

YOUTH'S DEPARTMENT.

For the Colonial Churchman.

LINES ADDRESSED TO CHILDREN OF A SUNDAY SCHOOL.

Dear children, on this sacred day,
 Early rise, rejoice and pray;
 Rejoice, for on this glorious morn,
 Your Saviour rose at early dawn;
 He died your precious souls to save,
 Obtain'd his victory o'er the grave,
 And now in Heaven He reigns above
 Where all is joy and peace and love,—
 In that blest place He will prepare
 (His sacred word doth this declare)
 Mansions for those who love him here,
 And pray to him with hearts sincere:
 But not on works must you depend,
 Let then your fervent prayers ascend
 To Christ, to clothe you with his dress,
 The glorious robe of righteousness.
 Pray on this great and hallowed day,
 No portion of it spend in play.
 The followers of our blessed Lord
 Met in one place with one accord
 Met to adore his wondrous love,
 And pray'd for blessings from above,—
 From Heaven, the Holy Spirit came
 And lighted up a sacred flame
 Within the hearts of those who there
 By faith, by penitence and prayer,
 Waited the coming of his grace
 Within His holy dwelling place.
 When two or three meet for his sake,
 With them He his abode will make—
 Granting some portion of his love,
 A foretaste of the joys above.
 God's word declares, who honor me
 By me shall also honor'd be,
 My sabbaths hallow, laws obey;
 Then at the great and final day
 With Christ our friend all fear shall cease,
 And we shall enter into peace.
 Then to his courts with cheerful heart,
 Dear children go and bear your part,
 Lowly before Jehovah bend,
 And unto Him your praises send;
 Thank Him for all His wondrous love
 And every blessing from above;
 Make known your wants, He will attend
 And all that's needful He will send.
 Pray for His holy Spirit, pray
 That you renewed day by day,
 May live in love, and grow in grace,
 And prize the consecrated place.
 God's ministers rejoice to see
 All children dwell in unity,
 As overseers for souls they pray
 Convinced, that at the Judgment day
 They their account must render in
 Of all who loved God's laws, or sin;
 Oh! may it be with joy, not grief,
 And all from sin obtain relief!
 The Sunday School be sure attend,
 Your teachers value, each a friend,
 Friends of your souls we one and all
 Most earnestly on God should call,
 That blessings may be shower'd down
 To you on earth, and He the crown
 Of faithful servants to you give,
 That with your Saviour you may live;
 And may our Triune God of love
 Grant us all in heaven above
 Evermore His praise to sing,
 For He alone is God and King.

M.

The voice of Christ is, "My Son, give me thy heart!" and to him, who obeys, he will say, "Go in peace! go into the grave! go to Judgment! go into Eternity! go in peace!"

There are but two states in the world which may be pronounced happy—either, that of the man who rejoices in the light of God's countenance, or that of him who mourns after it.

Indulge not a gloomy contempt of any thing which is in itself good: only let it keep its place.—Selected.

Six, Afternoon.—O, Thou who at the hour of eating of the Passover, didst institute the Sacrament of thy Supper, a holy and perpetual memorial of thy precious body and blood: Make us thankful and diligent partakers of the same; that we may eat and drink thereof, never to condemnation, but always to the obtaining remission of our sins, and all other benefits of thy passion, and save us.

O Thou, who also wast about this hour, taken down from the cross, and laid in the sepulchre, kill in us, we beseech thee, the body of sin, and bury in thy grave all our corrupt affections, hiding and covering up our evil, with thy good works, and save us.

From Six to Nine in the Evening.—O Thou, who when the supper was ended, and night drew on, didst permit thy own disciple to betray thee to thy enemies and was content to be apprehended by them. Enable us to imitate, under all injuries and oppressions, that meekness, which admitted the traitor's kiss, and surrendered thy person to those, whom thy word struck down to the ground, and save us.

O Thou, who didst visit thy Apostles assembled in the evening, when the doors were shut; and, by breathing on them, didst impart the Holy Ghost, and a power of remitting and retaining sins: Grant us the benefit and comfort of that power, to be used for the loosing and remitting, never for the binding and retaining of our offences, and save us.

Midnight.—O Thou, who, didst, at midnight, raise the prophet David, and Paul, and Silas, to sing praises to thee, because of thy righteous judgments; Make us to think upon thee with gladness in our beds, whose presence makes our darkness to be light, and save us.

O Thou, who hast compared thy second coming to that of a bridegroom at midnight; let this cry, "Behold the bridegroom cometh," be constantly sounded in our ears; and grant, that we may always be in readiness, with oil in our lamps, to go out and meet him, and save us.

CHRISTIAN CHEERFULNESS.

We must walk with God cheerfully. It is impossible that any one should walk with the God of all comfort, with a heavy heart and sad countenance, as if constrained by oppressive violence; nor is it possible but that the presence of such a companion should infuse, increase, and animate courage. This is what the apostle frequently commands. "Rejoice in the Lord alway;" and indeed, if we consider seriously with ourselves, what mortal is there who can have so much reason to rejoice as the true Christian, who has God for his companion, his way to salvation, and his glorious end? to whom God is a Father, Christ a Redeemer, the Spirit a Comforter, angels his servants, the world his slave, and heaven his inheritance? whose enemies are rendered beneficial, afflictions salutary medicines, and death itself his gain? There are certain dispositions of mind, according to the different temperature of the humors, more dull than others, and more prone to a certain natural melancholy. But even these, when grace hath begun to prevail, ought moderately, at least, to rejoice in God however sad and sorrowful they may appear to the world. "Lord," says the Psalmist, "lift thou up the light of thy countenance upon us. Thou hast put gladness into my heart more than in the time that their corn and their wine increased." Behold the harvest and vintage of every faithful man; even that most unfailing consolation which proceeds from the light of the divine favour.—*Bishop Hall.*

SIN IN THE WILL.

"When the blood of thy Martyr Stephen was shed," says St. Paul, "I also was standing by, and consenting unto his death, and kept the raiment of those that slew him." (Acts xxii. 20.) God chiefly inspects the heart, and if the vote be passed there, writes the man guilty, though he stir no farther. It is easy to murder another by a silent wish or a passionate desire. In all moral actions, God values the will for the deed, and reckons the man a companion in the sin, who, though possibly, he may never actually join in it, does yet inwardly applaud and like it.—*Cave's lives of the Apostles.*

but the words *we and certain* are not found in connexion with this expression of her hope of the salvation of the individual; and the attempt to connect the two passages, and interpret the one by the other, as Baxter and Calamy have done, is a piece of patch-work reasoning, that carries with it its own refutation.

The only question which now remains for discussion, is the propriety of expressing a hope of the salvation of the individual; viz. in the words, 'as our hope is this our brother doth.' Be it remarked, that the word is not here 'our belief,' but 'our hope,' and it is perfectly consistent to hope, even where we have reason to fear that our hope may be deceived.

It must be remembered, also, that the officiating minister is here speaking in the name, and as the servant of the Church, and is not, therefore, expressing his own private feelings or hopes merely. The Church, as a body, is surely entitled to hope for the salvation of those of her members, who have never been excommunicated or proved worthy of that punishment.

This consideration, we think, might be enough to quiet any scruples as to the use of these words, even in case where there is but very small room left for hope; but it must be candidly confessed, that these words have sometimes been objected to by our own orthodox liturgical writers. Bennet and Whaley wished for a discretionary power to omit these words.

We must say that nothing could be less advisable, in our opinion, than such a discretion—nothing more odious to the minister himself, and nothing more likely to bring him into an unpleasant relation with some of his flock. If there were another review of our Liturgy, we could consent, though most reluctantly, to have these words expunged entirely; but we should deprecate beyond measure any alteration which made it imperative on the clergyman to express his individual opinion, publicly, as to the salvation of those whom he buried. As it now stands, already the service, as a servant of the Church, over all whom the Church has not ejected from her communion, and expresses merely that general hope which Christian charity suggests, although his individual feeling, from private knowledge, may lead him to doubt, in some instances, the applicability of the words to the individual. In the other case, he would be constantly exposed to refuse the use of these words solely on human judgment and fallible private knowledge, with a constant disquietude of conscience on the subject, and often with the certainty of causing an irreparable breach of Christian charity, at a moment when all men of gentle and Christian feelings would prefer to err upon the side of charity and mercy than upon the smallest risk of erring on the other.

DEVOTIONAL.

From Bishop Andrews' Devotions.

ACCOLATIONS.

Afternoon.—O Thou, who didst vouchsafe, about the ninth hour of the day, to taste death for the sake of every man, mortify our members which are upon earth, even in all things contrary to thy holy will; and we also may be crucified unto the world and the flesh.

O Thou, who, at this solemn time of prayer, didst impart the power of thine Apostles, by the cure of the impotent man at the gate of the temple; who didst also, at this hour, manifest thyself to Cornelius praying in his own house: Hear us, O Lord, in this and every other hour, whether of public or private prayer, and grant the desires and petitions of thy servants, and that thou knowest to be most expedient for us, and save us.

Evening.—O Thou, who, about the tenth hour of the day, didst fill thy Apostle Andrew with joy for having found the Messiah: Discover thyself to us who seek thee; fill us with the same holy joy for finding thee; and amid us to come and abide with thee, the whole remainder of this day, and of our lives, and save us.

Afternoon.—O Thou, who didst not disdain, at the eleventh hour, to send labourers into thy vineyard, and agree with them for their hire, after they had stood all the day idle: Be likewise gracious unto all that turn to thee, though they come too late, though at the eleventh hour of life; and give us grace to make up the time which we have already mispent or lost and save us.