

them of their leanings towards it than to find out that, wherever it has the power, it still retains unchanged its character, as the persecutor of the saints of the Most High.

In the time of Cromwell, and even at a later period, Britain nobly distinguished herself by the zealous care with which she watched over the interests of the Waldenses; and her ambassadors have often remonstrated with effect against the cruelty of their own Sovereign; but at no time of their history, for the last hundred and fifty years, is the spirited interference of Britain with the Sardinian Government more called for in their behalf than at present; and as Britain has again placed the Bourbon dynasty upon the throne, her remonstrances ought to carry weight with them. At present the Prussian ambassador is the warmest friend they have at Court; while the British ambassador, through perhaps as friendly towards them at heart, remains neutral, and pleads as his excuse, when urged to come forward more prominently in their behalf, that he has no instruction on the subject from his Court! If the Protestants were allowed full liberty of conscience, and were permitted to increase their places of worship when necessary, and were freed from any interference on behalf of their religion; and if, in fine, all Papists now possessing lands within the Protestant limits were withdrawn, the Waldenses would, I am convinced, never complain of their narrow territories or their civil disabilities. But when they are compelled to sell, at an immense sacrifice, lands which they have lawfully acquired, and the Papists are still permitted to retain property in the overpopulated valleys, which ought to be divided among the Protestants—nay, when they are encouraged to buy up more, with the avowed intention of exterminating the heretics—when they are compelled to cease from honest labour on all saints' days, in honour of the Papists—and when they are not allowed to build, even at their own expense, the churches which their increasing population requires—surely it is high time that the Protestant nations of Europe were again informing the King of Sardinia, that the Vaudois are their brethren in the bonds of the Gospel, possessors of a like faith, and that they will not permit them to be thus persecuted and trampled under foot. One might have supposed that the Royal Family of Sardinia had learned a useful lesson by what they came through—but though a severe saying, it is unhappily a true one with regard to them, that "the Daubions never learned anything, and never forgot anything."

This letter is already too long, and I must reserve the rest of my remarks, for another, which, God willing, I will send you by next mail.

I remain, very truly yours,
R. W. STEWART.

Malta, Nov. 26, 1843.

THE TRAVELLER.

BAMBOROUGH CASTLE IN NORTHUMBERLAND.

As I love to speak well of a poor man, so do I love also to speak in praise of a rich one, when I have the opportunity. Whether the object of my praise be clad in lawn or linsey, is of no consequence whatever. One word, then, of the Bishop of Bamboorough Castle.

Lord Crewe, Bishop of Durham, to whom Bamboorough Castle belonged, has been slumbering in the house appointed for all living, more than a hundred years; and all that I know of him is this, that he was the founder of a noble charity at Bamboorough Castle for the succour of shipwrecked seamen, the education of children, the healing of the sick, and the relief of the poor.

At Bamboorough Castle are kept blocks and tackle, wares, cables, anchors, mooring chains, kedges, pumps, and other articles for the use of stranded vessels, and there are also storehouses for such goods as may be saved. Rooms are kept neatly furnished for the accommodation of shipwrecked seamen; and, in order that vessels in distress may be seen, two men patrol the coast, for eight miles day and night in stormy weather. When a fog comes on, a bell is rung at the Castle at intervals, and every quarter of an hour a gun is fired as a warning to seamen, and a guide to fishermen in making for the land.

Within the Castle-yard are granaries to store corn; this corn is ground into flour at a mill stand-

ing on the cliff, and the poor have it at the cost price: they have groceries, too, on the same terms. At the Castle is a dispensary to supply the poor with medicine, free of all cost, and a surgeon is paid to attend to the ailments of the afflicted. Lastly, there is a library for the use of all within ten miles of the place; twenty girls are boarded, clothed, lodged, and educated, until they are old enough to go to service, and schools are established for the remaining children of the poor.

Now, is not this a noble charity? Tell me not that the see of Durham is the richest of all sees, and that the Bishop of Bamboorough could well afford to do all that he did while he was alive, and all that was done by his desire after his decease. I know it well; but I know also that we all have power to be charitable to the bodies and souls of our fellow-beings, and I am afraid that we are much more given to call in question the kindly deed of others, than we are to imitate them according to our ability. Is there no such a thing, think you, as setting up a Bamboorough Castle of our own, on a small scale? Remember the two mites of the poor widow cast into the treasury. It is not the amount, but the motive. Do we do what we can? I know not how you feel after what I have told you of the noble charity above recorded, but for myself, though its founder, as I told you, has been slumbering in the grave for more than a century, I feel a kindly spirit gathering round my heart, and a sincere and cordial respect for the memory of the Bishop of Bamboorough Castle.—From *old Humphrey's Thoughts for the Thoughtful*.

LAODICEA AND PHILADELPHIA.

Mr. Riggs of the Smyrna mission, lately made a tour for distributing books and preaching in Asia Minor, during which he visited most of the Seven Churches addressed in the Apocalypse. He writes—

"We visited the ruins of Laodicea and Hierapolis. These spots, so interesting to the Christian, are now utterly desolate. The threatening expressed in Revelation iii. 16, has been fulfilled, and Laodicea is but a name. In the midst of one of the finest plains of Asia Minor, it is entirely without inhabitants. Sardis, in like manner, whose church had a name to live, but was dead, is now an utter desolation. Its soil is turned up by the winds, and grows with rank weeds; while in Philadelphia, since the day when our Savior commended those who had then kept the word of his patience, there has never ceased to be a nominally Christian church. Oh that the spirit of those ancient disciples might be shed abundantly on their degenerate descendants and successors."

What is here stated respecting Laodicea is strikingly manifest in respect to the cities and places most renowned in ancient pagan history. What utter desolation reigns around the sites of Nineveh, Babylon, and Egyptian Thebes; over the plains where were celebrated the Isthmian, Nemean, and Olympic games in Greece; and over other places where were the most famous temples of Jupiter, Apollo, and Venus. *Them that will honor me I will honor, and they that despise me shall be lightly esteemed.*

RELIGIOUS LITERATURE.

A WHOLE FAMILY IN HEAVEN.

LET us look forward to the future world, and contemplate the possibility that a family should be united in heaven. It is possible that there should be such an eternal union. It is not necessary that religion should make an eternal separation. There is nothing in the nature of Christianity that naturally and necessarily demands this. There is no such adaptation of the gospel to one member or portion of a family only as to make such a result inevitable; there is no restriction of the offer of salvation to the father, the mother, or to one of the children of a family; there is no limitation of the efficacy of the atonement which makes it impossible that the blood which saves one should save all; there is no such circumscribing of the power of the Holy Spirit that he can renew and sanctify only a portion of the family group. The blood which has been sprinkled on one heart may cleanse all; the same Spirit that has renewed and sanctified the father or mother is able to renew and sanctify each child; and the grace of the gospel which prepared that loved and lovely sister who has been taken from you to walk by the side of the river of life in white raiment, can prepare you

also to join with her, and walk arm in arm on those shady banks. Look upward to yonder heavens. See there your smiling babe! It stretches out its hands and invites you. "Come, father, mother," is its sweet sound, "come and take the water of life." May not that same grace of the gospel which has raised that child to heaven, save you also?

Why should it not be? A whole family united in religion—what a spectacle of beauty on earth! A family lying side by side in their graves, to be united again in the same blessed resurrection, what a spectacle for angels to look down upon with interest! A whole family united in heaven—who can describe their everlasting joy! Not one is absent. Not father, nor mother, nor son, nor daughter, are away. In the world below they were united in faith, and love, and peace, and joy. In the morning of the resurrection they ascended together. Before the throne they bow together in united adoration. On the banks of the river of life they walk hand in hand, and as a family they have commenced a career of glory that shall be everlasting. There is to be hereafter no separation in that family. No one is to lie down on a bed of pain. No one is to wander away into temptation. No one is to sink into the arms of death. Never in heaven is that family to move along in the slow procession, clad in habiliments of woe, to consign one of its members to the tomb. For no member of the family is the soil of heaven ever to open its bosom to furnish a grave. God grant of his infinite mercy that every family in this assembly may thus be united in religion in all the joys and sorrows of this life: united when they lie down in the grave in the hope of the same resurrection; and united on the banks of the river of life, to drink of the streams of salvation for ever! Amen.—Sermon by the Rev. A. Barnes.

YOUTH'S DEPARTMENT.

JUVENILE MISSIONARY EFFORTS.

[WE hear with much pleasure that exertions are now being made in some of the churches in Montreal, to organise Juvenile Missionary Associations, specially to send the Gospel to the benighted heathen. In order to encourage those excellent men who are engaged in this effort, as well as to stir up our youthful readers to unite heartily in so glorious a cause, we have extracted the following from the *Day-spring* for March.—Ed.]

JUVENILE MISSIONARY EFFORTS.—In the year 1842, the English Wesleyan Missionary Society, being then heavily oppressed with debt, among other calls for aid, addressed one to the children and youth of their congregations. It was estimated that there were at least sixty thousand children and young persons connected with those who occupied seats in the Wesleyan chapels in Great Britain, each of whom might contribute themselves, or obtain from others, one penny a month, or a shilling in a year; which would amount to three thousand pounds. Addresses to parents and children on this subject were issued. Small cards, on which the subscriptions obtained might be entered, were furnished to the children in all parts of the kingdom. They engaged with spirit in the work; and at the close of the year when the collections were brought in, they were found to exceed four thousand pounds, or about nineteen thousand dollars.

The English Wesleyans sent forth their cards and addresses in the year 1842, asking for similar collections, the results of which have not yet reached this country. The following is a part of their address to children and young persons:—

Sufferings of Heathen Children.—"You have heard or read of the deplorable ignorance, idleness, depravity, and wretchedness, which prevail in heathen countries, and among countless millions of mankind, where the blessed Bible is unknown, and the glorious gospel of Christ has never been proclaimed. There are 'dark places of the earth' innumerable, which are 'the habitations of cruelty,' and of every kind of crime. Children and young persons are, in every heathen land, among the greatest sufferers from the blind idolatry and ferocious superstitions which surround them. Not only are they trained up without the knowledge of God and of true religion, but their earthly comfort, and, in many cases, their lives are annually sacrificed, to a frightful extent. 'Destruction and misery are in their ways; and the way of peace they have not known.' Read the following instances, which are only specimens of many others.