

who endeavour to console others under their trials and bereavements, ourselves stand in need of consolation! Of like passions with other men, compassed with the same infirmities and exposed to the same trials, where shall we look for comfort?

Thanks be to God for the richness of his mercies in Christ Jesus. Thanks be to His holy name for the blessed assurances of his Gospel, and for the comforting influences of his Spirit.

But are not our people sometimes unmindful of how much they can do to cheer and support their Pastor under his various cares!! How many little acts of kindness could they perform which would be most gratifying to his heart.

27th—Visited the Irish emigrant settlement at the head of —. Examined the school which enjoys the privilege of being superintended by a man of respectable and religious character. He also assembles the children on the Lord's day, and in this manner will, I trust, be useful as well to the parents as the children.

Had divine service, baptized six fine healthy children and preached, exhorting the people to pray earnestly and without ceasing, for the assistance of the Holy Spirit, to enable them to work out their salvation with fear and trembling. Am sometimes struck with the appearance of thankfulness, which is manifested by those who are not in the enjoyment of the constant ordinances of religion, for our occasional visit. Should not this put those to shame who, though they enjoy such privileges, are sadly careless of profiting by them! On my return, called to see a young woman who has been entirely blind for a number of years. Oh! how little do we think of the gratitude we owe to God, when we are allowed the full enjoyment of all our senses.

I found her humble and resigned to the will of the Almighty; and although the light of the Sun never sheds its cheering rays upon her eyes, yet is she blessed with that light of Faith which unfolds to her mind the glories of the heavenly kingdom, with the pious but humble hope of which she is supported under her affliction.

What a blessing is our holy religion, which can cheer and animate the soul under circumstances to all human appearance the least susceptible of consolation!

For the Colonial Churchman.

TEMPERANCE AND OBSERVANCE OF THE LORD'S DAY.

In handing over to you, Messrs. Editors, an Abstract of the more important sections of the License Acts, and Act for better observance of the Lord's day, I shall not intrude on you other than very brief remarks. As to the Acts first above named, I certainly agree with you in the conviction that if there letter and spirit were generally obeyed, that much of that drunkenness, dissipation and idleness which defile and desecrate the land, would cease. As to the Lord's day Act, I have known considerable benefit result from fines having been levied under its authority.—May the day never arrive in which the following remark of Bishop Otey, can pointedly apply to this country!—"A breach of the Lord's day takes place with impunity, not a magistrate of the country," (the United States) "deeming it due to his oath of office to notice such a violation."

Let the magistrates be aided by public opinion and individual energy, in enforcing the laws, and much good may be wrought, and much evil (with God's blessing) averted. Even the heathen honored those who not only obeyed but assisted in enforcing others to obey the ordinances of the state, and we should ever desire not to be behind them in public as well as private virtue.

SIGMA.

ABSTRACT OF LICENSE ACT.

Passed A. D. 1832, and still in force.

If any Tavern-keeper or shop-keeper shall suffer any disorderly persons or any hired servants, apprentice, or person under 21, to resort to his tavern or shop, or at any time or hour there to idle or mispend his or her time, or to have any liquor, or shall suffer any persons not being strangers or lodgers, or coming for necessary dieting to abide or remain in or about the tavern or shop, drinking

or idly spending time, on the Lord's day,—any magistrate of the County may on his own view or information, cause any such offending tavern or shop-keeper to be committed to the county Jail, unless he give bail to answer at next General Sessions;—and the Grand Jury may make presentment, or prefer an Indictment against such offender, who on conviction shall forfeit his License, and pay the penalty of his bond.

Tavern or shop-keeper shall forfeit his License if he do not keep good order therein; or if he suffer any riot, disturbance, or breach of the peace therein,—or allow dice, cards or other game, or any raffle to be used therein.

These Sections to be set up in every public room in the taverns or shops, and on neglect, License to be forfeited.

If any complaint be made to two magistrates, that any person licensed to sell spirituous liquors by retail, keeps a disorderly house or shop, or has in any other respect neglected to conform to this Act, they may suspend the License, if they think the complaint well founded.

ABSTRACT OF LORD'S DAY ACT.

By the Act 1st. George 3rd. Chap. 1.—It is enacted, in order that all persons may, on the Lord's Day, apply themselves to the Duties of Religion and Piety, both Publicly and Privately, That no person shall on the Lord's Day allow his Shop or Warehouse to be opened, or sell or offer for sale any Goods or Merchandize thereon; nor do or suffer any Labour, Work or Business, (other than those of absolute necessity and of charity,) or use or suffer any Sport, Game or Play, on that day, upon pain of forfeiting, for each offence, the sum of Ten Shillings, before a Justice of the Peace: the prosecution to be within ten days.

No Tavern keeper, or other person, shall suffer any persons, to remain in or about his Premises, drinking or idly spending their time on the Lord's Day; and every tavern keeper shall keep his doors shut, during divine service, on penalty, for each offence, of ten shillings, on the Tavern keeper, for every person offending; and of five shillings on each person so found drinking, &c.

The Church Wardens, and one or more Constables are required, once in the forenoon, and once in the afternoon, in the time of divine service, to walk through the town, and suppress all disorders, and to apprehend any offender against this act; and they are empowered then to enter into any Public House, and if entrance denied, to break open the doors thereof, to search for offenders; and all persons are required to assist, on Penalty of ten shillings.

Any person above twelve years, not prevented by unavoidable necessity, must attend Public Worship; and any Head of a Family absenting himself therefrom for three months together, shall forfeit ten shillings, and every child or servant five shillings.

MISCELLANEOUS.

REV. CHARLES SIMEON.

"Men of all ranks and classes from time to time appeared among his hearers, and he was equally faithful to all. Never shall I forget one remarkable instance which I myself witnessed of his affectionate concern for the souls entrusted to him: He was preaching upon these striking words, 'All day long I have stretched forth my hands unto a disobedient and gain-saying people.' And after having urged all his hearers to accept the proffered mercy, he reminded them that there were those present to whom he had preached Christ for more than thirty years, but they continued still indifferent to a Saviour's love; and, pursuing this train of expostulation for some time, he at length became quite overpowered by his feelings, and he sunk down in the pulpit, and burst into a flood of tears, and few who were present could refrain from weeping with him."—Close's Sermon.

"He walked in peace with God and man—his heart overflowed with benevolence and Christian love—he could not do an unkind action, nor unnecessarily hurt the feelings of any human being. Many instances of prevalence of this disposition in his mind have already appeared in print; and many others might be mentioned where they were not of too private a nature to meet the public eye. The importance which he attached to this spirit is evident from his own language in a letter to me in the

year 1828. 'As to advice,' he says, 'I have none to give, except this—let us towards all persons, and in all things, and at all times, endeavor to win by love—the universal conqueror!' Again he says, 'By tenderness, forbearance, and love, we may greatly benefit those who come in contact with us. If only we are ready to wash our friends' feet, we shall conciliate their regard, and greatly facilitate the advancement of their souls.' And that which he inculcated on others he practised himself: 'Towards those who differed from him in religious opinions, especially towards dissenters from that church of which he was a consistent and attached member to the hour of his death, he never showed asperity or contempt. While he loved and conscientiously preferred 'that pure and reformed part of Christ's universal church established in those realms,' he was far from adopting the language of those who would leave all who differ from themselves, to the 'uncovenanted mercies of God.'"

"Nature had bestowed on him a noble mind and generous heart; and grace engrafted on these that Christian disinterestedness which distinguished him through life. Limited in his early days in his means, several opportunities presented themselves of enriching himself: these he steadfastly rejected: On one occasion, a near relative, who was affectionately attached to him, was willing to have bequeathed him a share of his ample fortune; he could not, however, prevail upon Mr. Simeon to accept more than £15,000, which he took entirely for charitable purposes. Subsequently, whatever property he may have received, he has spent the whole for God, and has died comparatively very poor; it will be found that £6,000 will cover all his property, and that, with the exception of a few small legacies to beloved relatives, he has dedicated to religious purposes. He once told me himself that he retained his college fellowship for no other reason than that it enabled him to live more economically, and to devote more to the Lord. He was not only true and just in all his dealings, not merely accurate and punctual to the greatest nicety in all his pecuniary transactions, but he had laid down all his property at the foot of the cross, saying, "Lord, behold, all that I have is thine, and of thine own have I given thee!" He walked before God in peace and equity, and let us not forget that he did so far more than half a century. Most persons are aware that he received his deep and abiding religious impressions awhile as a young man he was endeavoring to prepare himself for the reception of the Lord's supper in his college chapel. And with reference to that interesting event he once addressed a confidential friend to the following effect: 'The light of God's countenance then first visited me, and in his great mercy he has never wholly withdrawn it from me during fifty-six years. I was then enabled by his grace to set my face towards Zion, and though I have had much to lament, and mourn over, and for which to be confounded before God, yet, blessed be his name, I have never turned my face away from Zion for fifty-six years!'"

PREPARATION FOR DEATH.

When you lie down at night, compose your spirits as if you were not to awake till the heavens be no more. And when you awake in the morning, consider that new day as your last, and live accordingly. Surely that night cometh, of which you will never see the night; but which of your mornings or nights will be such, you know not. Let the mantle of worldly enjoyments hang loose about you, that it may be easily dropt, when death comes to carry you into another world. When the corn is forsaking the ground, it is ready for the sickle; when the fruit is ripe, it falls off the trees easily; so when a Christian's heart is truly weaned from the world, he is prepared for death, and it will be the more easy to him. A heart disengaged from the world is a heavenly one, and then we are ready for heaven when our heart is there before us.—Boston.

God teacheth us that His love toward us is unchangeable, in that He addresses Himself to us as our Father. A father though offended, is a father; and a son, though prodigal, is a son. The master may cease to be a master, so may this servant cease to be a servant: the husband may cease to be a husband, so may the wife by means of divorce: but God can never cease to be our Father, though He be never so much offended, and we cannot cease to be His sons, how wicked so ever we be: and therefore God doth by an immutable term signify unto us the immutability of His affection, Heb. 6. And indeed whether He do bestow good things on us or chasten us, His love is still unchangeable; for how are to be performed of a father toward his children; and therefore whether He afflict us, or bestow His blessings on us, we are both to acknowledge His Fatherly care, although "to flesh and blood no afflictions seemeth good for the present." Heb. 12.—*Fig. Andrus.*