

For the Colonial Churchman.

MESSRS. EDITORS,

You will oblige one of your youngest readers, and perhaps gratify others, by inserting the following little Hymn in your next paper.

JESUS ONCE A CHILD.

And was my Saviour once a child?
A little child like me?
And was he humble, meek, and mild,
As little ones should be?

O why did not the Son of God
Come as an angel bright?
And why not leave his fair abode,
To come with power and might?

Because he came not here to reign,
As sovereign here below;
He came to save our souls from sin,
Whence all our sorrows flow.

And did the Son of God most high
Consent a man to be?
And did that blessed Saviour die
Upon the cross for me?

And did my Saviour freely give
His life for sinful men?
What! did he die that we might live?
O, how he loved us then!

Accept, O dear redeeming Lord,
An infant's humble praise;
Teach me to love thy holy word,
And serve thee all my days.

MERCY.

THIRD SUNDAY AFTER EPIPHANY.

Epistle. Rom. xii. 16. Gospel. St. Matt. viii. 1.

Even though the penitent, by the divine blessing upon his endeavours after holiness, should be preserved from wilful sin, still he is conscious of continual failures in his duty to God—still conscious of many 'negligences and ignorances,' which must be either pardoned or punished. These infirmities, as the Collect terms them, we pray God to look upon mercifully; for though they may be 'ignorances,' yet, as they are a breaking of the perfect law of God, they are pardoned only by the mercy of God, through Jesus Christ his Son. We therefore, in all humility of heart, address ourselves to God, and offer up our prayers, that he would strengthen us,—would stretch forth his right hand to help and defend us, in all dangers and necessities—through which nothing but his Almighty power and everlasting mercy can conduct us in safety.

The Epistle for this Collect is most aptly chosen. The duties to which St. Paul there exhorts us, are exactly such as our infirmities would hinder us from performing. Thus, for instance, the Apostle often felt as who does not naturally feel?—rising indignation at unworthy treatment: he attributes such a feeling to our infirmity. If our faith were not weak, we should remember Him, who tells us 'Love your enemies,' and who allows no excuse even for the infirmity of indignation towards those, who evil entreat, and of malice persecute us. 'Bless them that curse you: Recompense no man evil for evil.' 'Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for, in so doing, thou shalt heap coals of fire on his head.' The meaning of which is,—that as fire softens and melts the hardest substances—even iron itself—so, by returning good for evil, we soften and melt into kindness the proudest heart, and the most stubborn enmity.—How wisely, then, are we early taught by our Church, to beseech God to look upon our infirmities mercifully; and in every trial of our faith—in all our dangers and necessities—to stretch forth his right hand to help and defend us! For it is not only in this and other instances mentioned by the apostle, that infirmity in faith evidences our frailty; its overpowering influence weighs down the spirit of a man, on almost every occasion in life, where self-denial and self-control are called into action. Indeed, in happier hours of holy converse with God, how deeply are we led to lament, that in the hour of trial and temptation, our good resolutions failed us—that we gave way to anger, against an enemy—to fear, in time of trouble—and to forgetfulness of the only Being, whose mercy and whose strength will never fail them who trust in him.

The history of the centurion, recorded in the Gospel, teaches us, that there is no situation in life, no

occupation, no profession, however unfavorable it may appear to the cultivation of religion, which precludes the possibility or exempts us from the obligation of acquiring those good dispositions, and exercising those Christian virtues, which the Gospel requires. To all pretences to the contrary, whatever they may be, the instance of the centurion is a direct, complete, and satisfactory answer. His profession was that, which of all others is generally considered as most adverse to religious sentiments and habits; most contrary to the peaceful, humane, and gentle spirit of the Gospel; and most exposed to the fascination of gaily, pleasure, thoughtlessness, and dissipation. Yet amidst these obstructions to purity of heart, to mildness of disposition, and sanctity of manners, we see this illustrious centurion rising above all the disadvantages of his situation; and, instead of sinking into vice and irreligion, becoming a model of piety and humility, and of all those virtues which necessarily spring from such principles. This is an unanswerable proof, that, whenever men abandon themselves to impiety, infidelity, and profligacy, the fault is not in the situation, but in the heart; and that there is no mode of life, no employment or profession, which may not, if we please, be made consistent with a sincere belief in the Gospel, and with the practice of every duty we owe to our Maker, our Redeemer, our fellow-creatures, and ourselves.—*Epis. Watchman*

CONVERSION OF ST. PAUL.

(January 25.)

Saint Paul, though not one of the twelve apostles of Jesus Christ, is known as the great apostle of the Gentiles. It pleased God, that in him should be manifested the full power of divine grace. Born a Jew, trained in the strictest discipline of the Pharisees, deeply read in the writings of the old Testament, well versed in the tradition of the elders, and of a character—ardent in feeling, overbearing in zeal, impetuous in action—he brooked not that his brethren, the Jews, should forsake the faith of their fathers. He therefore stood conspicuous as a persecutor of the rising Church of Christ in the city of Damascus. But O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! He who left Jerusalem 'breathing out threatenings and slaughters against the disciples of the Lord,' and who, in the spirit of rage, had journeyed five days, was constrained to enter Damascus, as a follower of the very Jesus whom he had resolved to persecute. 'Hitherto shalt thou come, but no further,' stays alike the fury of the waves, and the madness of the people. As he came near to the city, a light from heaven shone round about, which struck him to the earth, and a divine voice arrested him with the powerful appeal, 'why persecutest thou me?' Trembling and amazed, he confessed a present God. He was converted. His purpose was instantly changed.—The enemy of the cross became its defender, and the persecutor, Saul of Jerusalem—was at last the Martyr, Paul of Rome.

His conviction was not less remarkable in its effect, than it had been signal in its means.—His purpose was changed, but not his lofty character. In the apostle we mark the same unabated zeal, the same unwearied activity, the same intensity of feeling, which distinguished the haughty Pharisee; but directed to the honor of the cross of Christ. The cross was henceforth his glory. To establish its doctrines, he traversed sea and land: in journeyings often, his toil subdued him not; in perils in the sea, his heart fainted not; in hunger and thirst, in cold and nakedness, his faith failed him not. He had in view one great object, and he obtained it. He preached the gospel to the nations.

To fit him for this great work, he was under the influence of immediate inspiration, and endowed with the power of working miracles. He was also, in himself, particularly qualified for his office. To a natural dignity of mind, and a commanding eloquence, he added great attainments. He was deeply learned; and thereby enabled to cope with the learning of his own countrymen, and the philosophy of the Gentiles. All his powers were well directed. He knew all the springs of human action, and touched them with a master's skill. Hence there is a remarkable adaptation of sentiment, style and manner, to the different people, or individuals, amongst whom he ministered. To the lawless sailors in the storm, he declared at

once his calling to be divine. Before the Athenians, who were of elegant minds, smooth manners, and a keen sensibility of any opposition to their national, or devotional prejudices—before them he studiously avoided an abrupt declaration of his call from heaven. He declared to them no new God; but proposed to open their understanding to a fuller comprehension of the very Being whom they did worship. His address to them, upon seeing their altar dedicated 'to the unknown'—is the finest instance on record, of the application of eloquence to the honour of God. Indeed, he exhibited in his conduct before all men, a rare combination of different excellencies. Unyielding in principle, he was yet of most finished address, and polished manners. The self-respect which set him at ease before kings, was tempered with an humility, which made him courteous towards all men. To a high and spirited resistance of oppression, was added an unreserved submission to the laws. Did he unwittingly fall into error? the most humble mind could not shew a greater promptness to atone for it. Thus his bold bearing of himself before the haughty Ananias was followed by immediate self-reproach, upon being reminded of the sacred office of him, whom he reproved. So keen a sense of honor actuated him, that he refused liberty for himself and his companions in captivity, rather than accept it to the destruction of a fellow-creature. 'Do thyself no harm, said the Christian captive to his despairing keeper, 'for we are all here.' What other language could the nicest honor dictate? 'Our chains are loosed, but a christian's love of his neighbour, is a firmer bond than links of iron: rather than thou shouldst suffer by our escape, we are thy prisoners still.' The keeper of the prison believed, as well he might:—he and all his house. He believed that God was with his prisoners? that as nothing but a miracle could have shaken the foundation of the prison, opened the doors, and loosed the bands; so, that the Being, whom the captives served, must be the only God.

Such was the Apostle of the Gentiles: powerful in his eloquence, still more powerful in his example.—And it pleased God, by his 'preaching, to cause the light of the Gospel to shine throughout the world.'

Shall then he have preached in vain for us? God forbid! Whether we be Ministers, or hearers of the word, let us not continue in sin—either by the omission of what is right, or the commission of what is wrong—either by fear of reproach, or 'contempt of the word'—lest, 'having tasted the good word of God, we fall away, crucify the son of God afresh,' and the awful reproof to Saul, be applicable to us, 'It is Jesus, whom thou persecutest.'—Rather let us pray, in the words of this collect, 'that we, having his wonderful conversion in remembrance, may shew forth our thankfulness for the same, by following the holy doctrine which he taught.' Thus believing, thus acting, we may hope to be sustained in our course, by the same spirit of light and life, which animated Saint Paul: we also may run our race without fainting—and finish our course with joy: through Jesus Christ our Lord.—*Epis. Watchman.*

The press in the Islands of the sea.—We have before us the copy of a curious paper, issued by the missionaries of the Sandwich Islands, dated August 8, 1834. The same is 'Lama Hawaii.' The number on our table is ornamented with a figure of the Reindeer. We doubt not that the object of this well-appearing quarto, is to diffuse useful and religious knowledge through those remote portions of the world, and all must be glad that the influence of the Press is likely to be extensively felt through the abodes of 'men benighted,' and no Christian will deny them 'the lamp of life.'

Though we have not the least knowledge of the dialect in which this paper appears, we cannot but present a specimen from the first article, which will give our readers an idea of the appearance of the whole.

'NO KA RIENADIA.'

'Ua like ke kiekie o ka Reienadia, me ko ka bipi wahine uuku. Ekolu papa kapuai a me ka hapa konna kiekie, a eono ka loa.'—*Auburn Gospel Messenger.*

Advice.—Mr. Send, in a sermon on evil speaking, says elegantly, 'our advice must not fall like a violent storm, bearing down and making that to droop, which it was meant to cherish and refresh? it must descend, as the dew upon the tender herb,' or like melting flakes of snow—the softer it falls the longer it dwells upon, and the deeper it sinks in the mind.