

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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LINES—BY BISHOP HORNE.

Sweet day, so cool, so calm, so bright,
Bridal of earth and sky,
The dew shall weep thy full to-night,
For thou alas! must die!

Sweet rose, in air whose odours wave,
And color charms the eye,
Thy root is ever in its grave,
And thou alas! must die!

Sweet spring, of days and roses made,
Whose charms for beauty vie,
Thy days depart, thy roses fade—
Thou, too, alas! must die!

Be wise, then, christian, while you may
For swiftly time is flying;
The thoughtless wren may laugh to-day,
To-morrow may be dying!

For the Colonial Churchman.

LEPROSY.—SEE LEVITICUS 13.

In former days the leprosy made dreadful havoc among mankind. The Israelites seem to have been greatly afflicted with it from the most remote times, as appears from the repeated injunctions in the Levitical law. Neither was the rancour of this disease greatly mitigated in the last period of their commonwealth, as appears from many passages of the New Testament.

Some centuries ago this horrible scourge prevailed among our forefathers to such an extent that a hospital for female lepers was erected in the diocese of Lincoln, England,—and a noble edifice of the same kind at Durham, and three for the same purpose in the neighbourhood of London. Perhaps a so many others.

What gratitude ought we of the present day to feel that this pest is so nearly eradicated? Cases of leprosy now appear with scarcely sufficient frequency to remind us of God's mercy and loving-kindness to the present generations.

On adverting to such a happy relief, we naturally enquire for some reasons; and several present themselves.

Perhaps the much more limited use of salted meat and fish, than was formerly the case, may in some degree account for it. The use of linen, which requires frequent change, instead of coloured woollen, which was formerly worn next the skin, is perhaps another.—The plenty of better bread, and the profusion of fruits and vegetables, now so common in even the poorest families, must not be omitted. The great improvements in agriculture and horticulture, which have supplied now so universally the last named preservative from this dire disorder, are but of modern date. Three or four centuries ago, even in England, there were few enclosures;—grass seed had perhaps been never sown, nor fields of potatoes, nor of turnips, nor of carrots; and consequently during half the year, salted meat, with unwholesome bread of barley, or of beans, formed the dish of half the population. Now, thanks to the encouragement given to farming by the nobility and gentry of the land, every decent labourer and artificer has a garden, which is half his support, as well as his delight, which also under the blessing of a gracious Providence, tends to preserve him from one of the saddest afflictions of his forefathers.

TEMPERANCE.

Intemperance corrupts the public morals, debases the public mind, and endangers the purity and permanence of our free institutions.

ILLUSTRATIONS.

Says the Sixth Annual Report of the American Temperance Society:—

The use of ardent spirit tends to derange healthy mental action, in another way, by its irritating effect on the nerves. And this leads, in many cases, to total insanity; as the records of every lunatic asylum in Christendom testify. The drinking of it, the vending of it, and the laws which sanction it, all, by their natural and constant effects, tend to weaken the understanding, blunt the perception, and derange the intellect of the nation.

They tend also to harden the heart, sear the conscience, pollute the affections, and corrupt the morals of the people. Hence, the wonderful fact, that three-fourths of the crimes which are prosecuted, are committed under the influence of spirit; not under its influence when taken to intoxication, but when taken moderately, and often in no greater quantities than the law contemplates. That use of it, which the law sanctions, by its violation of the laws of nature and of God, is carrying on continually a process as extensive and as criminal as its effects, of bodily and mental, physical, intellectual, and moral deterioration; tending to change gigantic strength to pigmy weakness; celestial order to infernal discord; and heavenly purity, light and love, to hellish pollution, darkness and hate.

The traffic in ardent spirit tends to derange the intellect, and to corrupt the morals of the nation.

In all cases in which ardent spirit deranges healthy functions of the body, it tends also to derange regular action of the mind, and to corrupt the feelings of the heart. It injures the one not less than the other. This is the effect not only of a very free use of it, but of all use of it. It is its tendency from beginning to end, in proportion to the quantity taken, and to the power of the system, to withstand its natural effects. As it courses its way through the blood vessels, it enters even the capillaries of the brain, that tender and delicate organ which forms the link between matter and mind, irritating, poisoning, and stupefying that heart and soul of mental vigor. A man buying, according to law, of a man who sells that which legislators by law sanction, and drinking only as much, reasoning as legislators do, "as the public good requires," becomes so blockish that his neighbors and his acquaintance begin to whisper one to another, "What is the matter of —? How he has lost his mind. Not long ago he was one of the first men in the neighborhood, but he is becoming an idiot." What is the matter? He has been doing what legislators, by the high sanction of law, say is for the "public good," drinking regularly; not to intoxication, that would be bad, the law forbids it; but only as much and as often, as in his estimation, judging from his feelings at the time, did him good; only enough, this time, to make him feel well, and the next to make him feel better, and so on, "for the public good;" till he has become, not only a blank, but a blot in creation; and has set an example adapted to blast the excellence and wither the prospects of his children, and children's children, to the end of time.

The Hon. Mr. Briggs, in his annual Address, delivered before the Massachusetts State Temperance Society, said. When the temperance reformation commenced, we had the unenviable reputation of being a nation of drunkards. A distinguished traveller remarked, that it seemed as if one half of the population turned out rum for the other

half. This ruinous habit had steadily advanced, till multitudes after multitudes were destroyed. How many were the victims! One gentleman, the speaker stated, had told him, that out of twenty-six young men who had associated with him in early life, twenty-one had gone to the drunkard's grave. One was a member of Congress; a man of commanding intellect. He died a drunkard.—*Family Temperance Agent.*

From Scriptural Emblems.

PRIEST.

"Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

"For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like we are, yet without sin."—Heb. iv. 14, 15.

As the high priest under the Levitical law, by the appointment of God, entered within the veil to present the blood of the sacrifice before the mercy seat, even so Jesus, the Son of God, by his own blood, hath entered into the holy place, having obtained eternal redemption for us. He has offered himself, without spot, to purge our consciences from dead works, to serve the living God; and though this oblation has been but once offered, yet are his merits eternal and inexhaustible; and Jesus still lives to plead those merits in behalf of all who fix their hopes on his sufficiency. We may well be encouraged to hold fast our profession, when we meditate on this more excellent ministry of Him, who is set on the right hand of the throne of the Majesty on high; when we recollect that he has presented in the sanctuary of the heavens, his own crucified body before the Father; and has thus given their full interpretation and completion to all those sanguinary rites which, up to that moment, had been a memorial of the displeasure of God towards the depravity of fallen men. With his own blood he has blotted out the condemnation and curse which were against us; and his presence above, in our nature, with the marks of his sufferings upon him, as the Lamb that has been slain, is an unceasing virtual intercession for us. And as we have an High Priest, who was in all things tempted like as we are, so we know that we have a Mediator, who unites all the sympathies of man, with all the holiness and perfection of the Deity. May the blessing and the strength of his Spirit be upon us, that we may advance boldly to the throne of grace, not with the rashness of an unhallowed curiosity, but with the boldness of that perfect love, which casteth out fear, and enables us to come into His presence like sons, and to cry Abba, Father!—*Le Bas,*

Our great High Priest! whose blood atones
For rebel sinners, doom'd to death,
When, on th' accursed tree, with groans
And sighs, he yielded up his breath.

Now enter'd in,—for ever there,
At God's right hand he takes his seat;
And we, before his throne in prayer,
Will worship at Immanuel's feet.

SIN.

Outward attacks and troubles rather fix, than unsettle, the Christian, as tempests serve to root the oak the faster. But an inward canker will gradually destroy that which could be harmed by no outward dangers.