

# Christian



# Visitor

A Family Newspaper—Devoted to

Religious and General Intelligence

BAILEY & DAY, Proprietors.

“BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED.”—ST. PAUL.

Rev. E. D. VERY, Editor.

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## THE CHRISTIAN VISTOR.

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### WHAT IS LIFE!

O! what is Life!—'Tis like a flower,  
That blossoms and is gone;  
It flourishes its little hour,  
With all its beauties on;  
Death comes; and, like a wintry day,  
It cuts the lovely flower away.

O! what is Life!—'Tis like the bow,  
That glisters in the sky;  
We love to see its colors glow,  
But while we look, they die;  
Life parts as soon—to-day 'tis here,  
To-morrow it may disappear.

Lord! what is Life!—If spent with thee,  
In humble praise and prayer;  
How long or short our life may be,  
We feel no anxious care;  
Though life depart, our joys shall last,  
When life and all its joys are past.

### Protestantism in Poland.

It is our intention to give in successive numbers some information upon the religious state of the several nations of Christendom. The following was communicated about a year since by Dr. Baird, to the N. Y. Evangelist in regard to the present state of the Protestant religion in Poland:—

Without going into minute detail, I have to say that I learn that there are upwards of 200,000 Protestants in what is called Poland; of whom about one-third part are Poles, and speak the Polish language.—They are the remains of those many hundreds of thousands of Polish Protestants, who lived in this land in the latter part of the XVIIth century. The other Protestants are Germans, of German descent, and speak German, mainly.

There are 52 Protestant ministers, (exclusive of some nine or ten missionaries laboring among the Jews,) who minister to many scattered flocks; some of them having charge of three or four thousand people, who meet in five or six congregations from time to time, at great distances from each other. There are two Protestant churches in Warsaw, one of which is Lutheran, the other Reformed. Something like 15 or 20 of the 52 Protestant churches in Poland are embraced in what is called 'The Evangelical Church.'

The Consistory of this 'Evangelical Church,' composed for the most part of men who reside in Warsaw, and who are almost without exception Neologists, or worldly men, have great influence with the government, and is the most formidable enemy which the gospel has to encounter in Poland! Alas, go where we may in the Old World, we find that a hierarchy, of some sort or other, is the worst opponent which the truth has to encounter. It was just so in the days of the Saviour himself!

There are five missionaries, supported by the London Jewish Missionary Society, laboring in Warsaw, two in Lublin, and two in Kalish. These excellent men are doing much good, not only among the Jews, but also among the Protestants. Whatever of evangelical religion may exist in Poland, it greatly owes its existence to

these beloved brethren, some of whom are Englishmen, and some Germans.

The entire population of Poland exceeds 4,800,000 souls, of whom more than 600,000 are Jews. The Protestants, as I have said, are 200,000 and more—perhaps 220,000.—The members of the Greek Church may be 100,000. The remaining part of the population—not much short of 4,000,000 are Roman Catholics.

And I am sorry to say that I learned—what you will read with astonishment, I am sure—that the priests strive, and effectually in many parts of the country, to keep up that ancient animosity against the Protestants, which the Jesuits infused into the minds of the Roman Catholic Poles in the 16th and 17th centuries. In many villages, and even here in Warsaw, there are Roman Catholic Poles who have had the boldness to say to the Protestants, that if the late attempt at revolution had been successful, they (the Protestants) would have been extirpated! We were told, on good authority, of one nobleman in the country, who boasts that he had armed his peasants and instructed them to destroy all the Protestants in his neighborhood! If it be true that this people is actuated by such an infernal spirit as that, (and I fear that the number of such is not small) they are utterly unworthy of what they have so liberally shared—the sympathy of Protestant nations—a sympathy which has been manifested in various ways; whilst the Head of their own Church, the Pope, has not only once, but twice, fulminated his bulls against these attempts to regain their independence. But I am sure that the enlightened portion of this nation, and especially the inhabitants of this city, and other considerable cities and towns, are not under the influence of such a wretched fanaticism. I am grieved to say that there was something of it in Posen, though I cannot learn that there was anything of it in Galicia—perhaps for the very sufficient reason, that there are few or no Protestants in that province.

The history of Protestantism in Poland is one of the most mournful chapters in the annals of the church of Christ in modern times. Most of your readers probably know little or nothing of it. It is certainly not my intention, in these letters, to enter upon a subject so extensive and so difficult. But if God spares my life, and permits me to return to my native land, I will give, at the earliest time possible, a series of Discourses on the past and present State of Religion in all the countries which I am now visiting, and then I will endeavor to give what I deem to be the truth, in relation to the state of Poland.

\*There are about 1,800,000 Jews in the Russian Empire, including Poland. If we add the Jews in Galicia, (in Austria) and in Posen, (in Prussia) we shall have all of three millions, at living within the limits of Ancient Poland.

### Signs of a Revival at Hand.

Christians who have remained, in a great measure, unaffected by the stupidity and vice which prevail in the community, begin to be alarmed at the state of things. They are grieved at the intemperance, profaneness and Sabbath-breaking, which they witness around them. They stand ready to help forward the temperance cause, and to give the time and effort which are necessary to distribute religious Tracts; to invite people to the house of God, and to encourage parents to send their children to the Sabbath school. They show that they desire a better state of religious feeling in the church and society.

When alienation among brethren is giving place to love and good will, Christians begin to

confess their faults one to another, and pray one for another. They manifest, that they deplore their past coldness towards their brethren, and they feel determined to love one another with a pure heart, fervently. When they meet, their Christians friends, instead of the averted look and sour visage, they pass the cheerful salutation, and manifest an interest in each other's welfare. This shows that the tide of the spirit is rising in their hearts. Just as fast as brotherly love advances, just so fast does a revival approach.

An increased spirit of prayer among Christians is another good sign. "Before they call, I will answer," says God. He does answer before Christians pray for a revival, by giving them hearts to pray for it. The Lord will be inquired of by his people for the blessings of his grace. As the spirit of prayer increases in the church, the prospect of a revival brightens. And when Christians feel like saying in prayer, "I will not let thee go except thou bless me," the kingdom of heaven is at hand. Wrestling Jacobs will become prevailing Israels. When the elect cry unto God day and night, we may expect that he will answer them speedily.

A disposition in backsliders to acknowledge their faults and return to duty, is another favourable indication. When the Holy Spirit comes near to revive his work, the erring will be uneasy, and find no rest in the way of disobedience.

When religious meetings begin to fill up, and exhibit uncommon solemnity, there is reason to hope for a speedy blessing. In times of declension, meetings usually become dull, and few are disposed to attend them. The ways of Zion languish, and many come to her solemn feasts. But where we see a shaking among the dry bones, we may know that the Lord has come near with a blessing.

Uncommon anxiety for the unconverted is another favorable symptom. In times of stupidity, the wise as well as the foolish are apt to fall asleep. Little anxiety is manifested for anything good. Sinners go unwarned, except in public, and uncared for. When, therefore, Christians show that it is their heart's desire and earnest prayer that sinners may be saved, we may know that the Holy Spirit is at work among the people of God.

Another reliable evidence that a revival is approaching, is alarm among the impenitent. It is beyond the power of man to convict one sinner of his guilt and danger! Ministers can do as commanded, and prophesy over the dry bones; but it is beyond their power to cause a movement among them. This is the Spirit's work. He only can effectually reprove the world of sin, and lead men to enquire what they must do to be saved. When, therefore, we see sinners anxious about their souls, we may, without hesitation, believe that a revival is nigh, even at the door.

Another sign that a revival is approaching, is the occasional conversion of a sinner. Though sinners are sometimes converted when all around them are stupid, yet it is not a common thing. There must be travail by some one before there is a birth, and it is generally by some one near by. When sinners are converted in any place, it is generally in answer to prayer offered up in that place. If, therefore, we have evidence that the Spirit is present, by his convincing and converting power, we may be sure in going to work to promote a revival of religion, without fearing that we are running before we are sent. Each and all of these signs should encourage Christians to labor and pray for a revival. God is

saying to them, by these evidences of his presence, "Up, and be doing," "Bestir yourselves."—N. Y. Evangelist.

### High Views of the Christian Ministry.

There is reason to fear that many candidates for the sacred office undervalue its inherent dignity, and hope to enjoy the kindnesses of their parishioners, without any strong impulse towards personal improvement. And perhaps there are men who have begun to preach, and rest contented with the routine of common observances, and never feel that the kingdom of truth, as well as of religion, is to suffer violence, and the violent are to take it by force. But a minister cannot live in the healthful discharge of his duties without feeling the need of his unceasing movement upward; nor will he perceive this necessity, unless he form a high idea of the work which is given him to do. A livelihood, and even a kind of eminence in his calling, may sometimes be secured by the minister who shrinks from that severity of mental toil which is needed for distinguished usefulness in the other professions. But his livelihood is not a true 'living,' and his eminence is productive of but little good, unless he be, in the full meaning of the term, a laborer—unless his standard of ministerial excellence be such as to exalt his whole character. What constitutes a call to preach the gospel; what kind of mental discipline should the pastor adopt; what books should he read; what subjects should he investigate; how much time should he devote to social interviews with his people; what, how, how often and how long should he preach; all such questions can be answered most fully by him who has the deepest reverence for the pulpit. 'The moment we permit ourselves,' says Robert Hall, 'to think lightly of the Christian ministry, our right arm is withered; nothing but imbecility and relaxation remains. For no man ever excelled in a profession to which he did not feel an attachment bordering on enthusiasm; though what in other professions is enthusiasm, is in ours the dictate of sobriety and truth.'—Preacher and Pastor.

BE HAPPY—Be happy now. Why keep yourself miserable now for the purpose of being happy at some future time? That time may never come. Or, if it does, your present anxiety and toil may unfit you to enjoy it. Happiness is not an attribute to external circumstances, but of internal experience. Be happy within. What ever may betide you without, trust in God and have a happy heart. You will never get things to suit you. The more you have the more you will want. You will never get your condition perfect; and if you should you would not be happy. That heart of yours would pant for more. Its longings will increase with your abundance. Would you put out the fire by adding fuel? Was Eve satisfied in Paradise, even with a better heart than yours? Cease then, your restless impatience to be happy by-and-by, and be happy now. Enjoy the present moment, and keep doing so as long as you live. Bring down your mind to your present condition. Be content as you are. Things will never exactly suit you—so don't wait, but be happy and done with it.

Did you ever think how little real, and how much imaginary troubles there is in the world? None of our troubles are real except pain of body and remorse of conscience. Genuine repentance and faith in Christ will remove the latter, and as to the former, when separated from what is artificial and fictitious, it is not an hun-