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J. McLEOD, Editor. That God in all things may be glorified through Jesus Christ.—Peter. TERMS.—ONE DOLLAR A YEAR, IN ADVANCE

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The Missionary Spirit of the Christian Religion Illustrated in the Progress of Christianity from its Rise to the present time.

Century X.—In the tenth century, that Christian church presented a deplorable scene of ignorance, superstition, and immorality. Amidst the darkness, however, which universally prevailed, some rays of light occasionally appear. The Nestorians continued their missionary labours. The Hungarians and Avari had received some imperfect ideas of Christianity during the reign of Charlemagne; but, on his decease, they relapsed into idolatry, and the Christian religion was almost extinguished among them. Towards the middle of this century, two Turkish chiefs, Bolognides and Gylas, whose territories lay on the banks of the Danube, made a public profession of Christianity, and were baptized at Constantinople. Of these, the former soon apostatised; the other steadily persevered, and received instruction from Hierothus, a bishop who had accompanied him from Constantinople, and encouraged his labours among his subjects. Turolin, the daughter of Gylas, being afterwards married to Geysa, the chief of the Hungarian nation, she was by her persuaded to embrace Christianity. Geysa, however, still retained a predilection for his ancient superstitions, and was only prevented from apostatising by the zeal and authority of Adalbert, Archbishop of Prague, who visited Hungary towards the conclusion of this century. But however important might be the conversion of the King, the most salutary consequences followed the reception of the Gospel by his subjects. Humanity, peace, and civilization, began to flourish among a fierce and barbarous people.—The inhabitants of Poland went, during this century, blessed with the knowledge of Christianity. Some Poles, travelling into Bohemia and Moravia, were struck with the preaching of the Gospel, and on their return, earnestly recommended it to the attention of their countrymen. The report at length reached the ears of Micislaus, the Duke of Poland, he was induced to divorce his seven wives, and married Dambrosca, the daughter of Boleslaus, Duke of Bohemia. He was baptized in the year 965, and, by the zealous efforts of the Duke and Duchess, their subjects were either persuaded or obliged, by degrees, to abandon their idolatry, and profess the religion of Christ. The conversions which had taken place in Russia during the preceding century, were neither sincere nor permanent. But in the year 961, Wolodomir having married Anne, sister of the Greek Emperor Basilius the Second, was prevailed upon by that princess to receive the Christian faith. He was accordingly baptized in the year 987. The Russians followed, without compulsion or reluctance, the example of their prince; and from this time Russia received a Christian establishment, and considered herself as a daughter of the Greek Church. In Scandinavia, Christianity, which had been so successfully introduced during the preceding century, had met with a severe check in Denmark, under the reign of Gorm the Third, who laboured to extirpate it entirely. At length, however, he was compelled by Henry the First, called the Fowler, the predecessor of Otho the Great, to permit the profession and propagation of Christianity in his dominions; and, under the protection of the emperor, Unwa, then Archbishop of Hamburgh, with some other ecclesiastics, came into Denmark, and formed many Christian churches in that kingdom. On the death of Gorm, his successor Harold, being defeated by Otho the Great, A. D. 949, by the command of his conqueror, though not unwillingly, embraced the Gospel, and zealously supported and propagated it amongst his subjects during his reign.—Suen-Otho, however, his son and successor, entirely renounced the Christian name, and persecuted his Christian subjects in the most cruel manner. At length, being driven from his throne, and forced into exile among the Sclavonians, he was led to reflect on his Christian education, and to repent of his apostacy; and being restored to his kingdom, spent the remainder of his life in the most sincere and earnest endeavours to promote the cause of Christianity in his dominions. In Sweden, an almost entire extinction of the Gospel had taken place. Uni, animated by his success in Denmark, determined, therefore, on attempting a revival in that country. His pious exertions were rendered prosperous and he had the happiness of confirming the Gospel in Sweden, and of planting it in that northern region. It was during this century that Norway first received the Christian faith. Several attempts were previously made in the early part of it, which were altogether unsuccessful. The barbarous Norwegians treated both the exhortations of the English missionaries, and the more forcible endeavours of their princes, to convert them from their idolatry, till the year 945, when Haco, King of Norway, who had been driven from his throne, was restored to his kingdom by Harold, King of Denmark, and having been converted by that prince during his exile, publicly recommended Christianity to his subjects. The impression, however, which was then made upon their minds, was but slight; nor were they entirely persuaded to become Christians till the reign of his successor Olaus. At length Swein, King of Denmark, having conquered Norway, obliged its subjects universally to renounce idolatry, and profess the Gospel. Among the missionaries whose labors were rendered successful in this work, Gothebald, an English priest was most successful, both in merit and authority. From Norway, Christianity spread into the Orkney Islands, which were then subject to that country, and penetrated in some degree, even to the remote region of Iceland. So that in this century the triumph of Christianity was complete throughout Scandinavia.

Though this century was proverbially an age of darkness, yet the Gospel continued to spread. And it has been well remarked that although "the efforts of the missionaries at this period, had their defects, yet they form the principal glory of these times, and appear to have been attended by the power of the Holy Spirit, to the genuine conversion of numbers, and the improvement of human society.

From the end of the sixth to the ninth century, the progress of the Gospel continued with varied success, among the Gothic tribes. After that period, in the tenth century, the field of missionary labor extended itself still further towards the East. Beyond the limits already named, amid the barren table land of Sclavonia and Sarmatia, shut in by the Elbe and the Oural mountains, were gathered the wandering tribes distinguished by the name of Sclaves, who presented a still more hopeless task to Christian zeal. Uncontrolled by any government or law, deeming even the formation of villages an infringement of liberty, guided only by traditionary custom, they dispersed throughout the forests and plains of that wide district, clustered in family groups, with no unity, either of national existence, or of habit, or even of religion. A vague superstition, consisting of a rude worship of nature's powers, with stated sacrifices, and the dualistic notion of the East, derived from contact with the Scythian tribes, possessed their sense of religious awe; but, throughout the whole race, the idea of the immortality of the soul had become extinct. One social virtue had the force of law amongst them; and the obligation to hospitality afforded an opening for the strangers of the West to gain an entrance among them.—Partly, and in the first instance, from the Greek Church, by the two apostles of Poland and Prussia, Cyril and Methodius; afterwards and more perfectly, by emissaries from the Latin Church, in various ways and at various intervals, the prevailing form of Christianity was propagated in the countries from the tenth to the sixteenth centuries; and during the same period, by missionaries, chiefly from the monastery of the Neuf Corbie, on the banks of the Weser, and from the British Isles. And thus, by the end of the thirteenth century, paganism may be said to have been well nigh banished from the limits of Europe.

Hungary, which had previously received some faint dawnings of the Christian faith, became, toward the end of this century, more enlightened. Among those tribes of uncertain origin, who assailed Europe at the time of the dissolution of the Carolingian empire, were the Magyars, who merged from Asia, and established themselves near the Don.—Being expelled from those regions, they penetrated into Ukraine, from whence they were driven away by the Russians, and then arrived in Dacia, under the name of Hungarians, (889.) At the head of the Magyar hordes was the princely race of Arpad. The tribes were seven in number, each being commanded by a chief, almost independent. Christianity, as we have seen, penetrated among them under the reign of Geysa I., who was converted from heathenism, by the exertions of his wife Sarolta; and was baptized towards 980. But the general conversion of the Hungarians to Christianity took place under the reign of their son Stephen, one of the most celebrated kings of that nation, who was at once the apostle and legislator of Hungary, and the true founder of that monarchy. In his reign churches were erected, bishoprics established, and the profession of Christianity became general in all parts of the country.

The tenth century has been emphatically styled "an iron age, barren of all good learning, leaden age, abounding in all wickedness, and a dark age, remarkable above all others for the scarcity of writers and men of learning." In this deplorable state of the church, however, some rays of light, as shown in these previous records, passed across this gloomy scene, and some pleasing occurrences evinced that God had not yet "forgotten to be gracious" to his humble worshippers. Several of the churches still possessed the oracles of divine truth in the vulgar tongue; the supremacy of the Roman Pontiff was in some places opposed with heroic firmness, and the doctrine of transubstantiation was denied by many to whom the Holy Spirit had revealed "the truth as it is in Jesus." In the darkest ages of Christianity, the few rays of light yet unextinguished, appear in connection with the efforts of missionaries to evangelise the heathen.

To be Continued.

The Yankees have been hitherto considered a very fast people; but the English, in religious matters, seem to have gone ahead of them on the high pressure principle. A late English paper gives the following: "Many prayer-books are now sold in London with a looking-glass inserted on the inner side of the cover, in order that the ladies may arrange their hair or adjust themselves while using the book when at church!! The next thing we expect to hear of, is a dressing-room attached to fashionable churches.

What a Christian Woman Did.

Travelling in a mountainous region at nightfall of a tempestuous day, and having lost my road, I was directed for a lodging to "Squire D——'s, who keeps the ferry."—After supper, I had a pleasant walk with the father of Squire D——, on whose head the snows of eighty winters had fallen, and soon the family were gathered around us, engaged in delightful conversation. I inquired as to the highhanded wickedness of a neighbour not far off, where I had heard that meetings were frequently held in mockery of religious worship.

"Yes, yes," said the squire, with just enough of the Welsh accent to betray his origin, "and our neighbourhood here was just as bad ten years ago; we were all alike; no church, no preaching, no Sunday-school, no day school. One evening a minister and a young lady stopped at my house for the night; I though them very inquisitive people. They asked if we had any preaching. 'No.' Any schools? 'No; we have had several teachers, but no one will stay more than a quarter with us.' The young lady said she would come and take a shool among us, if we would employ her. After some further conversation, I told her I would see what could be done and write her the result. Next morning they left for the minister's home at M——, some fifty miles distant.

"In a short time I had the school made up and board engaged for the new teacher, and wrote her to that effect. She came and commenced her school at the time appointed.—But soon there was complaint that the new teacher read the Bible and prayed in her school. And her troubles did not cease here. The man at whose house she boarded insisted that she should leave, because she prayed, sung hymns, and would keep talking about religion all the time. Miss H—— then set to look up another home for herself; but she met the same reply from all:—'We cannot receive you, unless you leave off praying and singing.'

"When she applied to me, I objected on the same ground. Finally, I told her if she would come on my own terms, I would take her into my own family. She inquired what those terms were. 'Why,' said I, 'you shall have such a room to yourself; there you are to stay from the time you return from school until you start to go back, only when you come to your meals: you must not sing hymns; you may pray as much as you please, but mind you don't let us hear you at it; and remember, the first time you infringe this contract, you leave the premises.' To all this she agreed with as meekly as if my terms had been reasonable and right. That evening she took up her abode under my roof; and little did I think what a blessing God was sending me in that frail, delicate girl.

"The children all loved the new teacher very much. So one day she told them to ask their parents' permission, and if they were agreed, she would teach them on Sunday too. This proposal pleased us all. If she taught on Sunday, that was so much clear gain to us.

"I soon observed that my children took to staying in the teacher's room much of their time. At length, one Sunday morning, they came down with some tracts; I looked over them and found they were on the subject of religion. 'Ah, said I, my lady, I've caught you now.' I called her down and let she had violated her contract, and must be off. The poor girl began to weep; I felt ashamed.—'Dear sir,' said she, 'will you read those tracts? If you do, and still continue in your present mind, I will leave your house immediately.'

"Here was a pretty fix; the children were all crying, and begging me not to send Miss H—— away; and the books, Oh, they could not part with the books. I was mighty perplexed; at last I gave in. Said I, 'Miss H——, you may go back to your room; I will consider the matter.' I shall never forget the smile that passed over her face as she thanked me and went back to her room.—Thanked me, indeed! Well, I set to work, read one of the tracts, felt self-condemned; read it again, felt dreadfully troubled. Then I read them all, and felt that I was a great sinner. I said nothing more to Miss H—— about leaving my house. Each day my convictions became deeper. At last I could bear it no longer. Thought I this won't do; I must talk with Miss H——. So I invited her to come and sit with us in the family. She cheerfully complied. I asked her a great many questions about the doctrines of the Bible, not meaning to let her know any thing about my concern. But all would not do; my distress continued, or rather my agony, for I thought I was the greatest sinner on earth.

"At last, I sent one evening for Miss H—— to come down, and I told her my troubles; for my proud heart was well-nigh broken. Said I, Miss H——, I feel so and so ever since I read those tracts of yours; and I repeated all that was passing in my mind; and, said I, do you think there is any mercy or hope for such a poor miserable sinner? The tears began to run down her cheeks; then she laughed; then she caught me by both hands, and looked up into my face, she said, 'Oh, my dear friend, I am so glad.' 'Why,' said I, 'are you glad because I am in trouble?' 'Oh, my dear sir,' said she, 'this is the Spirit of God operating on your heart.' All at once a great light seemed to shine into my mind. All that I had been learning for so many weeks seemed now just as plain as A B C. Said I, 'Come Miss H——, kneel down then and pray for me;' and she did pray for me, and I do bless God for his wonderful mercy to such a poor hardened sinner. I believe that God did change my heart just while that very prayer was going up. All at once it just came. I loved my Bible and I loved to pray, and I could not bear the company that I used to take so much delight in.

"On the next Sabbath, Miss H—— asked me to go along with her and the children to the school—which was, and had been a Sunday-school, though we never suspected it; and here came a trial. If I go, they will say I am getting religious; if I stay, it will be a sin, for I know I ought to go; and then it will grieve Miss H——. These last considerations were the strongest; so I went. The room was crowded with children, all waiting for their teacher; I thought they all looked happy. After a little while, Miss H—— took the Bible and coming to me, she said, 'Mr. D——, will you read and pray with us this morning?' I was startled; my very heart trembled. Said I, 'Oh no; not now.' Then she read a chapter and prayed herself. Oh, how I felt, to think that I was ashamed to pray before those children! Ah, thought I, this will never do; I will come here and pray next Sunday. That night I read and prayed with my family, and the next Sabbath I opened the school with prayer.

"The news spread soon all through the settlement. D—— has got religion and is praying in the Sunday-school!—strange news this. Very soon the people began to drop into our Sunday-school. Then Miss H—— said to me, 'You had better read us a sermon at the Sunday-school, after the other exercises are over.' She selected the sermons, and I read them. Our meetings grew very solemn. Present we sent word to a good man at B—— to send us a minister; he did so. The minister came and preached for us. The little school-house could not contain one-half the people who crowded to hear him. We held our meetings in the open air, under the trees.

"Ah, that was a wonderful time; the cry of the [illegible] house. The Spirit of God was moving mightily upon the hearts of the people, and many were born into the Kingdom of Christ. All this brought a great change in our settlement. Instead of the dance, and the gambling table, and the foolish song, we had meetings for prayer and praise; and the tavern and distillery were exchanged for the temple of God.

"The Sabbath became a day of holy rest among a people who used to spend it in revelry or idleness. Houses of worship were built, where our population flocked every Sabbath to hear the preached word from the living minister; and in the course of two or three years, hundreds professed faith in Christ, and joined the church. We have had a flourishing church here ever since. Ah," said the good man, in his peculiarly emphatic way, "see what God had wrought for us."

How often have I reproached myself, when I contrasted the heroic conduct of this devoted female with my own man-fearing spirit! She has gone to her reward: her memory will be cherished for a few more years in the hearts of those to whom her humble efforts were of such immense value, and then pass away and be forgotten. But her influence will pass on, and ever increasing current, down the long tracts of time, and throughout the endless ages of eternity.—*American Tract Society.*

Why they Shout.

A brother in the travelling ministry—for obvious reasons we suppress his name—sends us, in a private note, these words:—"You love music? Right. The other day I was meeting a class and before it was half over I got happy. I forgot, for the time, that there were any narrow hearts or misers in the world. I forgot that there were any to get angry, or to frown on each other. I forgot that there were any dark clouds overhead, or any dark waters to go through. Several hymns were sung. I have heard of the eloquence of the pulpit, and of the bar, and of the power I thought of none of these things then. As the singing and speaking went on, my heart got full. You know our hearts are cups, that are always empty till they overflow. We never enjoy till we have something to give. My tears began to fall. A voice struck up that hymn, which time can never make old:

"Alas! and did my Sav'our bleed."

to every note there was melody. That hymn was sung, brother, when, in the old school-house at P——, I was converted to God. I thought of the year, and the day, and the hour when Jesus delighted to own me, and when again the last verse struck upon my ear,

"But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord I give myself away,
'Tis all that I can do."

I could not help shouting. The Bible—see Joshua 6; 5, etc.—recommends shouting. Perhaps some felt concerned for me; but I was too happy to be bound by rules, and I wept like a child. It will be a happy day when we get home." Yes, a happy day brother. May you, and the writer, and all who love the Lord Jesus, "meet together in the morning!"

Do a Little.

Many a Christian destroys his peace and usefulness because he is not willing to do little things. He wants to speak and pray well, eloquently, edifyingly, or not at all. Because he cannot do some great thing, he won't do anything. He must sit in the highest seat or no where. Now no brother is fit to do large things, unless he is willing to do little things. He must be faithful in the least or he will never be useful in the greatest. Can you make a good minister out of a poor layman? or a good deacon out of a man who is unwilling to do the least honorable duties of the church? If all were willing to add a little to the interest of a prayer meeting, a Sabbath School, or covenant meeting, or to the strength and influence of the church, there would not be so many praying to be excused. If we were willing to be weak, that is, appear weak and ignorant, as we really are, make simple prayers and speeches when we can do no better, we should pray oftener, better, and in every way do more good.—Happy is the man who is willing to be little, the servant of all, a door-keeper, bell-ringer, fire-builder, lamp lighter, anything that will serve Christ, in the house of God.—[Morning Star.

Business a Means of Grace.

We often hear Christians complain of their leanness and emptiness, and attribute it to their business. If they are correct in the cause of their want of religious enjoyment, then, either they are engaged in a wrong business, or they are pursuing it in a wrong manner. No lawful business—and a Christian cannot engage in any other—pursued in a proper manner, will injure the religious enjoyments of the child of God. He that has the love of God in his heart, and does his whole duty each day, toward God and man, will never find occasion to charge the blame of his leanness to his business. The true Christian, who does all that he does to the glory of God, is never more happy than when full of business. Let him connect his business with it—let him work for God every day in the week, and consecrate all his income to the furtherance of his cause in the earth, and he will find that his business, instead of being a hindrance, will be a help—a real means of grace to him. Instead of letting his business swallow up his religion, his religion will swallow up his business.

Correspondence

New York Correspondence.

Moving in New York—Rents—Churches—New Liquor Law—The Burdell Murder.

New York, May 6, 1857.

Mr. Editor:—The first of May in this city is a day of the greatest confusion, half the people in the city seem to be moving. At the least calculation not less than thirty thousand families change residences on that day. Rents are very high, higher perhaps than any city in the world; from six to ten dollars per month is paid for two rooms suitable for mechanics, and a very small house let for five hundred dollars per annum. Many tenant houses are now erected, most of which are six stories high, and holds more than twenty families. Several churches have moved. The Rev. D. M. Graham's church has moved to a large hall called the Bleecker buildings capable of holding six hundred people. This will be occupied until a church edifice shall be built.

The Tabernacle church hold their services in the City Assembly rooms; they have come to the resolution to build an edifice at the cost of about one hundred thousand dollars.

The colored people have been making great progress the last year, two beautiful churches have been bought by them and one is to be much enlarged.

The first Sabbath of this month witnessed additions to many churches. The Rev. Henry Ward Beecher had seventy persons united to his church, six of whom he baptized by immersion; and to the Stanton street Church was added about the same number; these were the fruits of a revival that occurred in those churches during the winter.

A new liquor law has passed our Legislature, which if carried out will prove highly beneficial to our city. It will do away with all the grocery and rum shops which are doing so much injury to all classes. The liquor sold by these places is the vilest poison, it has destroyed the reason and the constitutions of thousands. The new act provides that where liquor is sold no other articles shall be sold. The person who must sell must pay a license of thirty dollars, give security for two hundred and fifty dollars, and provide at least three spare beds for travellers, and stabling for horses.

The Mayor is very indignant about the new police bill, and has obtained a grant of ten thousand dollars from the Common Council to prove it unconstitutional.

The Burdell murder is now before Court; the Judge gave a fine opening address, he seems to think that Mrs. Cunningham must be the murderer. He confined the Jury not to be biased by the sex. "Crime knew no recognized sex." He cited instances from Roman history and the scriptures where women had committed foul crimes; among whom was the woman who desired the head of John the Baptist in a charger.

The evidence so far seems very strong against Mrs. Cunningham. G. T.

Canada Correspondence.

The Lottery System.

Montreal, May 9th 1857.

Mr. Editor;—You are aware that Lotteries are forbidden in Canada by a very stringent law which came in force at the new year. This prohibitory measure is successful to a certain extent. No publication of Lotteries is permitted, one source of gain being thus cut off from the proprietors of the press. But the promoters of these schemes are not willing to lose Canada as one of the fields for their operations, and are engaged in an extensive distribution of printed matter purposely and avowedly to secure the sale of Lottery tickets; the distribution being invariably post paid and gratuitous. The post-office boxes in this and other Canadia cities are very convenient to serve their purposes; and the owners are favored with unexpected gifts from New York and elsewhere, with offers of kindly aid to help them and their friends to princely fortunes. Having thus been put in possession of one of these publications—which I do not name, as I have no desire to increase its circulation—for once I have given the subject and the document a careful perusal, and beg to add a few remarks, which may not come amiss to some of your readers.

1. "What wisdom is shown by men of the world in advancing their own interests!"—The paper before me is proof of this. It is carefully got up, well printed, and gratuitously distributed. The reader is asked to subscribe, as a matter of form, but the subscription price is only 25cts, a year for a monthly issue of considerable size, containing schemes of lotteries two months in advance. Postmasters too are well bribed to circulate them, being allowed a commission of twenty-five per cent. on all remittances; not for subscriptions only, but for the sale of tickets. Every statement is made repeatedly, not once or twice, but twenty times perhaps on a single page. The commission to Post-masters is thrice repeated in the first column, and the fact of invariable prepayment of postage as many times in the same space. A careful reading will thus leave a few ideas very distinctly impressed upon the mind; and a cursory glance at almost any column will bring them under notice. One may utter a "pshaw" at first; but as he reads on, and his imagination catches fire, "what if I should win a prize" comes into the mind, leading to the resolve to "try first one for the fun of the thing." Abundant consolation is administered to those who draw blanks. "It is to be expected." Better luck next time."

"Fortune is fickle, but in the long run," (Query: how long?) "you are sure to win." "It is impossible that chance should be always against you." Two or three things are plainly noticeable. Every possible variety of presentation is used to make an impression, but the idea is clearly stated. There is no obscurity of statement, the entire paper is devoted to two or three points. Money is important, necessary, all-powerful. You can do any thing, be any thing with money; without money virtue, honesty, and industry are of no avail. Get money by all means; get as much as possible; get it at once. Why plod and toil when such chances are open to procure all you desire at a single venture? Try, try at least once. You will never succeed if you do not try. But don't be discouraged at the outset. Perseverance is everything. What if you do fail at first? Take courage, one venture more may secure the prize. Could we not learn something from this worldly wisdom, in seeking to make an impression upon others? Simplicity, clearness, judicious repetition, definiteness of aim, directing the attention of a few points, encouragement to perseverance, are all in place in efforts to do good. If we have not the covetousness of human nature on our side, we have the promised help of an all-powerful Holy Spirit.

2. "How deceptive are the most captivating schemes professing to give riches without diligence!" Every scheme is constructed to favor the projectors. A little reflection will bring conviction on this point. I will take the first scheme for illustration. The tickets are one dollar each. Whole number of prizes ninety twenty-eight thousand.—Surely, one may say, the chances of drawing a prize are very great; and what is one dollar? But reflect for a moment. Who pays for all the gratuitous distribution of so many documents? Who pays the agents and proprietors? By those dupes they have their wealth. If the lotteries are so profitable, why do they not invest in them very extensively? Why should they be so anxious to induce others to open their laps to fortune, while their own are kept closed? If the readers not investing are fools and bamboozle, what are the agents and advertisers? All these concerns must pay well, and the agents cannot fail to secure much of the profits. The balance goes to the winners; and the many ticket-buyers pay, for all. In the scheme under review I find more than 21,000 are dollar prizes! The rule is, where the prize is re-invested, nothing is deducted from it: if cashed, fifteen per cent is retained by the agent. This, on the dollar prizes, would almost always lead to Advertisement. This 15 per cent is neither of great swindle. Thus while promising to give about $78,000 in