

# THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE. . . . . Eph. 2 c. 20 v.

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## LILIES OF THE FIELD.

### FIFTEENTH SUNDAY AFTER TRINITY.

"Consider the lilies of the field, how they grow."—  
(Gospel for the day.)

Sweet nurslings of the vernal skies,  
Bathed in soft airs, and sod with dew,  
What more than magic in you lies,  
To fill the heart's fond view?  
In childhood's sports, companions gay,  
In sorrow, on life's downward way,  
How soothing! in our last decay,  
Memorials prompt and true.

Relics ye are of Eden's bowers,  
As pure, as fragrant, and as fair,  
As when ye crowned the sunshine hours  
Of happy wanderers there.  
Fallen all beside—the world of life,  
How is it stained with fear and strife!  
In Reason's world what storms are rife,  
What passions rage and glare!

But cheerful and unchanged the while,  
Your first and perfect form ye show,  
The same that won Eve's matron smile,  
In the world's opening glow.  
The stars of Heaven a course are taught,  
Too high above our human thought;  
Ye may be found, if ye are sought,  
And as we gaze, we know.

Ye dwell our paths and homes beside,  
Nor may we scorn, too proudly wise,  
Your silent lessons, undescried  
By all but lowly eyes:  
For ye could draw the admiring gaze  
Of Him, who worlds and hearts surveys;  
Your order wild, your fragrant maze,  
He taught us how to prize.

Alas! of thousand booms kind,  
That daily court you and caress,  
How few the happy secret find,  
Of your calm loveliness!  
"Live for to-day! to-morrow's light,  
To-morrow's cares will bring to sight;  
Go sleep like closing flowers at night,  
And heaven thy morn' shall bless."

Keble.

## COMMUNICATIONS.

### For the Colonial Churchman.

#### PARADISE, OR GARDEN OF EDEN.

Messrs. Editors,

Having in my conversation with different persons frequently heard various opinions as to the situation of the terrestrial Paradise, or Garden of Eden, where our first parents, Adam and Eve, were placed immediately upon their creation, for vain minds have fancied it almost everywhere,—I forward for insertion in your paper, for the benefit of those of your readers who may not possess the work, an extract from the seventh edition of the Encyclopædia Britannica, edited by Professor Napier, under that head.

"There have been many speculations as to the situation of the terrestrial paradise. It has been placed in the

third heaven, in the orb of the moon, in the moon itself, in the middle region of the air, above the earth, under the earth, in the site occupied by the Caspian sea, and under the arctic pole. The learned Huet places it upon the river formed by the junction of the Tigris and Euphrates, now called the *River of the Arabs*, between this junction and the division made by the same river before it falls into the Persian Gulf. Other geographers have placed it in Armenia, between the sources of the Tigris, the Euphrates, the Araxes, and the Phasis, which they suppose to be the four rivers described by Moses. But concerning the exact place we must necessarily be very uncertain, if indeed it can be thought at all to exist at present, considering the many changes which have taken place on the surface of the earth since the creation.

"Learned men," says Mr. Miln, in his 'Physico-Theological Lectures,' "have laboured to find out the situation of Paradise, which seems to be but a vague and uncertain inquiry; for the Mosaic description of it will not suit any place on the present globe. He mentions two rivers in its vicinity, viz.—Pison and Gihon, of which no vestiges can now be found. The other two still remain, viz.—the Hiddekel, supposed to be the Tigris, and the Euphrates, whose streams unite together at a considerable distance above the Persian Gulf. This Gulf is eastward both of the land of Midian and the wilderness of Sinai, in one of which places Moses wrote his history. But since the formation of this earth, it has undergone great changes from earthquakes, inundations, and many other causes.—The garden, however, seems to have been a peninsula, for the way or entrance into it is afterwards mentioned. We are told that a "river went out of it," which according to some, should be rendered 'run on the outside of it,' and thus gave it the form of a horse-shoe; for had the Euphrates run through the middle of the Garden, one half of it would have been useless to Adam, without a bridge or a boat wherewith to have crossed it."

"Christians, we presume, need not be told, that, however curious or amusing this inquiry may be, the determination of the point at issue is of no importance, since we are all well assured that the celestial paradise is that place of pure and refined delight in which the souls of the blessed enjoy everlasting happiness."—And happy indeed is it that while worldly minds are amusing themselves with this curious inquiry, the humble disciple of the once crucified but now exalted Jesus, is well assured from the Book of truth, that in Heaven, the celestial Paradise, a "rest remaineth for the people of God." Unspeakable is the joy, the delight, the comfort, which the pious christian experience, "when in this transitory life he is in trouble, sorrow, need, sickness, or any other adversity," from the contemplation of this blessed truth! Now his brightest views are confused and dark, now "he sees through a glass darkly, now he knows only in part, but then shall he know even as also he is known"—for the heavenly paradise, the tree of knowledge, shall not be a forbidden tree. Here on earth in vain he seeks for a paradise of bliss; in vain he follows the world and its pleasures through all their enticing and seductive windings; substantial rest, repose and comfort, are not to be found,—as one wish is gratified, the worldly man himself acknowledges, another arises, the shadow of worldly happiness continually escapes his grasp—it leaves him ever pursuing but never possessing—and should he live even for many years, he yet at the close of life would be perplexed and disappointed. For however varied and extensive his present possessions may have been, he has ever found "a reaching void" in the heart! But in heaven, the celestial

paradise, in God's presence 'there will be fulness of joy.' There a rest is provided, pure, satisfying, everlasting—It is a grievous worm in the heart of all sublunary bliss, (and the dearer that bliss the more deeply that worm is felt) that the pleasure, whatever it be, soon must have an end.—Archbishop Leighton remarks, "were all of us more prosperous than any of us is, yet this one thing were enough to cry down the price we put upon this life, that it 'continues not'; as one answered to him who had a mind to flatter him in the midst of a pompous triumph, by saying, What is wanting here?—'continuance,' said he." But in the celestial Paradise—at God's right hand there are "pleasures for evermore!" What an elevating thought that man is destined for an existence so transcendently glorious! The Apostle's caution, therefore, is kind and salutary—"Seeing then that we look for such things, be diligent,"—What manner of persons indeed ought we to be!—how superior to earth; how triumphant, as well over its sinful allurements, as over its calamities and vexations. May all who have this hope, constantly aim to walk worthy their high vocation.

INQUIRER.

For the Colonial Churchman.

### PASTORAL CONVERSATIONS.

#### ANTIQUITY OF THE CHURCH OF ENGLAND.

One of my parishioners favoured me with a call the other day, and after some desultory conversation observed—

'I perceive, by some communications in the *Times* newspaper, and several articles in the *Colonial Churchman*, that our Church is much more ancient than I had any idea of.'

'Yes,' I replied; 'I believe it is the general opinion of those who are not well read in history, that the Church of England, as at present constituted, cannot claim a higher antiquity than the date of the Reformation.'

'That certainly was my opinion, and I know many church-people that think as I do.'

'Well, Mr. G.' I said, 'antiquity is not universally, or in all cases, necessary towards proving the truth or falsehood of any system of religion, or doctrine, or morality. The true foundation or support must be sought for in other sources.'

'I agree with you,' replied he, 'yet it is very satisfactory to think that we not only have the voice of reason and Scripture on our side, but also that of antiquity.'

'The voice of Scripture and antiquity must surely be sound,' I observed, 'but I understand what you mean. You mean to say that it is a satisfaction to us to know that the present constitution of our Church was in operation in England before the See of Rome began to exercise spiritual tyranny over our forefathers.'

'Yes, that is what I mean. And as the subject is in a manner new to me, I should be obliged to you for any information that may help me to a correct view of it. Any time will do if the present is not convenient.'

'No time better than the present,' was my reply; 'and I trust that I need not assure you that it will at all times afford me very sincere pleasure to give