

eiple of moral action. Not only is this principle extensively adopted, but in many instances it is most pertinaciously defended. To condemn or neglect the principle involved in the instances to which we have alluded, is even thought to betray narrowness of mind, or ignorance of human life. It is superfluous righteousness to scruple the propriety of a trifling deviation from the scriptural *hæc*, when the good proposed is so great in comparison.

Let our view be confined to the sphere of our own observations; and it is of the greater importance to scan the present, as no small number within the pale of the Christian Church are too thoughtless of principles of action, if only the prospect of apparent good be unfolded to their minds. Indeed, the not unfrequent answer to conscientious doubts respecting the scriptural propriety of any mode of religious or benevolent action, is—"Consider the object which it contemplates—the good which has already been done. Mark how many members this society numbers; how many conversions we number; how many have united with the church; how many drunkards have been reformed, and names have been pledged to total abstinence; or how public opinion has gathered into a frown of indignation against the profligate, and a yet deeper frown against the supporters of slavery.—Ay, and still to doubt, against such an array of evidence in favour of our modern expedients for doing good, is unanswerably, in their judgment, to convict one's self of an unregenerated, or unfeeling heart.

But may not the strong desire of doing good induce on the mind a delusion respecting the amount of good accomplished? Is it a strange circumstance, for the mind to be so infatuated with a project as readily to mistake the appearance of success for reality? The very evidence which is ordinarily adduced proves nothing beyond the show of benevolence and the appearance of good done. But should the actual results be disclosed, how might it appear to the conviction of every dispassionate mind, that while the schemes of worldly policy for the attainment of benevolent ends have been multiplied, a sense of individual responsibility, to a greater or less degree, has been impaired; that while an irresponsible institution for the purposes of religion, or of reform, has gathered strength, it has disclosed the cloven foot of spiritual despotism, attempting to control the teachings of the desk, and to engraft its principles on the scriptural terms of church communion; that while reports of converts have crowded our religious papers, multitudes have left their religion where they found it—at the anxious seat; that while the church has increased the number of her communicating members in an almost unparalleled ratio, the great body of them, according to the testimony of one, who of all men has had the amplest opportunity of observing, "are a disgrace to religion; that amid the excitement of multiplied associations and evening meetings the cultivation of personal piety has been neglected; the closet, to an alarming extent, there is reason to think, has yielded up its scriptural claims to the various requisitions of the lecture room; religion has become in divers places a matter of machinery or of contention; and genuine revivals have been brought into suspicion."]

A RELIGIOUS ANECDOTE.

The witty Earl of Rochester being once in company with King Charles II, his Queen, Chaplain, and some ministers of state; after they had been discoursing on public business, the King of a sudden exclaimed—"Let our thoughts be unbended from the cares of state, and give us a generous glass of wine, that cheereth, as the scripture saith, both God and man." The Queen hearing this, modestly said, she thought there could be no such text in scripture, and that the idea was little less than blasphemy. The King replied, that he was not prepared to turn to chapter and verse, but he was sure he had met with it in his scripture reading. The Chaplain was appealed to, and he was of the same opinion with the Queen. Rochester suspecting the King to be right, and being no friend to the Chaplain, slipped out of the room to enquire among the servants, if any of them were conversant with the Bible. They named David the Scotch Cook, who always carried a Bible about him; and David being called, recollected both the text and where to find it. Rochester ordered him to be in waiting, and returned to the King. This text was still the topic of conversation, and Rochester moved to call in David, who, he said, he found was well acquainted with the Scriptures. David appeared, and being asked the question, produced his Bible, and read the text, *Judges ix. 13*. The King smiled, the Queen asked pardon, and the Chaplain blushed. Rochester now asked the Dr. if he could interpret the text, since it was produced; but he was mute. The Earl, therefore, applied to David for the exposition. The Cook immediately replied, "How much wine cheereth man your Lordship knows: and that it cheereth God, I beg leave to say, that under the Old Testament dispensation, there were meat-offerings and drink-offerings. The latter consisted of Wine, which, by a metaphor, was said to cheer God, as he was well pleased in the way of salvation he had appointed; whereby his justice was satisfied, his law fulfilled, his mercy reigned, his grace triumphed, all the divine perfections harmonized, the sinner was saved, and God in Christ glorified." The King was agreeably surprised at the evangelical exposition;

Rochester applauded, and after some severe reflections upon the Chaplain, very gravely moved, that his Majesty would be pleased to make the Chaplain his Cook, and the Cook his Chaplain.

For the Pearl. TO MORROW.

How sweet to the heart is the thought of to-morrow,
When Hope's fairy pictures bright colours display!
How sweet, when we can from futurity borrow
A balm for the griefs that afflict us to-day.

When wearisome sickness has taught me to languish
For health, and the comforts it bears on the wing,
Let me hope (oh! how soon it would lessen my anguish)
That to-morrow will ease and serenity bring.

When travelling alone, quite forlorn, unbefriended,
Sweet the hope that to-morrow my wanderings will cease;
That at home, then, with care and with kindness attended,
I shall rest unmolested, and slumber in peace.

Or when from the friends of my heart long divided,
The fond expectation with joy how replete!
That from far distant regions, by Providence guided,
To-morrow will see us most happily meet.

When six days of labour, each other succeeding,
With hurry and toil have my spirits oppress,
What pleasure to think, as the last is receding,
To-morrow will be a sweet sabbath of rest!

And when the vain shadows of time are retiring,
When life is fast fleeting, and death is in sight,
The christian, believing, exulting, aspiring,
Beholds a to-morrow of endless delight.

MARY.

For the Pearl.

WAR AND RELIGION.

"The events of the past year have been of an unusual and extraordinary character. The political extravagances of some of our fellow subjects in Upper Canada have degenerated into disaffection, and that disaffection has ripened into rebellion, which has filled our whole Province with excitement and alarm, although only a few hundred seemed to have any connexion with the conspiracy.

The disturbances to which we have referred have been unfavourable to the spiritual prosperity of our Society in many places, as many of the members have been employed on military duty; and the attention of others has been diverted by exciting topics of a secular nature."—*Minutes of Conference for 1838, p. 161.*

We copy the above words from an address of the Canadian Methodist Conference, and which we have before us bound up with the Minutes of the English Methodist Conference for 1838. Our extracts, we think, furnish an important testimony on the evil tendency of war. What do they declare? That the late troubles in Canada though of so puny a description when compared with civil war on an extended scale, have nevertheless proved detrimental to the prosperity of one of the churches of Christ; to a certain extent, we are told religion has been paralyzed, and its progress impeded by the recent outbreak. It may be, however, that the members of the church are liable to blame for this unprosperous state of their affairs; that a heavy degree of culpability rests upon them for failing to maintain their wonted measure of piety and success. Or in other words, perhaps religion may flourish when war rages—churches be built up on the holy faith of the gospel when civil devastation reigns uncontrolled—and christianity prove triumphant even amid the din of conflict and the clash of arms. But no, it would appear not. The declaration of 500 teachers of christianity is before us, and in the reply of the British Conference to the address before quoted, we have the following remarks—"THAT the recent perilous and distracting occurrences should exercise an injurious influence on the spiritual state of your Societies, though a distressing fact, can excite no surprise. We trust, however, that by the inculcation of the duties suited to such seasons, you may be able to check these evils; and that your beloved people will have grace to lead quiet and peaceable lives in all godliness and honesty. Out of strifes so bitter and deadly, causes of angry discussion and lasting animosity must inevitably arise."—*Minutes for 1838 p. 164.* Our readers will here remark that in the above quotation, it is admitted to be a natural result of civil strife, that the church should be injured, and hence to be told of a fact so distressing, excites no surprise. Do we differ on this subject from our authority? By no means—we perfectly coincide with it. And if we had the results of the late wicked contention on all the Canadian churches, we feel certain that all would testify that the effects have been evil, only evil, and that continually. Nay we verily believe that with a much more extended rebellion, many of the churches would have lost all the savour of their piety. In fact we view war as incompatible with christianity—they cannot flourish together—and just in proportion as the former prospers and enlarges, so the latter will languish and decline. But we have other proofs at hand, of the moral evils of modern warfare. In an ancient book entitled BATH-KOL, published "by the First Presbytery of the Eastward," and printed at Boston in 1733, a frightful picture is drawn of the degraded state of society in "the land of the pilgrims;" as a consequence of the war of the Revolution. We make a few extracts, and those not the most pointed, but the shortest.

"This Presbytery, taking into serious consideration the present low state of religion, the great and general declension in the practice of virtue and piety, and the alarming progress of vice and immorality of every kind," it was "ordered that a committee be appointed," to take the same into consideration and report thereon. The body of the book consists of the report, which takes up 300 pages 12mo.

The introduction commences thus: "It has pleased the sovereign of the universe for eight long years, to continue on America the awful judgment of a bloody and destructive war." It then proceeds to mention some of the consequences of the war. "He must be a stranger indeed in Israel to whom it remains till now a secret, that the regard for religion, for which New England was once conspicuous, had vanished from among us in a lamentable degree." "Family religion is a stranger to the dwellings of thousands; and the judgments of heaven against Sabbath breaking are pleaded as an argument for continuing in that sin. And if such outrages against God and religion are called in question, the answer in almost every mouth is ready, 'tis war times. The youth, bred in the innocency of a rural retreat, that was never heard to defile his tongue with an oath in his life, no sooner gets on board of a privateer, or has spent a few days in the camp, than we find him loathed in all the language of hell. The most horrid oaths and infernal curses load and taint the air about him wherever he opens his mouth!" "Benevolence to our fellow men was perhaps never less cultivated in any country, than it seems to be of late among us; hardhearted indifference to the distress of the poor; the widow, and the orphan, have risen up and seized her throne. Intemperance in an immoderate use of strong and spirituous liquors, even to the intoxication that degrades human nature below the brutal herd, is become sadly common among us. Uncleanliness is awfully increased, and breaches of the seventh commandment are so frequent and so slightly censured, that it seems almost to be forgotten that it is a crime: glaring instances of peculation and breach of public trust are sheltered and uncensured; and private robberies, thefts and burglaries abound more and more. Avarice stalks in the streets, or lurks in the corners, and has stained the public roads with inhuman murders."

It is not necessary to our purpose to cite a single extract more, to fasten the impression on the minds of all our religious readers that war is in itself a monstrous evil, and that it carries in its train a long catalogue of crimes. War, has its origin in the inordinate desires and corrupt passions of men; and as its origin, so is its result. "A rising out of an evil root, this tree of bitterness seldom fails to produce, in vast abundance, the fruits of malice, wrath, cruelty, fraud, rapine, lasciviousness, confusion and murder. And the depravity occasioned by war, is not (as we have shewn) confined to the army. Every species of vice gains ground in a nation during war. And when a war is brought to a close, a long time elapses, before a community returns to its former standard of morals. In time of peace, vice and irreligion generally retain the ground they acquired by a war. War unauthorized by God has ever been and will ever be, productive of the most demoralizing effects. From all this it will follow that the authors of war have an awful degree of guilt to answer for at the bar of God. Those who set the bloody apparatus of war in motion may well tremble at the consideration of a future judgment. And is it not a little remarkable that christians who have leagued together against drunkenness, slavery, and other evils, should remain so silent on the subject of war. Why does not all christendom lift up its voice against this monstrous foe of human happiness? Is there no weight of influence in the christian community? May we not however indulge a hope that the time will come when intelligent christians of every country and of every name will unite their efforts to put an end to the detestable trade of human slaughter? Here christians of every sect may find an object worthy of their attention, and in which they may cordially unite. For this object they may, with propriety, leave behind all party zeal and party distinctions, and bury their animosities in one united effort, to give peace to the world. To adopt the pious wish of another, we would most fervently exclaim, O that God would call forth some wise, pious, enlightened, ardent philanthropist, who shall form this determination in his heart and carry it into execution!—"To convince mankind that christianity forbids war, to banish the idea of its lawfulness from their creed, and the love of its practice from their hearts; and to make all men seek peace with their whole soul, and pursue it with all their might, till it establish an universal reign over human nature, shall be the grand object of my existence on earth."—EDITOR.

EFFECTS OF EATING NEW BREAD—The mischievous consequences of eating new bread do not arise from its chemical composition, but its mechanical agency: it is very compressible; it is therefore rarely well masticated—it is swallowed quickly and in a large quantity, and then as instantly expands from absorption of the fluid contents of the stomach, which organ, thus suddenly and extensively distended, not only suffers pain on its own part, but compresses the neighbouring blood-vessels, so as materially to interfere with the general circulation. Hence the train of suffering consequent on such indulgence.