

Selected for the Colonial Churchman.

## DEATH OF AN INFIDEL.

I was not long since called to visit a poor gentleman, erewhile of the most robust body and gayest temper I ever knew: but when I visited him, oh! how was the glory departed from him! I found him no more that sprightly vivacious son of joy he used to be, but pining away under the chastising hand of God! His limbs feeble and trembling, his countenance ghastly, and the little breath he had left ebbed out in sighs! His body hastening to the dust, his soul just going to God who gave it. When he came up into his chamber, and had seated myself in his bed, he first cast a wishful look upon me, and then began as he was able to speak,—"Oh! that I had been wise, that I had understood this, that I had considered my latter end!" Ah! Mr. Hervey, death is knocking at my door; in a few hours more shall draw my last gasp, and then judgment, the tremendous Judgment! How shall I appear, unprepared as I am, before the all-knowing and omnipotent God! How shall I endure the day of His coming!" When I mentioned among other things, that *strict holiness* which he had formerly so lightly esteemed, "O that holiness," he replied, "is the only thing I now long for! I have not words to tell you how highly I value it! I would gladly part with my estate, large as it is, or a world, to obtain it. Now my benighted eyes are enlightened, I clearly discern the things that are excellent. What is there but God, to be desired in the place whither I am going? Or what is there to be desired upon earth, but religion?" But if this God should restore you to health, I said, think you that you would alter your former course?—"I call heaven and earth to witness," said he, "I would endeavour to labour for holiness, as I shall soon labour for life. As for riches and pleasures and the applause of men, I account them as dross and dung, no more to my happiness than the feathers that lie on the floor. Oh! if the righteous Judge would try me a little longer, in what spirit would I spend the remainder of my days! I would know no other business, aim at no other end, than perfecting myself in holiness: whatever contributed to that, every means of grace, every opportunity of spiritual improvement, should be dearer to me than thousands of gold and silver! But alas! why do I amuse myself with fond imaginations! the best resolutions are no more than air, because they are too late: the day in which I should have worked is over and gone, and I see a sad horrible night approaching, bringing with it the blackness of darkness forever. Heretofore, (wo is me!) when God called, I refused; when He invited, I was one of those who made excuse; now therefore, I receive the reward of my deeds, fearfulness and trembling are come upon me: I smart, I am in sore anguish already, yet this is but the beginning of sorrows! It doth not yet appear what I shall be: but am sure I shall be ruined, undone, and destroyed with an everlasting destruction!" This sad scene I saw with my eyes! these words, and many more equally affecting, I heard with any ears: and soon after attended the unhappy gentleman to the tomb.

The above narration, Messrs. Editors, is copied from the life of the Rev. James Hervey, which is now for sale at a very low price at the Book-store of Mr. BELCHER in Halifax. The work is an Octavo volume of 540 pages, at the price of five shillings. Every Christian, especially every Christian minister, would do well to read that work: it contains a full exhibition and defence of that grand doctrine of Scripture—the free justification of a sinner by faith in Jesus Christ. I cannot forbear making an especial reference to the Appendix of the above work, comprising as it does a rich treasury indeed of Gospel grace and truth. And the young minister who would desire to have his views enlarged and established on this essential doctrine, will not, I think, fail of that end, by the study of the work referred to. He will also find in pages 112 and 103, a list of religious authors, that will greatly contribute to aid the minister and the Christian in pious enquiries after gospel truth.

## REMARKABLE CONVERSION OF A JEW.

At the last meeting of the London Society for promoting christianity among the Jews, the Rev. Mr. Grimshawe, the author of the delightful memoir of Legh Richmond, made the following remarkable statement:—

He related a touching incident in reference to the conversion of a Jew, calculated to incite Christian ministers to effort, and to urge them on in exertions to do good under the most discouraging circumstances.

In some town in England, which Mr. G. used frequently to visit, he almost always met some of the members of a Jewish family resident there. This family was highly respectable, and exerted no small influence in that community. Among its members was a son of bright hopes, proud spirit, and of high cultivation. As Mr. G. met this young man from time to time, he on one occasion said to him:—"I hope the study of the Jewish sacred writings will bring to your notice such an amount of irrefragable testimony in favor of Jesus as to convince you that he was indeed the Christ, the Messiah of Israel." The young Hebrew with a degree of scorn and bitterness replied, "No, sir! depend upon it, I shall never become a Christian."

"But," replied Mr. G., "the mighty Spirit of God may change your views. That power which enlightened and completely changed the views of the zealous but misguided Saul of Tarsus can remove the scales from your eyes, and constrain you to look upon him whom your ancestors pierced, with the exclamation, *my Lord and my God!*"

With an air of unmeasured scorn the proud Israelite exclaimed, "Never, never! whatever else I do, I shall never acknowledge Jesus as the king of the Jews."

On another occasion Mr. Grimshawe met this young man, and as they were on very pleasant and affable terms with each other, in the course of the conversation he plied his young Hebrew friend with several arguments drawn from the prophecies. At length the young Jew wound up the conversation by this startling and awful remark: "You know what my ancestors thought of Jesus of Nazareth. You know what they did to him. Were he here now on the earth I would be one of the first to tread in their footsteps, and to put an end to his imposture by helping to nail him to the cross."

"When I heard this," said Mr. Grimshawe, "my blood ran cold through my veins, my mouth was stopped, but I lifted up my prayer to the great Intercessor in behalf of this blinded Israelite." Mr. Grimshawe was not discouraged. He still hoped that the light of divine truth might shine upon this young man's mind. At a subsequent interview, he spoke to him again about Christ. They sat down and read over several of the prophecies together which relate to the Messiah. On one occasion there seemed some symptoms of a more chastened and softened spirit in young J—. Before they parted, Mr. Grimshawe ventured to propose that they should bow down together before the God of truth, and ask his guidance and direction.—To this proposition the young Hebrew objected, and said with some violence of manner, "I can never pray with a Christian." "Whether Jew, Mohammedan or Christian," rejoined Mr. Grimshawe, "all men are bound to pray to God, and if you refuse to join in prayer, upon you rests the guilt and the responsibility of having deliberately refused to call upon God that he may lead you in the way of everlasting life."

Mr. Grimshawe met this young Hebrew again. Again they read the prophecies together—and again Mr. Grimshawe proposed prayer. It was just after they had been reading the 53d chapter of Isaiah. The heart of the Israelite seemed touched with the power of that testimony. He no longer objected to prayer. They knelt together before their Father's throne. Grace and mercy were sought in the name of Him who died on Calvary—who was "wounded for our transgressions, and bruised for our iniquities." At the conclusion of their devotion, the softened Hebrew, with eyes streaming with tears, seized Mr. Grimshawe by the hand, and said, "We will always pray together when we discuss this subject."

I am sure you will not be surprised at the sequel. It was but a short time before this young man came to Mr. Grimshawe with no ordinary emotion, and said,

"Sir, I have found Christ—I have become a Christian." Young J— was baptized, studied for the ministry in the Established Church, was ordained about two years since, from which time he has been in the employ of the London Society for promoting Christianity among the Jews. In conclusion, Mr. Grimshawe remarked—"the person to whom I allude is your missionary at Liverpool, the Rev. Mr. J—, of whose labors your report gives such a cheering account, stating that he has been instrumental, within a few months, in bringing twenty Jews to the saving knowledge of the truth."

From the Cottager's Monthly Visiter.

## PLAIN HINTS TO PARENTS ON THE MANAGEMENT OF THEIR CHILDREN.

If a family is to be well brought up, it is necessary in the first place, that the parents should act together, not thwart or contradict each other in the treatment of their children. If, for example, when a father is correcting his son, the mother will take his part, and cry out, "Why cannot you let the child alone? come to another Johnny." Or, when the mother is finding fault, the father will say, "I wish you would hold your tongue, you are always at them, poor things! and they are no worse, that I see, than other people's children,—how can they expect that the children will be dutiful and obedient to them? Let the father insist upon his children obeying their mother; and let her teach them, on all occasions, to love and respect their father; and, thus assisting each other, they may hope to keep up their just authority.

You can hardly begin too early the great work of subduing the will and temper of your children; for if you once allow them to get the mastery over you it will be much more difficult; and the more a child is humored, when young, the more trouble it will give as it grows older. Therefore, when your infant is crying for any thing it sees, such as a doll, or a cake, do not give it him directly; be quiet and gentle yourself, wait a little till his passion is over, try to turn his attention to something else; then, when he is quiet give him what he wants, if it is proper for him, but not otherwise.

Every child has by nature a strong and selfish will, which, if not subdued, may prove his ruin. It is your business, and your duty, to subdue this unruly will. But think not this good work can be done by harshness and anger. No! "All patterns are sure to be followed more than good rules." You must indeed, be steady and firm; but you must, at the same time, strive to be quiet, and gentle, and kind.

Never allow yourself to favor one child above another; for this will bring envy and jealousy into your family.

In ruling our families, we should seldom go very far wrong, were we to consider and keep in mind the manner in which our heavenly Father deals with us as his children. For example,—God hates sin, shall we then make light of that which God hateth? Shall we, from a blind affection to our children, dare to call evil good, and to indulge them in those sins which we ought to correct?

But God is also the God of love, patient, long-suffering, and of tender mercy, ready to receive and forgive the weakest and most sinful of his children who repent and turn to him. And shall parents be angry at every trifling offence, and backward to forgive? God daily poureth his benefits upon us, giving us all things richly to enjoy; he doth not afflict willingly, nor grieve the children of men; but at the same time he withholdeth from us those things which he knows would be hurtful to us, though, in our blindness and ignorance, we may desire them. So let your children find you always ready to satisfy their wants; and make them happy as far as you can; but yet firm in refusing them what is unreasonable or improper.

If you thus bear in mind the example of your heavenly Father, and endeavor to behave toward your children according to the spirit and the precept of Scripture, you may humbly hope that, by his blessing your government of them will prepare them to become his dutiful and obedient children, and that their affection and respect to yourselves will lead them on to love and dread him, and to keep his commandments.—*Extracted from No. 327 of the Religious Tract Society.*