

HYMN FOR THE THIRD SUNDAY IN LENT.

By the Rev. H. H. Milman.

Oh help us Lord ! each hour of need
Our Heavenly succour give ;
Help us in thought, and word, and deed,
Each hour on earth we live.

Oh help us, when our spirits bleed,
With contrite anguish sore,
And when our hearts are cold and dead,
Oh help us Lord the more.

Oh help us through the prayer of faith
More firmly to believe ;
For still the more the servant hath,
The more shall he receive.

If, strangers to Thy fold, we call,
Imploring at Thy feet
The crumbs that from Thy table fall,
'Tis all we dare entreat.

But be it, Lord of Mercy, all,
So Thou wilt grant but this ;
The crumbs that from Thy table fall
Are light, and life, and bliss.

Oh help us Jesus ! from on high,
We know no help but Thee ;
Oh ! help us so to live and die
As Thine in Heaven to be.

THIRD SUNDAY IN LENT.

Epistle. Ephes. v. 1. Gospel. St. Luke, xi. 14.

From the Epistle of this day the duties which arise are these: 1. That we henceforth become, if we are not already, 'followers of God, as dear children,' and especially in the divine grace of love, of which he hath set us the most noble, and most unparalleled pattern. 2. That we forsake all things that are offensive and displeasing to him; especially all uncleanness, and the other works of darkness, which are made manifest and reproved by the light. 3. That we henceforth 'walk as children of the light,' doing and delighting only in things that can bear it; that the light of the Gospel, which was given us for our salvation, prove not at last our greater condemnation. 4. That we awake out of that lethargy or sleep, which sin and security hath lulled too many into; that we be not deluded by dreams or imposed upon by the false shews and appearances of this world, but open our eyes in time, to see and seek for better things. Lastly, that we rise from the death of sin, to a life of righteousness, and that will bring us ere long to life everlasting. To which God of his infinite mercy bring us all for our Lord Jesus Christ's sake.

The Gospel may instruct us in several useful and important lessons.

1. From Christ's dispossessing the devil, we may be abundantly satisfied of the divinity of his power; for no power less than divine, was able to dethrone that prince of darkness, and destroy that usurped dominion, which he exercised over the bodies and souls of men. 2. From Christ's arguing against the Pharisees and others, who ascribed his casting out of devils to Beelzebub the prince of devils; we may learn to beware of all such perverse interpretations of Christ's miracles; for this is that unpardonable sin or blasphemy against the Holy Ghost, which our Saviour tells us shall not be forgiven in this world, nor in that which is to come: not for want of mercy and goodness enough in God, but for want of a capacity in the subject, who maliciously resists the way and method of obtaining pardon, which is only by faith in Christ, wrought in us by the Holy Ghost, whose works he opposes, and whose miracles he despiseth. 3. From Christ's power over the devil, we may learn, not to fear his assaults, nor yield to his temptations, but to resist him stedfast in faith, for he is only a vanquished foe, whose power is broken. 4. From the unclean spirit going out, and coming again with greater violence, we may learn, if we have gained any point upon Satan, or any of his temptations, not to neglect our watch, but still to be

upon our guard against him; for he is ever looking for an opportunity of returning upon us, and though he may find his former seat 'swept' from some filth and 'garnished' with some outward shews, yet, if we are not aware of him, he will 'come again and bring seven spirits, more wicked than himself, to enter in and dwell there;' and so render matters worse than they were before.

The last inference to be drawn from this Gospel, wherein our Saviour pronounces those 'blessed' above all other persons 'that hear the word of God and keep it,' is, to exhort us to the due observation of both. — Hearing is indeed the great instrument of knowledge and instruction; but it is not all hearing that is sufficient to this end; we must be 'doers of the word and not hearers only,' otherwise we shall but deceive our own souls. In a word, then, if we build for eternity, and lay a good foundation for the time to come, we must receive the word into our hearts, lay it up in our memories, and cause it to bring forth fruit in the course of our conversation, and then we shall be sure in the end to reap everlasting life, for the merits of Christ Jesus our Lord. — *Episcopal Watchman.*

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, MARCH 10, 1836.

WANTS OF THE CHURCH.—When we look to our neighbours and Brethren in the United States, and see the number and efficiency of the various Institutions for the advancement of Religion, which are supported in the Church at large, and in every Diocese, supported too entirely by private contributions,—and when we look at home and find few or none of these, we cannot feel satisfied with the contrast.—They have their yearly Conventions of the Clergy, and delegates from the laity in every diocese, at which the Bishop delivers an address detailing his labours, and submitting such subjects as may require deliberation, connected with the prosperity of the diocese.—Then besides these, there is a General Convention of the Bishops, and delegates from the clergy and laity of the different States, once in three years, when returns are made shewing the actual condition of the church at large, and such measures are considered and adopted as may be deemed necessary for its better government and prosperity. The fruit of this regular organization, and these frequent meetings of the Church in consultation for the general good, may be seen in the rapid advancement of the Protestant Episcopal Church in the United States, which the war of the Revolution left in a scattered, and almost ruined condition, but which now numbers her 17 Bishops, 730 clergy, and probably a million of members.

Every week we see, and we rejoice to see, fresh evidence of its vigorous and flourishing state; and we ardently pray that it may increase more and more, regarding it as we do as the chief bulwark under God, of the true faith in that land of 'false doctrine, heresy, and schism,' and affording a most safe and comfortable refuge to those that are weary of error and would keep the 'unity of spirit in the bond of peace.' We consider their numerous Institutes both of a Diocesan and General character at once as evidence of prosperity, and the means by which it has been cherished. Among these we may enumerate their General Theological Seminary, and various Diocesan Seminaries, for the education of their ministry—Domestic and Foreign Missionary Societies, Tract Societies, Bible and Prayer Book Societies, General Sunday School Union, Church Scholarship Societies, besides many others.

It will not be expected that the Colonial Church should possess all of these—but it can hardly be doubted that we might and we ought to have some of them. Without presuming to trespass upon higher prerogatives, we venture to express our own opinion and we believe that of most of our clergy and people, that it would be desirable if the former were brought oftener together as a body, to enjoy the comfort of mutual counsel and prayer, and the benefit of Episcopal advice, exhortation and reproof, if need be, in regard to their high calling. At present we have not this comfort,

nor these advantages; nor do we think the deficiency supplied by those visits which our laborious Diocesan makes to each Parish, with as great frequency as his extensive duties will permit. We want institutions likewise to call forth the active benevolence of our laity, in the support and spread of christian knowledge. At the present the charitably disposed who would help his destitute neighbours to the enjoyment of Gospel privileges, has no means of doing so. He knows that there are thousands in his own land, who have not the glad tidings of salvation, and who, though preferring the services of the Church, cannot have them. For how can they hear without a preacher? And how are the means of sending to be provided, in the present paucity of labourers, the increasing fields of labour, and crippled state of the former resources of the Church? If we had a DOMESTIC AND FOREIGN MISSIONARY SOCIETY, properly managed, with branches in each parish, and meetings held regularly in each, attended by the neighbouring Clergy and the parishioners, and sermons preached, and statements made shewing the spiritual necessities of the Church, we are persuaded that a powerful interest would be awakened, and a fund created sufficient for the support of several Missionaries, who might extend the borders of the Church and be the heralds of Salvation to souls that now perish for lack of knowledge. That many such there are in this Diocese, is well known. The interesting reports of the Rev. John Stevenson, of his journey along the Eastern coast of this province, where he found many that had never seen a clergyman,—baptized hundreds, and brought forward near 500 to the Bishop for confirmation, sufficiently prove the existence of fields of labour unoccupied. That gentleman, who well deserved his title of Visiting Missionary, performed another laborious journey in that quarter, during the Christmas vacation,—the arduous nature of which may be imagined when the season of the year is considered, and the utter want of roads, and the poverty and want of accommodation in the dwellings of the people. He preached about thirty times in three weeks. There are besides, several of the old missions, as Annapolis, Lunenburg, Chester, &c. to which it is impossible that one clergyman can do justice, but where there are not funds to provide a second. And in Newfoundland, it is distressing to hear of the calls for Missionaries, who cannot be sent for want of means. We believe the active Archdeacon of that Island, in a perilous journey which he undertook in the depth of last winter, at the risk of his life, and which occupied him five months, discovered a population of 3000 souls, most of whom had never seen a clergyman, and who are longing, as they expressed it, for one from 'the good old Church.' We repeat our firm persuasion that the meeting them, and many such calls would be promptly supplied, by a systematic appeal to the members of our church, who very liberally answered the only such appeal ever made to them, that of 1832, in behalf of the Society for Propagating the Gospel. And we think it would be found here as elsewhere, that the readiness to contribute in such a cause, would, by God's blessing, increase with the calls for its exercise. The example of Halifax, where the General Society ought to be, would soon be followed by every Parish in this province—and, we doubt not, in New-Brunswick also.

We have not space for touching upon other wants of the church, at present; but we cannot omit noting one, connected with a subject we have near at heart, and intimately interwoven with the interests of the church, and of genuine piety. We mean the want of some regular system for the management of the Sunday Schools connected with the church, and for their greater efficiency and usefulness. At present each clergyman is left to do that which seemeth right in his own eyes. He must find out as he may, the best mode of conducting his school, the means for its support, the books he requires, and every thing else. This may do where there is experience, and zeal, and means; but it is evident that there can be no uniformity, and must often be many defects under such circumstances. Would