

P O E T R Y.

From the Episcopal Recorder.

MISSIONARY ENCOURAGEMENTS.

"They that sow in tears shall reap in joy."—Psalm cxxvi. 5

Go forth to distant lands,
Ye messengers of heaven!
Scatter, with holy hands,
The seeds so freely given,
Across the mighty deep,
Around the arctic pole,—
Where pillar'd whirlwinds sweep,
And crested billows roll,—
In every clime, 'midst every clan,
Proclaim the Saviour's love to man.

Though clouds obscure the sky,
And tempests howl around—
Though tears bedew the eye,
And disappointments wound—
Amidst a hopeless race

Unfold *Hope's* beautiful bow,
And bid the "Sun of Grace"
In polar regions glow:
The savage shall forego his chains,
And carol forth celestial strains.

Firm as the throne of God,
Bright as the vaulted sky,
Sealed with atoning blood,
And fraught with ecstasy—
The promises invite

Your constant toil and care;
Make ready for the fight,
The cross with courage bear:
Millennial scenes of radiant hue
Shall soon entrance your raptured view.

Nerved with the Spirit's might,
'Midst darkness, death, and wo,
Plumed with angelic light,
Onward, still onward go.

All mortal joys despise,
Immortal spirits win;
'Tis no ignoble prize,
"A soul released from sin,"
For these the Saviour lived and died,
And naught is worth a thought beside.

'Midst idol temples stand,
Pour forth the plaintive cry;
Upon a foreign strand,
Beneath a burning sky,
The blood-stained banner rear,
The tear of pity shed,
Bid dying men draw near
When every hope is fled;
The joyous sounds of love shall melt,
And grace shall triumph over guilt,

As white-robed snows descend
From a portentous sky,
And genial showers attend,
Spring's vestal infancy,—
As these give life and birth
'Midst *Winter's* waning even,
"Renew the face of earth,"
And make it bloom like heaven,—
To God's own words shall heal and save,
The barbarous sire, the abject slave!

On God, "who cannot lie,"
The merciful and just,
For all you need rely
And in his promise trust,
The "Rose of Sharon" plant
In deserts clad with snow,
And, 'midst the sons of want,
Bid living waters flow.
A golden harvest soon shall smile,
And souls redeemed shall crown you toil.

MISSIONARY ANECDOTE.—No. 5.

A letter from one of the American Protestant Episcopal Missionaries in Greece, published in the New York Churchman, July 16,—mentions that the writer saw at Scio, two vessels crowded with pilgrims, getting under way for the Holy Sepulchre. These poor creatures often endure much suffering in endeavouring to accomplish their superstitious and vain pilgrimages, and many lose their health and lives, and not a few suffer shipwreck; of several of which, latter catastrophes he had just learnt heart-rending particulars,

FAITH without works, is flower without fruit.

From the British Magazine.

EPISCOPAL CHURCH FOR THE USE OF THE BRITISH EMBASSY AND RESIDENTS IN PARIS.

This church is Gothic, in the style of the middle age, and called by English architects Anglo-Norman. The church is eighty-six French feet long, forty-two feet wide, and fifty feet high. The front is built of fine white stone, beautifully sculptured. The entrance is through a vestibule, over which are two galleries; the higher gallery is for the use of the ambassador and other members of the embassy and their families; the lower for a school of young English ladies, and there is a separate entrance and staircase to both galleries.

The altar is at the opposite end of the church. The organ is placed in a niche over the altar, and on each side is a strong gallery for the choir. Against a pilaster is placed the pulpit, and on the opposite side the reading-desk, near the altar. There is a small desk, before the altar for reading the litany. The seats are of oak, with backs, and similar throughout the church. A stone font is placed in the vestibule, so as to be seen in the church. The church is lightened by three lanterns at the top of the roof, by three windows of stained glass at the altar end, and by a large circular window at the back of the embassy gallery. The floor is of oak; the church is warmed by a large stove placed under the vestibule, and by two smaller stoves, one on each side of the altar. There are two small vestries, a room for books, and a porter's lodge.

Nearly the whole of the service is performed by Bishop Luscombe, chaplain of the embassy.

The church was built under the direction of M. Dalstein, architect, after the plans of Bishop Luscombe; and the Bishop has defrayed the whole expense of purchasing the ground, building and fitting up the church, at a cost of seven thousand pounds. The organ, built by Gray, the expenses of carriage from London, &c. cost £350, about two-thirds of which sum was raised by subscription.

The foundation-stone was laid by Bishop Luscombe on the 23d of April, 1833; the building commenced on the 29th of June, of the same year; and divine service was first performed in the church by the Bishop on the 23d of March, 1834. The church contains about six hundred and fifty persons, and is always full.

SINGING.

It may be that our organs make much more beautiful music, than a multitude of voices in the congregation; but it may be seriously doubted whether we sing more devotionally than our forefathers who had no instruments, and allowed but a few simple tunes to be sung. The consequence of their practice was, that the tunes were generally learned; and all sung, and all enjoyed the singing. The writer can even yet recall the tunes which often saluted his ears in boyhood; and never does so, but with high gratification. Does such a tune happen to make an angel visit to a congregation now, he is satisfied, from the manner in which the members take their books and join in it, that their pleasure is as great as his own. Usually, however, singing is conducted in a tune, which is an unknown tongue; and, of course, is hardly worship by proxy. Much were it to be wished that our choirs would study and ponder some eight verses (12—19) of the 14th chapter of 1 Corinthians. There praying with the understanding, and singing with it also, are alluded to very definitely and emphatically. But are not the notes in singing to a hymn, what words are to a prayer? And if these notes are in an unknown tongue, or, in other language, if the tune be uncomprehended, how can it be followed, united in, and relished by the heart? The thing is plainly impossible; and it is clear our singing needs the reformation mentioned as necessary for prayers, in our xxivth article, in order "to be understood of the people." Let ministers read the preface to the Book of Psalms and Hymns, and not fear to use the authority committed to them,—*Church Advocate*.

If we understand aright what a christian's calling is, we shall gladly embrace every means of acquiring strength for our work.—*Davys*.

We noticed yesterday a petition presented to the House of Lords by the Bishop of Lincoln on Tuesday. It was "a petition from the Lord of the Manor of Hulgrust, near Caistor, in the county of Lincoln, praying their Lordships to abolish an indecent and absurd custom by which he held certain lands—that custom being, that on every Palm Sunday a person deputed by him should hold a whip over the head of the clergyman when he ascended the pulpit of the parish church." Our report added, and most truly, that "The annunciation of the existence of so extraordinary a custom excited a good deal of surprise and some laughter amongst their Lordships." Upon reflexion, however, we do not see why their Lordships should have been surprised, for is not this precisely the tenure by which our O'Connell Ministry hold their offices? If they did not constantly hold a whip over the heads of the clergy of the Established Church in Ireland, would their places be worth a day's purchase?—*London Times*.

MISSIONARIES TO CRETE.

The Rev. George Benton and his wife, missionaries of the Domestic and Foreign Missionary Society to Crete, Greece, together with Miss M. E. Spencer, sister of Mrs. Benton, embarked yesterday, the 29th of August, for the chosen scene of their future labors. Many deeply attached friends accompanied them on board the vessel, where they enjoyed the pleasure of uniting with the Rev. Mr. Vaughan, Foreign Secretary of the Board of Missions, in commending them to the mercy and protection of Him "who alone spreadest out the heaven, and rulest the raging of the sea." And we doubt not that, in compliance with their wishes, the Church will send up united prayer for their "preservation on the great deep," and safe arrival at the "haven where they would be," as well as for the safety and preservation of all others who, like them, leaving all behind, have gone forth to this vast work and labor of love.—*Com*.

THAT'S THE TRUE MODE.

It is recorded of the late Hon. Hugh Nelson, of Virginia, long filling high and conspicuous stations, that, at an early hour of the Lord's day, before the office of the family altar, and before the morning meal, he convened the children and grandchildren in his household, and leading their exercises in the liturgy, trained their young lips to its responses, and their tender hearts to the most interesting preparation for the sanctuary. Parents, do you wish to prepare your little ones for the becoming and profitable use of the hour of public worship, what better plan can be suggested? Rest assured, that's the true mode.—*N. Y. Churchman*.

PARENTAL RESPONSIBILITY.

Men think that the teaching of their children belongs to the schoolmaster and the minister only, and not to themselves; but all have their several parts to do, and no one's work goeth on well without the rest. But the parent's is the first and greatest of all. As when the lower school is to teach children to read, and the grammar school to teach them grammar, and then the university to teach them the sciences. If now the first and second shall omit their parts, and a boy shall be sent to the university before he can read, yea, or before he has learned his grammar, what sort of a scholar do you think he is likely to make? If you have a house to build, one must fell and square the timber, and another must saw it and another frame it, and then rear it: but if the first be left undone, how shall the second and third be done? A minister should find all his hearers catechised and holily educated, that the church may be a Church indeed. But if a hundred, or many parents and masters will cast their work upon one minister, is it likely, think you, to be well done? Or is it any wonder if we have ungodly churches, and christians that are no christians! O how much more good might a minister do, and how much more comfortable would his calling be, if parents would but do their parts.—*Baxter*.

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