

WORK WHILE ITS DAY.

By Miss M. A. S. Barber.

Up, Christian up! and sleep'st thou still!
Daylight is glorious on the hill!
And far advanced, the sunny glow
Laughs in the joyous vale below;
The morning shadow, long and late,
Is stretching o'er the sundial's plate.

And are thine eyes, sad weaker, say,
Filled with the tears of yesterday?
Or, lovers thy dark and anxious brow
Beneath to-morrow's burden now?
New strength for every day is given—
Daily the manna fell from heaven!

Link by link the chain is made,
Pearl by pearl the costly braid;
The daily thread of hopes and fears
Weaves up the woof of many years:
And well thy labour shall have sped,
If well thou weav'st the daily thread.

Up, Christian, up! thy cares resign!
The past, the future, are not thine!
Show forth to-day thy Saviour's praise,
Redeem the course of evil days;
Life's shadow, in its leaghtening gloom,
Points daily nearer to the tomb!

Selected for the Colonial Churchman.

BEAUTIES OF COLERIDGE.

Pilgrim's Progress.—This wonderful one of the few books which may be read over daily at different times, and each time with a different pleasure. I read it once as a man—(and let me assure you, that there is theological acumen in the work)—once with moral feelings—and once as a poet.*

Isaac, and Jacob.—How wonderfully is the delineation of the characters of the patriarchs in Genesis! To be sure, if ever bold, without impropriety, be called, or supposed, 'the friend of God,' Abraham was that we are surprised that Abimelech and Ephron do reverence him so profoundly. He was, because of his conscious relation to God; respects he takes fire, like an Arab sheik, injuries suffered by Lot, and goes to war with abased kinglings immediately.

Isaac, as it were, a faint shadow of his father. Born in possession of the power and which his father had acquired, he is always bland and meditative; and it is curious to observe him and almost childish imitation of Abraham's love about his wife. Isaac does it beforehand, about any apparent necessity.

of no book, the Bible excepted as above all, which I, according to my judgment and experience, could so safely recommend as teaching and ennobling the whole saving truth according to the mind that Christ Jesus, as the Pilgrim's Progress. It is, in fiction, incomparably the best summa theologica ever produced by a writer not miraculously

Jacob is always careful not to commit any violence; he shudders at bloodshed. See his demeanour after the vengeance taken on the Shechemites. He is the exact compound of the timidity and gentleness of Isaac, and of the underhand craftiness of his mother Rebecca. No man could be a bad man who loved as he loved Rachel.

Christ and the High Priest.—Observe, I pray, the manner and sense in which the high priest understands the plain declaration of our Lord, that he was the Son of God. 'I adjuro thee by the living God, that thou tell us whether thou be the Christ, the Son of God,' or 'the Son of the blessed,' as it is in Mark. Jesus said, 'I am,—and hereafter ye shall see the Son of man (or me) sitting on the right hand of power, and coming in the clouds of heaven.'—Does Caiaphas take this explicit answer as if Jesus meant that he was full of God's spirit, or was doing his commands or walking in his ways, in which sense Moses, the Prophets, nay, all good men, were and are the sons of God? No, no! He tears his robes in sunder, and cries out, 'He hath spoken blasphemy. What further need have we of witnesses? Behold, now ye have heard his blasphemy.' What blasphemy, I should like to know, unless the assuming to be the 'Son of God' was assuming to be of the divine nature?

Books of Moses.—One striking proof of the genuineness of the Mosaic books is this,—they contain precise prohibitions, by way of predicting the consequences of disobedience,—of all those things which David and Solomon actually did, and gloried in doing,—raising a cavalry, making a treaty with Egypt, laying up treasure, and polygamising. Now, would such prohibition have been fabricated in those king's reigns, or afterward? Impossible.

The manner of the predictions of Moses is very remarkable. He is like a man standing on an eminence, and addressing people below him, and pointing to things which he can, and they cannot, see.—He does not say, You will act in such and such a way, and the consequences will be so and so; but, So and so will take place, because you will act in such a way!

Prophecy.—What a beautiful sermon or essay might be written on the growth of prophecy!—from the germe, no bigger than a man's hand, in Genesis, till the column of a cloud gathers size, and height, and substance, and assumes the shape of a perfect man.

The Sabbath.—The Jewish Sabbath was commemorative of the termination of the great act of creation; it was to record that the world had not been from eternity, nor had arisen as a dream by itself, but that God had created it by distinct acts of power, and that he had hallowed the day or season in which he rested or desisted from his work. When our Lord arose from the dead, the old creation was, as it were, superseded, and the new creation then began; and therefore the first day and not the last day, the commencement and not the end, of the work of God was solemnized.

Influence of Novels.—The reading of "Jack Sheppard" prompted Courvisier to the atrocious deed of murdering his master, Lord William Russel. The reading of the "Bravo of Venice," also prompted the attempt of young Oxford to assassinate the Queen of England. How deep the guilt of those who prepare such volumes, and of all who encourage the reading of them, either by precept or example! —Boston Recorder.

MATRIMONY.

I shall always endeavour to make choice of a woman for my spouse who hath first made choice of Christ as a spouse for herself; that none may be made a flesh with me who is not also made one spirit with Christ my Saviour. For I look upon the image of Christ as the best mark of beauty I can behold in her, and the grace of God as the best portion I can receive with her. Those are excellences, which, though not visible to carnal eyes, are nevertheless agreeable to a spiritual heart, and such as all wise and good men cannot but be enamoured with. For my own part, they seem to me such necessary qualifications, that my heart trembles at the thought of ever having a wife without them. If I should court and marry a woman for riches, then, whensoever they fail, or take their flight, my love and my happiness must drop and vanish together with them. If I choose her for beauty only, I shall love her no longer than while it continues, which is only till age or sickness blasts it; and then farewell at once both duty and delight. But if I love her for her virtues, and for the sake of God, who has enjoined it as a duty, that our affections should not be alienated, or separated by any thing but death, then, though all the other sandy foundations fail, yet will my happiness remain entire. If ever, therefore, it be my lot to enter into the holy state of matrimony, I beg of God, that he would direct me in the choice of such a wife only, to lie in my bosom here, as may afterwards be admitted to rest in Abraham's bosom to all eternity—such a one as will so live, and pray, and converse with me upon earth, that we may be both entitled to sing, to rejoice, and be blessed together, for ever in heaven.—Bp. Beveridge.

POWER OF THE SPIRIT.

How much that appears difficult and insuperable in the estimation of man, is something more than merely possible with God: and thus it comes to pass, that his all subsiding and irresistible Spirit can bring close home to him those who were farthest off. Upon this principle also it is, that many, of whom, humanly speaking, we could have entertained but very faint hopes indeed, that they would ever turn to God, become under the transforming power of the Holy Ghost, as the Spirit of conversion, the very chiefest among ten thousand believers. If God commences a good work within these, though the most devoted, the most earnest, the most determined among the professors of the faith.—Dingham's Sermons.

Philosophy of Young Men at the Present Day.—I do not know whether I deceive myself, but it seems to me that the young men who were my contemporaries, fixed certain principles in the minds, and followed them out to their legitimate consequences, in a way which I rarely witness now. No one seems to have any distinct convictions, right or wrong; the mind is completely at sea, rolling and pitching on the waves of facts and personal experiences.