

For the Colonial Churchman.

Messrs. Editors,

Having been disabled by a short sickness, I was induced for the first time in eight years, to make an excursion through the western part of Nova Scotia, thinking that a change of air and scene might prove of service to me, in which happily I was not disappointed,—I send you a few remarks made on that occasion;—and as they refer to subjects of a local nature, you may possibly consider them worth a place in your paper when not preoccupied with more interesting matter.

Having passed through Digby, Clements and Annapolis, I reached Granville on Saturday the 8th September. Sunday the 9th—preached this day in what were formerly termed the Middle and Lower Churches of this parish. The morning Service was rendered more than usually solemn by the Administration of the Sacraments of Baptism and the Lord's Supper. At that time of the service appointed by the rubric, an adult came forward with the greatest apparent sincerity, to receive at the hands of his regular authorised Minister, the Sacrament of admission into Christ's Holy Church. How sacred, how solemn, is that holy ordinance as administered with us!! Every eye was fixed—the attention of all was rivetted,—and he who was about to pledge himself that he would continue Christ's faithful soldier and servant to his life's end seemed wholly absorbed in the important business in which he was engaged. Having preached, I assisted the Rector in administering the Lord's Supper. To myself it was peculiarly gratifying to find so many kneeling to participate in the sacred feast, though I could not help being overcome at the thought that many of those whom I had been accustomed to meet in this holy place were slumbering in their narrow house, and that in all human probability I should never again meet those at the table of the Lord to whom I was now offering those emblems of a Saviour's love. God grant that we may so faithfully live and diligently improve by the means of grace, that through the all powerful intercession and merits of the Saviour, we may participate hereafter together in our Father's kingdom. Having ministered for five years among this people, I should be destitute of the common feelings of humanity, did I not feel some interest in them both for time and eternity.

Having paid my respects at their own houses to as many of my old Parishioners as the hurried nature of my visit would allow, I proceeded to Bridgetown at which place I had the happiness to see a few of those who were once my parishioners, and from thence hastened on my journey.

Windsor, Sept. 14.—How comfortable to repose if but for a day, in these Academic shades and to meditate among these tomes of learned lore! What a blessing to old England have been her Universities, where in learned ease her noble sons have devoted their days to the acquisition of true learning! where there is access to the accumulated wisdom of departed ages, and every thing conspires to the veneration of all that is good and great. What a blessing is from thence circulated through the length and breadth of the land!

Happy will it be for this University, when her sons shall be blessed with such learned leisure! Happy when crowds of young men shall assemble within

these venerable walls to pursue the pleasant paths of virtue and religion, who after having finished their brief career of Collegiate education, shall go forth with minds well stored, to advance throughout the land fervent piety towards God, sound loyalty towards the sovereign, and true charity towards all men! Alas! the jarring contention and strife which we have been compelled to hear of in the neighbouring Provinces, though thank God not to witness among ourselves, make us fear and tremble lest the union which now so happily subsists between this Country and the parent land, may in the course of revolving years, (which heaven prevent) be for ever severed.

I have had the honor of dining within our venerated old College, but—*tempora mutantur et nos mutantur in illis.*

Where now are those with whom I joined in the pursuits of learning? Some are filling high and respectable situations in Church and State in this and other lands, and some are sunk to the silent chambers of the tomb.

Such is the fate of the world. We spring up and grow as the grass, and flourish in youthful vigour, and seeking to bless and to be blessed, all unconscious of it, we hasten along to the middle and closing stages of the journey. Oh! Windsor, long may thy devoted sons rally around the scenes of their youth. How can we ever forget those kind instructors, who, whilst they illustrated the classic page, used every effort to instil at the same time into our young minds, manly lessons of truth, virtue, and religion! Shall we ever suffer to escape from our memories the fatherly care of him who now sleeps in the dust! Forbid it heaven, and grant that we may ever think with delightful transport of that revered shade which we can fondly imagine, still hovers around this venerable spot. It is some consolation, whilst meditating amongst these works of learning, to view these portraits so true to the life! Who can fail to recognize that dignified aspect, that ready smile, that full deep forehead, where the richest stores of learning were deposited, those feelingly expressive eyes; but alas they are closed in the silence of the grave. Farewell, Windsor, Farewell!

A PRESBYTER OF NEW BRUNSWICK.

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THE PSALMS.—NO. III.

While joining in the services of the church on Sunday the 11th instant, it occurred to me that some illustration of certain passages in the Psalms for that day, with an attempt to place their meaning in such point of view as to suit the christian worshipper, would be desirable. But as this has been already done long ago by that most amiable and pious of christian bishops, the truly evangelical Horne, whose spirit is doubtless now joining in the psalmody of Heaven, I cannot do better than transfer to the columns of the Colonial Churchman a few extracts from his universally admired commentary on the Psalms—a work which every christian ought to have. It may not be amiss to repeat the remark already made, that the imprecatory form of expression, common in the psalms, and which often jars upon the ear of the uninformed, may, in almost every instance, be changed with equal fidelity to the original, into the future tense, and thus assume the shape of a prediction. Thus in the 6th verse of the 58th psalm, where in the persons of Saul and his iniquitous counselors, the enemies of Christ and the Church are reproved, and their destruction foretold,—'Break their teeth, O God, in their mouths,' is the same as *thou wilt break, &c.*—i. e.

destroy them: and in the 7th verse, Let them melt, &c. the same as *they shall melt, &c.*: and in the 8th, *Let them consume away, &c.*—the same as *they shall consume away, &c.* If this be borne in mind, together with another general rule, namely, that in the mouths of christian worshippers, all these psalms are to be spiritualized for the enemies of David we are to put the enemies of soul, the world, the flesh, and the Devil; and for prayers for victory over his foes, we are to substitute petitions for the discomfiture of all the enemies and obstructions of our salvation, and of the Redeemer's kingdom, then surely all scruple must be taken away, and the fulness of these songs of the ancient Israel, for the exhortations of christian men, must be manifest to all.

The subject of the 59th Psalm is thus given by Dr. Horne—

This Psalm is said to have been composed on the occasion of David's escape, when Saul sent, and watched the house to kill him. See 1 Sam. xix. 11. 18. David, in these, as in many other circumstances of his life, may be considered as the representative of Messiah, 1, 2. praying to be delivered from the power of his blood-thirsty enemies, whose insupportable malice he, 3—7. describes; but, 8—10. dictates his own enlargement through the tender mercy and mighty power of God; as also, 11—13. singular vengeance to be poured out upon his enemies, for their punishment, and the admonition to others. The Psalm concludes with a strain of adoration and thanksgiving.

I give the 1st, 6th, 14th and 15th verses with the Bishop's Commentary as a specimen of the spiritual exposition alluded to above.

1. Deliver me from mine enemies, O my God; mine enemies, Heb. exalt me, from them that rise up against me.
2. Deliver me from the workers of iniquity, and from bloody men.

In these words we hear the voice of David, a prisoner in his own house; the voice of Christ, surrounded by his merciless enemies! the voice of the church when under bondage in the world; the voice of the Christian, when under temptation, affliction, and persecution.

6. They return at evening; they make a noise like a dog, and go round about the city.

The miseries of Saul, coming after David at evening, besetting his house, and blocking up his avenues, are compared to a set of hungry hounds in quest of their prey. But the picture is drawn likewise for that herd of evening wolves, thirsted after the blood of the Lamb of God, on whose throats their mouths were opened, crying, "Crucify him!"

14. And at evening let them, or, they shall return, let them, or, they shall, make a noise like a dog, and go round about the city.

15. Let them, or, they shall, wander up and down for meal, and grudge, or, kowl, if they be not found.

The punishment inflicted on the wicked often tries the mark of their crime. It is just that they have thirsted after the blood of the righteous, they want a drop of water to cool their tongues; the hunger of a dog is deservedly their plague, of which a resemblance of that unclean animal's disposition hath been the sin. Such is the present condition of the Jews, excluded from the church, and suffering the calamities of a spiritual famine; and such is the condition of all those who are to wait and labor in vain, without the holy city for evermore. xxii. 15.

The 60th Psalm is thought to have been composed by David, when, after his coming to the throne, the kingdom of Israel had submitted to his sceptre, and he was engaged in the reduction of the adjacent countries. It is to be spiritually applied, in the christian church, to the establishment and enlargement of Messiah's kingdom, figured by that of David.

6. God hath spoken in his holiness, or, by his holiness, One, I will rejoice, or, exult, i. e. as a conqueror, divide Shechem, and mete out the valley of Succoth.