possess a greater influence or authority in these states, than that which, from her long and intimate connexion with them, she claims as her natural right to exercise. More than all do I believe myself authorized to state, that it is the determination of the Queen of England to preserve the sovereignty of Tahiti *independent and free.*

I have the honor to be, gentlemen, yours, with every consideration,

J. TOUP NICOLAS, *Commodore.*

THE FRENCH AT MADAGASCAR.

The last intelligence from this devoted spot was gratifying, inasmuch as it encouraged the hope that a mission might be commenced in some of the islands lying off the north east side of Madagascar. By the last steamer from England we have the painful news that the plan is defeated by the political movements of the French and the hostility of the Romish priests. The native teachers, Rafaravavy and Joseph, have been expelled by the French from Nosimitsio, where it was contemplated to establish a mission. The information is communicated by letters from the indefatigable missionary, Rev. D. Johns, who writes from Mauritius, under date of April 12. He says: "A few days ago I received letters from Joseph and Mary. I am again cast down, for my plans are once more frustrated. We had made up our minds to establish a mission at Nosimitsio, which would be likely to bear upon Madagascar; but the French have taken possession of the island, and a Catholic priest has fixed his abode there, and driven away our teachers, so that now we have no hope of being able to do anything there more than at Nosibe, Nosifaly, or Nosikomba. These islands are now in the possession of the French, and I am told, by good authority, that they design taking possession of a large portion of the north of Madagascar before the close of this year, and that preparations are now being made for it. They also intend to take Mojanga, nor is it expected that they will stop until they gain possession of the whole island."

THE SHOEMAKER OF HAGENAU.

The dealers in indulgences had established themselves in Hagenau, in 1517. The wife of a shoemaker, profiting by the permission given in the instruction of the Commissary General, had procured, against her husband's will, a letter of indulgence, and had paid for it a gold florin. Shortly after she died; and the widower omitting to have mass said for the repose of her soul, the curate charged him with contempt of religion, and the judge of Hagenau summoned him to appear before him. The shoemaker put in his pocket his wife's indulgence, repaired to the place of summons. 'Is your wife dead?' asked the judge. 'Yes,' answered the shoemaker.—'What have you done with her?' 'I buried her and commended her soul to God.' 'But have you had mass said for the salvation of her soul?' 'I have not;—it was not necessary; she went to heaven in the moment of her death.' How do you know that?' 'Here is the evidence of it.' The widower drew forth from his pocket the indulgence, and the judge, in the presence of the curate, read, in so many words, that, the woman who had received it would go not into purgatory but straight to heaven. 'If the curate pretends that a mass is necessary after that,' said the shoemaker, 'my wife has been cheated, and the curate is deceiving me.' There was no reply to this defence, and the accused was acquitted. It was thus that the good sense of the people disposed of these impostures.—*D'Aubigne.*

MONTHLY SUMMARY OF NEWS.

COLONIAL.—We rejoice to find our excellent Governor justifying the hopes reposed in him as the enlightened friend of freedom, and the determined foe of legalized oppression. The recent resignation of his Council, whilst it has freed his public movements from an aspect of anomalous incongruity, has proved how little some men have learned from their past experience, and what might be expected from their restoration to power, and their unchecked administration of our colonial affairs.

EUROPE.—The Queen of Spain has passed her initiative by attending and enjoying to the full, that Spanish luxury, a *bull fight*—the proceeds of the exhibition going to the erection of a church!

Ireland and Europe are anxiously waiting the results of the state trial of the Repealers. The Irish continue peaceful and calm, obeying to the letter, the oft reiterated advice of their sagacious leader. A compromise is spoken of, in some quarters, betwixt O'Connell and the Government, but no credit seems due to the report.

POETRY.

"THE OLD YEAR'S NIGHT."

This night, the Old Year's night,
I will not share your mirth,
With cup, and laugh, and song, to hail
A New Year's birth.

This night, the Old Year's night,
I sit alone, by choice,
To listen to the mutterings
Of its departing voice.

For I had rather hear
The Old Year to me speak,
Than wait to watch the lie of hope
Upon the New Year's cheek.

The Old Year to me speak!
Oh! mean I not more years than *One*?
Now old! yes, every, every year,
Which o'er my hear, hath gone.

"Unto you were we born!
And us you should have shap'd to good,
For your own sake, that we
Close by you in adversity,
Your keepers might have stood.

"You did neglect us all!
And one by one we died,
The sad mementos only
Of your passions and your pride."

ANON.

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AGENTS FOR THE HARBINGER.

CANADA.—The Pastors and Deacons of the Congregational Churches.

NEW BRUNSWICK & NOVA SCOTIA.—Rev. J. C. Gallaway, St. Johns, N. B.

ENGLAND—LONDON.—The Rev. Algernon Wells, Congregation Library, Bloomfield Street, W.

LIVERPOOL.—George Philip, S. Castle Street.

MONTREAL.

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