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For the Christian Guardian.

THE GREAT AND SMALL—AND THE CHURCH.

Without controversy, the warm and affectionate preaching of Christ crucified for us, is the grand means of converting sinners to God, and of building up in the world numerous churches composed of moral agents personally experienced in spiritual things—persons in possession of living faith, abounding in hope, and useful in their generation. With such an exhibition of the glorious Gospel, and its infinitely exalted Author, is the world at the present period graciously favoured. Faithful watchmen now adorn and bless most of the various portions of the family of Christ into which it is now divided; spiritual religion is greatly upon the increase in the world; and the signs of this time strongly indicate that the dawn of a most splendid day is at hand—a day when the Churches of Christ will be essentially "one fold and one shepherd;" when conflicting differences of opinion will be either removed, or rendered harmless by the abounding of christian love; and the *true* Watchmen of Zion every where "see eye to eye."

One important circumstance which decidedly intimates the rapid advancement, the hastened triumph, of the spiritual kingdom of Christ, is that wherever the Gospel is fully preached, "with the Holy Ghost sent down from heaven," a disposition, unknown in former years, is manifested to attend to its all-important requirements and saving revelations; hence the interesting revivals we hear of from every quarter, in connexion with which sinners "fly as a cloud, and as the doves to their windows;" with whom Jehovah is "glorifying the house of His glory."

But here an interesting inquiry presents itself to our minds, which it may not be unprofitable to notice: From what class or classes of society, proportionably considered, does the church obtain the greatest number of her converts, and of her truly pious, consistent, and persevering members? The Mirror of Prophecy most clearly shows that, at no very distant period, Kings and Queens, and the Nobles of the earth, will be found, in some sense, upon the Lord's side; but as in times past, so is it at the present, that with respect to the possession and enjoyment of vital godliness, comparatively, "not many wise men after the flesh, not many mighty, not many noble," are added to the swelling lists of the humble followers of the Lamb. Up to the present period this has, perhaps, been true of the spiritual church in every age. All know that the Divine Saviour principally exercised his personal ministry, and obtained the most of his success, in classes distinguished from the "chief men," "Pharisees," and "Rulers" of his day. These generally treated him and his saving instructions with marked neglect, or with suspicious contempt; while "the common people heard him gladly," as He, by parables or otherwise, kindly endeavoured to make them wise unto salvation. In connexion with the early and powerful effusions of the Holy Spirit, the Apostles were privileged to rejoice over Jewish Priests and persons of the Royal household converted to God; and, "astonished" by a potent miracle, a Sergius Paulus "believed;" yet were these cases but exceptions, for in general such persons stood quite aloof, or only regarded the work of God to afflict his instruments and oppose its progress. Usually, it was the "honourable women and the chief men of the city" who raised "persecutions against" the disciples, the doctrine, and the heroes of the christian cross. With similar exceptions for special cases in later periods, it will be found on examination that the middling classes of society have furnished the church with the great majority of her real converts and faithful members. Even the talented and popular Robert Hall, while officiating at Leicester, wrote thus to a friend: "In my congregation is a sprinkling of genteel people, but none in the church. And if any saving fruit has been reaped from my ministry, it has been almost entirely among the middling and lower classes." Again he writes,—"The lukewarmness of a part, the genteler part, of my congregation with respect to vital religion, is matter of great grief to me." On another occasion, the same distinguished minister, writing to the Rev. J. Phillips of Clapham, says,—"Among the very elegant and polite part of your audience, you are too well acquainted with human nature to flatter yourself with much success." (How few are the faithful "messengers of the church" who have not been afflicted more or less with circumstances substantially of similar character! Others are awakened, converted, and enrolled with Christ's jewels, but of most of such persons, alas! it still painfully true,—

"Too busy or too happy they, They will not, Lord, they call obey."

There are two things in addition which are somewhat related to this subject, which it is important to observe. The first is, that, in most neighbourhoods, not a few of those who rank as persons of wealth and influence, and who are now "without God in the world," were once in very different circumstances; and in the days of their comparative poverty and insignificance were truly pious before God, and bearing and shining lights in the world. Lamentable cases! Sooner or later these modern Judases "shall be filled with their own ways."

The other circumstance referred to, relates to those who may properly be denominated the rich and great, and who are spiritual and useful members of the church. It will be found upon examination that quite a number of these did not "bring their glory and honor into it," but rather owe all their superiority over their brethren, under God, to their connexion with the church. They were possibly converted to God when in humbler circumstances of life. Religion, experienced and enjoyed, has induced diligence and prudence in worldly matters, has quickened their whole man to exertion and enterprise, has elicited and enlarged capabilities for office, and so crowned the whole with a weight of moral character for goodness and integrity as to establish the fact that to christianity are they indebted for all their superiority and glory.

Some of these we have seen breckle and "walk no more" with the humble Jesus, now they are advanced among men. And in some cases influence and power gained by means of the church has been paritically employed to injure her, yea to destroy; but when no such fatal results occur, it not unfrequently happens that worldly elevation operates injuriously to the piety of such church members, and to the welfare of the church. How difficult often for the rich and great to condescend to attend faithfully and feel suitably interested in the smaller companies of christians, the more private means of grace, and of consequence to retain their spirituality and "grow in grace"! How trying often to such persons is it fully to conform to ecclesiastical rules as do others; to be influential in doing good and liberal in giving in proportion to their ability and circumstances, and thus retain a good conscience and glorify God! Or how difficult to be influential and liberal above others, and not desire to "usurp authority" and claim peculiar deference and respect quite incompatible with the principles of the Gospel and really inconsistent with the peace and the harmonious workings of her benevolent efforts and plans! It is a blessed truth however that the grace of Christ is a supply sufficient for all, and in every circumstance. There is nothing in elevation in life or in rank, itself at variance with our holiness, usefulness and salvation. Rather it may be turned to most glorious account. But it cannot be concealed that, owing perhaps to the corruption of human nature and the peculiar constitution of society, comparatively a small number of the more favoured ones, as we usually deem them, become truly pious, abide so, and are finally saved in Heaven. The most of them, it is to be feared, "receive their consolation" in the present world. On some accounts then strong emphasis attaches to the words of the Saviour, "Blessed be ye poor." It is, however, a sentiment of equal authority, "Blessed is Whosoever shall not be offended in me."

V. M. AMATOR.

Kingston, May 2nd, 1842.

From the New-York Observer.

THE CHILDREN OF BELIEVERS.

"And showing mercy unto thousands of them that love me, and keep my commandments."

The children of ministers and deacons are often referred to by the enemies of religion, to show that the promises of God are of no avail. Because some few have broken away from all restraint, and become, perhaps, more depraved than those who sin against less light, or because such children, like their parents, are a more conspicuous object to point at, infidels and scoffers have tried to make it appear that all religion is vain; and that God does not regard his covenant promises, made with those who keep his commandments. But it has been abundantly proved, by actual investigation, on an extensive scale, that a much greater proportion of the children of ministers and deacons are brought into the kingdom of Christ, than of any other class; and I propose, in the following narrative, to establish this truth, by stating some facts within my own knowledge, respecting a single family, and its descendants.

THE PARENTS.—A little more than one hundred years, the parents of this family, of whom the writer is a member, were born in the State of Connecticut. They could, both, trace their genealogy through a line of pious ancestors, (among whom were some eminent ministers,) to the Puritans who first landed in New-England.

When but seven years old, the father was made an orphan, by the death of both his parents, and left without property or friends; and although he was great-grandson to the first Governor of Plymouth Colony, he was bound out, by the select men of the town, as an apprentice to a tanner and shoemaker, who lived in a distant part of the State. His servitude, for fourteen years, was worse than slavery. His master did not often resort to corporal punishment, because the docility and faithfulness of the child never gave him occasion. But he was an unfeeling despot, and his mistress covetous, from which he endured hardships, and suffered deprivations, in common with others, that would, in this day of equal rights, make the blood of an abolitionist boil.

At the age of twenty-one, he was again thrown upon the world, with nothing but the clothes he had on, and an English shilling in his pocket,—without ever having been to school but *one week* in his life. Yet he was not entirely unlearned, as will appear in after life. He had learned to read and write, while others were at play, or sleeping. His trials and sufferings, he often said, were good for him; they taught him to be meek and lowly. Christ and

the Bible were his instructors and guide; and the fear of God, with him, was the beginning of wisdom.

At the age of twenty-six he married a young lady, pious like himself, who proved, in every sense, to be a helpmeet through life. They commenced the world, with the holy resolution of Joshua, "As for me and my house, we will serve the Lord." From this covenant they never departed, but walked together as heirs of grace about forty years.

In a few years, after their marriage, they migrated to the borders of the State of New-York, then our western frontier, where they reared up a numerous family, "in the nurture and admonition of the Lord." The place to which they removed was quite new, and destitute of the privileges they had left behind. But this holy man did not rest until he had found a place for the worship of God on the Sabbath. Meetings were established and well attended, which he conducted himself. Soon a church was formed, and he was chosen deacon, an office he filled till his death. For many years, while they were unable to support permanently a preached Gospel, he performed all the duties of a pastor, except that of writing sermons, and administering the ordinances.

His health did not permit him to follow the business which he had learned in his youth. But he was actively engaged in other pursuits. He was often honoured with the confidence of the community, by being called to various duties in the town, as a leading citizen. He was a Justice of the Peace, Judge of the Court, Colonel of the regiment, Senator in the State Legislature, and he was urged by influential friends to stand as a candidate for Congress, under the new constitution. But a consciousness of his limited education made him decline.

His life, with all its energies, was devoted to the cause of liberty, during the struggle for independence; and he was a powerful advocate, for he was a man of prayer, and he trusted alone in God. When one of the darkest clouds hung over the country, news was brought to the legislature of the State, then in session, that Washington and his dispirited followers were fleeing from place to place, before the British army in New Jersey. This called forth, from some of the disaffected or timid, reproaches, oaths and curses. In the midst of the excitement, this good man arose, and said he was not surprised to hear that our armies were fleeing before the enemy, or that our country should be overwhelmed, when the name of the God of armies, to whom alone we could look for deliverance, was profaned and blasphemed in the councils of the nation. This timely reproof was kindly received, and brought forth apologies and reformation.

When Burgoyne, with his allies, were appearing in the north, he marched at the head of his regiment to meet them. Though not much experienced in the art of war, he could say, in the language of the poet,—

"Still shall the banner of the King heaven
Never advance where I'm afraid to follow;
While that precedes me, with an open bosom—
War I defy thee!"

Amid the din of arms, and within hearing of the Indian war-whoop, he convened his regiment, morning and evening, and performed the duty of a chaplain, by commanding them and his country to the protection of God.

As a Civil Magistrate, he was a terror to evil doers; and religion was so marked in all his character, that the wicked and the guilty quailed before him; while those elevated much above him, in the estimation of the world, sought his acquaintance and friendship. But he was not suffered to continue, by reason of death. At the age of sixty-six he was called to glorify God, by a peaceful and happy death.

The mother was permitted to continue, to the age of eighty-three, enjoying the affection and happiness of her children, and her children's children, when she too was gathered "like a sheaf of corn in its season."

THE CHILDREN.—To these parents were born twelve children. Three of them died in infancy, one at the age of eleven years, and eight (three daughters and five sons) lived to have families of their own; and three are still living. The daughters were all professing christians before they were married. Their husbands were respectable, moral men, but none of them professors of religion.

The sons were none of them pious at the time of their first marriage, (three of them had been twice married), and all married wives, except in one instance, who were not pious. But even for this, God did not forsake his covenant. The three that died in infancy had on them the seal of the covenant, and we leave them to their covenant mercy. The daughter who died at the age of eleven, gave to her parents much consolation in her death. The other daughters died as they had lived, in the faith, and two of their husbands became hopefully pious. All the sons, and all their wives, were spared to manifest to the world their faith in Christ, and whether living or dying, they have lived or died in the Lord.

In raising up this family, the parents had much to struggle with. The time when they should have received the foundation of an education, was during the Revolutionary war, and immediately before and after. Very little aid could be derived from the common schools in the country at that time. They were usually kept by some travelling pedagogue about one-third of the year, and the parents were unable to send their children abroad. And yet they were all well educated, for which they were indebted to their mother, more than to any other cause. She was a woman of uncommon energy of character. While the father was absent, the care of a large family and extensive business devolved on her. In the regulations and government of the family they always agreed; but the mother led them in the way they should go; she formed their minds, and gave them early a taste for reading. She was their confidant, their counsellor, their umpire in all things.

The system of family government was Scriptural and puritanical. Although the children were treated as companions and confidants, yet all intentional faults were punished with conscientious strictness; and correction was sometimes accompanied with prayer, and reading in the Bible. All rebellion against the authority of the parent was at once subdued. They were taught to believe that what the Lord said was law. "Children, obey your parents in the Lord, for this is right;" "Remember the Sabbath-day, to keep it holy," were commandments that must be obeyed. They were taught, by precept and example, to keep the Sabbath holy, by making all necessary preparation for it on the preceding evening; to rise early in the morning, and join with the family in a song of praise, reading and prayer; to attend public worship, which was more than a mile from home; to read some but religious books; to repeat, by heart, the Westminster catechism, and to close the day as it began, with singing and prayer. They were required, also, to attend to the devotions of the family, night and morning, three hundred and sixty-five times in the year. Here they read, or looked over while others read, as many chapters in the Bible, and listened to as many humble, intelligent, extempore prayers, which, in twenty years, to each child, amounted to many thousands. They were encouraged often to read the Bible through in course. It was their schoolbook, their novel-reading, their book of history, and mental philosophy; their chart of life and of heaven; and it made them wise unto salvation.

This kind of management was at least the foundation of a good education. They were all qualified to fill useful and respectable situations in life. Two of the sons have been Judges of the Court, some were merchants, bookellers and farmers; two have been deacons in Congregational churches nearly thirty years, and another was an elder in the Presbyterian church.

In this family school they all became good readers, good singers of sacred music, well acquainted with the doctrines of the Gospel, sound in the faith, gifted in prayer, and eventually hopefully pious; and some of them have been cheered and strengthened, in a dying hour, by the Bible lessons they had learned in childhood. Surely, God means something when he says,

"Train up a child in the way he should go; and when he is old," &c.

GRAND CHILDREN.—About fifty grand-children have been born to these parents,—five or six of whom died in infancy; and several have been cut off in the morning of life, after they had embraced the hope of salvation, by faith in a Redeemer. Of the living, all but eight or ten are professing christians, and they are young, and still prisoners of hope; and we trust the faithfulness of God will sanctify and bring them into the covenant. We are strengthened in this hope, from the fact that He has hitherto preserved them, and every other member of this family, from intemperance, profane swearing, and other vicious habits; and that he has never yet taken one from life, either of the children or grand-children, except those who have died in infancy, until by faith they had embraced the Lord Jesus Christ.

About twenty of the grand-children are or have been married; four-fifths of whom, with their companions, are professing christians. This will bring the fourth generation into covenant with Him who "showeth mercy unto thousands of them that love him and keep his commandments."

COLLATERAL RESULTS.—The influence of this family in the community where they lived, cannot be fully known in this world. The parents were able pioneers in subduing the wilderness, and causing it to bud and blossom as the rose; and no doubt gave an early direction to the society, which was distinguished for its sobriety and good order, and its attachment to gospel privileges. The society of the children was often sought after by parents, that their own children might profit by their example. Domestic and sojourners became reformed and pious by residing in the family.

An orphan girl, the daughter of an early friend, (who also became pious in the family) was adopted in her youth. Here she became pious, and afterwards married a young man who became pious. They had four children, all of whom are pious; one of them is a minister of the gospel, and a missionary to the heathen; and two of the daughters married ministers. The mother has given to the world several valuable publications, among which is a religious Tract, adopted as one of the regular series published by the American Tract Society.

One of the sons-in-law, who became a Christian after his marriage with

one of the daughters, has three children by a second wife, all of whom are pious, and two of them eminent ministers of the gospel.

One of the sons, extensively engaged in a manufacturing business, has been favoured by the hopeful conversion of fifteen or sixteen while in his employment and family; one of whom is on a foreign mission—one is a settled minister in this country, and two have been released from their indentures to prepare for the ministry—and two are editors of newspapers.

SUMMARY.—We have here, in this Deacon's family, the two parents, 12 children, 11 children-in-law, 57 grand-children, (if we include the children of the adopted daughter, and the son-in-law by a second marriage, both of whom were spiritually born in the family,) and 26 of their companions, by marriage. In all, 108. Of this number, between 90 and 100 have either died in the faith of the gospel, or are living professors of religion.

In this family group are sixteen who have received a college education; nine ministers of the gospel—three of whom, with their wives, are missionaries to the heathen; seven deacons or elders in the church; six lawyers; and three physicians, all but one of whom are pious.

"My covenant will I not break, nor alter the thing that is gone out of my lips."

THE RELIGIOUS CONDITION OF ITALY.

The following letter from our correspondent, written at Athens, will be read with great interest. It shows what popery is—and what its influence is where it has free scope. Every intelligent and unbiassed traveller, who has been upon the ground, testifies substantially to the same thing.

Athens, Nov. 10, 1841.

Dear Brethren,—I write from a place of rest—the first that I have found since I left England. The Christian society at this mission, and the renewal of acquaintances formed many thousand miles distant, makes an unwilling wanderer almost forget the sufferings of sickness and separation from friends. The tree planted upon this spot by our church eleven years ago, is now richly laden with the fruits of the gospel, and the Christian traveller sits under its branches with great delight. (It is with some self-denial that I defer until my next letter some facts and observations respecting the state of things in this mission, and generally, so far as I have been able to learn, in the Greek Church. But I must give you, previously, some brief notes taken in passing through Italy.)

The possessions of the Pope, of which Rome is the capital, are somewhat larger than the State of Maryland, containing a population of more than three millions. Here the papal system is developed. The government is an absolute despotism. The Pope appoints the cardinals and the cardinals appoint the Pope, whose will is law. His subjects have no voice whatever in the formation of the laws that govern them; being taxed and controlled in all respects at the sovereign's pleasure. Romanism in America is a load of liberty of opinion; a country where Protestants have made that right inalienable.—But what is that right where popery is the legislator? Should a citizen of the Roman State declare that in his opinion the Bible teaches the doctrine of the Protestant Church, he would not be permitted even to escape from the country, but would be confined in prison, and this during life, unless he should recant. And hence it is that there is not a Protestant citizen in the State.—Politically, the people are slaves; of which many of them are sensible, and who would assert their liberty but for the fear of Austrian bayonets, called in to support the tottering throne of the Pope. The same is true of most of the petty sovereigns of Italy, who trade away the liberties of their people, and allow Austria to manage the foreign relations as she pleases, upon consideration of being secured in their places. The further to increase this security, they maintain large armies, for which they have no use but to keep their own subjects in awe. Even the King of Greece, with less than a million of people, miserably poor, keeps up a larger army than that of the United States; while the King of Naples, one-fourth of whose subjects are beggars, has one of four times the number.

The effects of this system upon the prosperity of the people are every where visible. The commerce of Rome, with a hundred and fifty thousand inhabitants, has degenerated into a petty traffic in statuary, mosaics, cameos, and filigree. The interests of agriculture, trade, and education, are every where in a decayed state, notwithstanding all the advantages of soil and climate, and the modern facilities for instruction.

The apostasy from the obvious temporal degradation of the Ecclesiastical State ascribes it to "political" rather than religious causes. But who does not know that the politics of this State are completely subservient to its religion? It is, in fact, the religious despotism which makes the politics of the country what they are.

But the design of this letter was rather to notice some facts immediately connected with religion. The most superficial observer cannot fail to mark the strong contrast between the religious appearance of this country and the greater portion of England and America. Here, as in France, the Sabbath is desecrated, but, more to the discredit of Romanism in this respect, it is under the direct sanction of the Church. The theatres are open on Sunday night, by the permission of the same authority which closes them on Friday night. During my stay in Rome, the Pope arrived from his summer residence. This was on Thursday. It was arranged to celebrate this event by a magnificent display of fireworks; and this on Sunday, with the knowledge and consent of the Pope himself. On my way to the English Chapel, on Sunday morning, I saw a large number of men, and horses and carts, employed in the preparations. I should say there were not less than a hundred men. The fireworks I did not see, but was told that cardinals were present in seats previously prepared for them.

The Christian world may fairly charge the Pope with lending the way in the sin of Sabbath-breaking. And this is doubtless one of the grand causes of the immorality of Roman Catholic countries. The history of christianity will show that when popery has kept pace with the sanctification of the Sabbath. And where this day is not kept holy, other evidences are not wanting to prove that whatever show of piety there may be, it is for the most part spurious. Of this I witnessed an illustration in reference to fasting, one of the prominent features of Roman piety. A young Irishman was on his way to Rome, to prepare for the ministry. At table, on Friday, after eating heartily of fish and a variety of dishes, (meat, or what they call such, excepted,) he remarked to me that it was a fast-day, and "a poor Catholic found it hard to make out a dinner." I could not restrain with him upon the absurdity of supposing that a man fasts who "makes out a dinner."

In the churches I witnessed many examples of apparent devotion, and which I do not wish to say, that, to examples of irreverence may be witnessed in all churches, and would guard against partial representations of a system which I firmly believe, with Cecil, to be the "grandest machine that the devil ever invented." Nevertheless, it is proper to guard against the recent attempts to dress up Romanism in the garb of superior devotion, that it may appear attractive to more serious Protestants. So far as my observations extended, (which were on week-days, while visiting the churches,) the great majority were extremely irreverent while in the attitude of prayer.—Some, with their lips in rapid motion, were looking over their shoulders, gazing idly at spectators; others taking snuff—not a few ecclesiastics among the number. In one case a priest was praying at the rails of an altar, when another came in, spoke to him, retired, and after a few moments returned and counted out something which appeared to be money, which the other received and put into his pocket, without appearing to suspect his prayer.—The priests also who officiated at the altars, in the daily masses, ran over the service with such rapidity as I could compare to nothing but the buzzing of machinery. The dexterity acquired was truly astonishing. Details might be multiplied to a great extent, but the theme is ungrateful. It is, in fact, needless to multiply proofs respecting the operations of a system which may be counted upon with as much certainty as effects from causes. The genuis of popery has bound the word of God. It was informed that the only edition of the Scriptures allowed to be sold in Rome was in twelve or fifteen large volumes filled with commentaries upon a translation wholly unwarranted by the original, on many of the points peculiar to Roman Catholic belief.

There is no energy in Italy like that employed to keep out light. Not only must every book and paper undergo inspection from a deputed priest, before it can be published, but the baggage of travellers is searched at the ports of entry and at the intermediate villages, and again in Rome, and there have been cases in which their Bibles have been taken from them. The regulations of the police in this respect are vexatious to the last degree; which, being increased by the views of extorting bribes, become absolutely intolerable. An Englishman some time since lost his patience and protested against the nuisance, for which he was ordered to leave Rome in three hours. This restriction upon the means of reformation renders the prospect of it less hopeful even than in France, where all kinds of religious books and tracts may be circulated.

I received from the Religious Tract Society of London a large bundle of Tracts for distribution in my journey. These I disposed of, without difficulty, in many villages in France, and in the families which I visited, Roman Catholic as well as Protestant. But I found that a traveller was liable to imprisonment for giving away a tract of any kind in Italy. He is not permitted to carry them in his trunk. I therefore, upon my arrival, delivered them up at the custom-house, to be kept until my departure. It was surprising to witness the precautions taken in Naples. It was proposed to have them sent to a board of examination before I could be permitted to take them away; but as I was going to an English island, it was, after some discussion with our consul, determined to let them go, but not by me. Two soldiers took a separate boat, and were rowed with the tracts between them, to the steamer lying in the harbor, and put them in the charge of the captain. This will give but a faint idea of the lynch-jetous which detects and suppresses the means of breaking the Roman yoke in all the countries which the deadly shade of the papacy has overspread.

The records of Romanism will show that, in proportion to its acquisitions of power, it tramples upon the body of the people; and in its ultimate influence upon them, results in poverty, ignorance, and a general depravity of manners. Miserable as is the condition of such a people here, the sad reflection often rises in the mind that they are on their way to greater misery hereafter. When these scenes are familiar, it is likely they lose their effect; but the inexperienced observer is alternately filled with indignation and sorrow, or his soul is poured out in prayer for the divine compassion upon the deceived and the deceiver.

The contrast which the mind institutes in Rome between the show of devotion and the actual violations of the commandments of God, detracts from the pleasure with which her religious institutions and churches are viewed.—While surveying the architectural sublimity of St. Peter's, I could not banish the recollection of the means by which vast sums expended upon it were obtained. The all-sorbing sentiment which superseded was. This is the product of the sale of indulgences, the tallest monument on earth of licensed sin, in which each of its unnumbered glittering marbles is the price of a fair immortal soul. And this is the central temple of idolatry of the Roman world.

It is written in the Prophecy, that the time is coming when all the kingdoms of the earth shall be subdued by the power of the gospel, and among these will doubtless be embraced the dominions of Antichrist. Rome itself shall yield at last, that Christ may be all in all. This encourages hope that the restless ambition of the Man of Sin to extend his borders, whether by the expenditure of vast sums of money in the United States, or Jesuit missionaries in Asia Minor and Syria, or ships of war in the Sandwich Islands, will be unavailing.

That you may be blessed in your efforts, through the press, to revive the spirit of our Protestant forefathers, not only in its proof against the seductions of Rome, but also in its obedience to the commandments of God and its charity to mankind, is the prayer of your friend and brother, C. W. A.

WINTER AND SUMMER CHRISTIANS.

When the business of spring opens on the world, the spirituality of the church is often lost. Many a revival of religion has been arrested and disappointed by the influx of worldly cares, at this stirring season of the year.—Almost every class of business men hope for a revival of business, and as a common result the concerns of the church must be neglected, while the world is worshipped. Thus God and Mammon come in conflict, and too frequently does the latter gain the victory. We cannot serve them both at once, and fearing to acknowledge the god of this world as our God, we make a compromise, seeking to follow Mammon for a season, with the understanding, implied if not expressed, that God's claims shall be met and answered as soon as the busy season is over.

Wisely have many pastors improved the months of comparative rest, by making a vigorous onset upon the kingdom of Satan. They have redoubled their diligence to bring sinners to the knowledge of the truth, and that, not because God is more willing or the sinner less stubborn in winter than in summer, but because it is more easy to persuade men to turn their attention to the subject of religion at such times, than when the world's demands are stronger and more urgent. The imperfection of Christians is also regarded; they are more ready to serve God without sacrifice than with, and will therefore give their time and attention more freely to the promotion of the church, in those seasons of the year when little can be done in the way of making money.

To some men, to some classes of men these remarks do not apply. Perhaps to them the winter is the harvest time. Perhaps they are equally driven with business through the year. But the great majority of men, nine out of ten probably, look to the winter for rest from the pressing cares of the world, and in the spring they expect to plunge with fresh energy into the vortex of business, and struggle with it till the earth is chilled with frost, the avenues of transportation are choked with ice, and the rest of another winter sets in and allows them time to serve the Lord.

Against this periodical religion we wish to protest. Against this compromise on the part of the Christian, we would bear solemn testimony; while we call on the friends of God to let the friends of Mammon know that our God lives all the year, and has a claim to the undivided heart and service of those who are called by his name. But in spite of this call, in spite of the explicit warnings of the word of God, in spite of conscientious convictions of duty, unless the season on which we are entering differs materially from those that have past, there will be a sad declension in the churches. It will appear at first in the meetings for social prayer. They will be more formal and less fervent; their numbers will diminish, and perhaps the meetings themselves will be suspended; the solemnity of the public services of the sanctuary will in many cases appear to be less deep; anxious inquirers will be rare, and conversions very few; Christians will not speak so often to one another as they have been wont, concerning the interests of the Redeemer's kingdom; the world will crowd even into the Christian's closet, and chill his devotions and make them short and few; many a family altar, especially for the morning sacrifice, will be broken down; and thus the spirituality of individuals, and consequently of the whole church, will be gradually worn away. Sad and mortifying as such a prophecy is, it is too probable to be doubted, and is uttered with the hope that the churches may determine to *make it false*.

Scorners will doubtless glory in such predictions, and urge them as evidence that revivals are mere annual excitements, which vary with the weather; but the truth should be told that it may prove, though the enemy make it an occasion to blaspheme. And there are reasons why we are encouraged to hope that this opening year will not be marked by a declension of religion so general as that which has been the feature of past years.

Revivals are just beginning in many churches. We have been looking out for them, expecting to hear of the stately steepings of the Most High in various parts of the land. The tidings are coming. From the north and the south, the east and the west, the glad news are brought that God is tiding his people, reviving the heart of the contrite ones, and winning sinners to himself. These seasons of refreshing have commenced at such a period that it is natural to cherish the hope of their continuance, notwithstanding the unfavorable circumstances with which they may be accompanied.

Christians are also less inclined than formerly to depend on *periodical* excitements. The importance of steady effort is acknowledged and felt.—Spiritual health is not marked by fits and starts. And this truth gains rapidly on the church, and under its influence the people of God will give themselves for prolonged and ceaseless exertions in the cause of Christ. Rest is not to be expected this side of eternity; and if Christians adopt this sentiment, *revivals* will multiply and spread and meet revivals, the sun of righteousness will never go down, but shine with brighter and still brighter lustre till the perfect day of millennial glory pours its radiance over an evangelized world. The church is looking for the coming of the Sun of Man. The sound of his chariot wheels is heard in the distance, and surely the servants will not slumber when the Lord is at hand.

And another reason why we look for more attention to religion during the spring and summer, is found in the fact that there is no prospect that business will be very pressing through the present season. Business men are daily and hourly complaining of dull times, and if there is nothing to do for this world why not do something for the next? We know of facts that occurred in 1837 which encourage us in the hope that temporal adversity may be overruled for spiritual good. Let those who find their business dull, inquire sincerely, "Lord, what wilt thou have me to do?" and an answer may be returned which shall call into the active service of Christ, a host of those who have hitherto been recreant to their Master, in the very hour when their aid was most loudly demanded.

From the Mother's Assistant and Young Lady's Friend.

TO WILLIAM HOWITT.

Oh, Nature's lover! Thanks are due To thee, who, when my course I trace, Hath oft at twilight's purple sky A rainbow thrown.	Yet every flower by thee described, Appears to me almost as dear As thought to greet my infant eye It did appear.
When vexed with fretting, household cares, By thee before my mind were wrought Scenes which distilled a healing balm, And comfort brought.	I bless thee for thy pictures borne In living colours to my view, Although my step the rapt path May not pursue.
The bliss of winter widely shrink, The whiting snowflake fleetly fly; Yet, scene, in vernal beauty dressed, Salute mine eyes.	And Him I bless, who taught thy soul Who, withering life like to a sun, With, rearing greatness infinite, Speaks to my heart.
The fragrant scent of wood-bird flowers, The budding trees I then inhale; With thee I tread the hezry hill, Or sheltered vale.	Although I may not have the power To picture idylls which entwine Around my heart when Spring dith smile, And Summer sighs.
When these sweet scenes sweetest delight, Whose bowers the fainter prize prolong, Or shaded lanes, where faintly seen, The cuckoo's song.	Yet there they live, a passion stir, A love the worldly cannot know,— It elevates my every joy. And soothes my woe.
Old England's parks to me appear, Her castles dark and ancient walls; Her scattered towers, grey with years, Her towers old.	A freshness e'er my spirit owns, The working care of earth depart, And Nature, with a mother's love, Speaks to my heart.
They lie where ancient trees Which shelter with the evening took, On whose hereditary lawn We may not look.	I would that I with thee could sit On some inhaled thicket dressed, Mark wild Niagara's thundering flood And Cataract's cress.
The livid towers of thy gone days, Old Antrim's and Bannock's Hall, And Newcastle in their memories deep, I see them all.	Yet softer features are not rare, We may not of thy culture boast, Yet beauties crowd our infant land, A mighty hue.
Although in colder clime I dwell, Where pine-forests, nor golden bloom, Nor wall-flowers in their native state, Drear perfume	And had we minds attuned to thine, They would a spring of joy impart, And their unfeigned majesty Enkindle the heart.

Midleton, Con., March, 1842.

L. A. H.

The Mendians want to go as near their own country as possible, where their relations can have any access to them. They prefer some place in the vicinity of the Gallinas. Mr. Steele had been determined on an exploring tour...

him. I was instantly felled to the earth with the blow of a large knife, which wounded me in the head. I, however, managed to avert the second blow, by receiving my enemy's hand on the edge of my sword...

Temperance Vindicator.

THE POWER AND RESPONSIBILITIES OF THE CHURCH IN THE TEMPERANCE REFORMATION.

I lay down this position as fully tenable, that, as it is organized by its Great Head, the Church has power for reforming mankind which no other institution has or can have...

(1.) The Church of Christ should have been foremost in this work; and its efforts should have been entire and unbroken. In a cause that so much affected human happiness...

(2.) A state of things had grown up in the church which rendered its united and efficient action in the cause, morally impossible. A very large number of its members had become engaged in importing, manufacturing, and vending that which was ruining the souls and bodies of men...

(3.) The consequences were such as any one could easily have foreseen. The church moved slowly. Its members were reluctant to sacrifice their capital, and abandon their business. The ministry hesitated long before they dared to use language such as would be understood...

The same remarks might be made of any and every other cause of reformation. In everything affecting purity of morals; chastity of life; the observance of the Sabbath; the cause of human liberty; the freedom of those held in bondage...

Foreign and Provincial News. From the New York Commercial Advertiser, May 6th. FURTHER EXTRACTS FROM PAPERS BY THE CALEDONIA.

The revenue accounts for the year and quarter ending the 5th of April have been published. On the year, indeed, there has been an increase in three of the five chief items...

An account of the gross and nett receipts of each custom-house, for the years 1840 and 1841, has been laid before Parliament. The following five places were the most important...

Nottingham Lace Trade.—We are sorry to state that the most experienced and ingenious workmen are fast removing to France, where the lace trade is in a tolerably good state at present.

Beaumont Smith, the convict who was sent to Her Majesty's Royal Arsenal, Woolwich, and removed from there on board a transport, was double-crossed for some time...

Assassinations at Rome.—A letter from Rome of the 22d March says:—For some time past nocturnal attacks have been very frequent here. An Englishman, who was menaced by an assassin, fired at him and blew out his brains...

PROVINCE OF CANADA. Secretary's Office, (West).—His Excellency the Governor-General has been pleased to appoint Christopher Wisner, Esquire, to be a Member of the Council of the Province...

Postage on Newspapers.—With reference to the notice given by the Post-office at Halifax, that two pence one half postage would be paid in all newspapers sent by steamer to foreign ports...

His Excellency Sir Charles Bagot will leave Kingston for Montreal in a day or two, in the Rideau Canal. His Excellency will proceed from Montreal to Quebec, and from thence by the Union to Halifax...

Monday Mails.—A memorial from various inhabitants of Kingston, having been presented to the Governor-General, deprecating the "flagrant violation of the sanctity of the Lord's Day..."

ADDRESS OF THE HOME DISTRICT AGRICULTURAL SOCIETY. To His Excellency the Right Honourable Sir Charles Bagot, Knight Grand Cross of the Bath, Governor-General of British North America...

His Excellency's Reply. GENTLEMEN.—I have much pleasure in accepting your welcome on my first visit to Toronto.

Mr. Chief Secretary Murdoch.—We understand that this gentleman returns to England in the course of the summer—and that the cause of his doing so is simply this: from despatches received by His Excellency the Governor-General...

Army.—Major-Generals Sir J. A. Hope, K. C. B., and Sir Richard Armstrong, are appointed to the staff of Canada, in succession to Lieutenant-Generals Macdonell and Clitherow.—16.

King's College, Toronto.—The Examiner gives the following history of the intended College up to the present time:—It is well known to our readers that in the 23d year of King George IV. a royal charter was granted for an University to be erected in this City...

THE CANADA SPELLING BOOK. WITH NEW EMBELLISHMENTS. The very favourable manner in which this little work has been received by the Canadian public has induced the Author to publish a Second Edition.

JAMES WHITE, an Indented Apprentice, left the employment of the Subscriber, on the 12th April last, without any provocation. Any information respecting him will be thankfully received...

thing so heard and determined, or in process of being heard or determined and by virtue of such writ of habeas corpus, shall be deemed null and void.

The Public Schools, (in the States) as we are informed, have come very near an entire stop! The new law, hurried madly through the Legislature at a midnight hour, and even then carried only by description...

NOVA SCOTIA. Hon. Joseph Howe.—The Nova Scotia Royal Gazette contains the appointment of the Honourable Joseph Howe, to be Commissioner of Indian Affairs, under the provisions of an Act passed at the last session of the Legislature...

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TOBACCO MARKET PRICES—MAY 17, 1842. Flour, fine, per barrel, 5 0 0. Oats, do, 3 0 0. Potatoes, do, 1 0 0. Apples, do, 1 0 0. Onions, do, 1 0 0. Beef, per cwt, 16 3 17 6.

MONTEREAL MARKETS, MAY 6th, 1842. Ashes.—Sales have been made to some extent of Pots at 20s. 6d. cash. The demand is fair.

Beef.—A good demand exists for Beef: Mess at \$10 a \$11; Prime Mess at \$9; and Fines at \$7 for American. Canada commands about 1s. 3d. more.

Exchange and Money.—The Banks are now drawing at 9 1/2 per cent premium on London, 60 days, and at 2 1/2 on New York, 3 days sight.

OBITUARY. The memory of the just shall be blessed. DIED, at Springfield, River County, Canada West, Wednesday, April 20th, 1842, aged 65 years, MARGARET, wife of John Corey, Esq., late Editor of the Globe.

