

RELIGIOUS MISCELLANY.

THE SELECTOR.—NO. V.

OUR BLESSINGS MORE THAN OUR CROSSES

Consider, that our good days are generally more in number than our evil days, our days of prosperity (such, I mean, as is suitable to our condition and circumstances) than our days of adversity. This is most certain, though most of us are apt to cast up our accounts otherwise. How many days (of at least competent) health have we enjoyed for one day of grievous sickness! How many days of ease, for one of pain! How many blessings for a few crosses! For one danger that hath surprised us, how many scores of dangers have we escaped, and some of them very narrowly! But, alas! we write our mercies in the dust, but our afflictions we engrave on marble; our memories serve us too well to remember the latter but we are strongly forgetful of the former. And this is the greatest cause of our unthankfulness, discontent and murmuring.—*Bishop Bull.*

FALSE PEACE.

A deceitful peace is purchased at a frightful price: to beguile the body into temporary ease, the eternal interests of both body and soul are studiously kept out of sight; and the hand of mistaken kindness is stretched out to blindfold the immortal spirit, at the most momentous crisis of its existence. O! ye parents and friends, and physicians, who are adopting this short-sighted mode of treatment; consider the *TRANSMIT* which must be spent by the sufferers, and invite them (at any apparent risk of increasing their complaints) I beseech you by the mercies of God, to invite them to seek peace only in the light of the countenance of the Lord Jesus, to derive an antidote to their sufferings only from the joyful sound of the everlasting gospel of the grace of God. There it is, that the Christian sufferer finds peace, not by turning away his contemplations from eternity, but by anticipating its brightest joys, &c.

IMPERFECTIONS OF HUMAN RIGHTEOUSNESS.

The enemy that waiteth for all occasions to work our ruin hath ever found it harder to overthrow an humble sinner than a proud saint. There is no man's case so dangerous as his whom Satan hath persuaded that his own righteousness shall present him pure and blameless in the sight of God. If we could say, "we are not guilty of anything at all in our consciences, (we know ourselves far from this innocency! we cannot say, we know nothing by ourselves, but if we could) should we therefore plead not guilty in the presence of our Judge, that sees further into our hearts than we ourselves are able to do? If our hands did never offer violence to our brethren, a bloody thought doth prove us murderers before him: if we had never opened our mouths to utter any scandalous, offensive, or hurtful word, the cry of our secret cogitations is heard in the ears of God.— If we do not commit the evils which we do daily and hourly, either in deeds, words, or thoughts, yet in the good things which we do how many defects are there intermingled! God, in that which is done, respecteth especially the mind and intention of the doer. Cut off, then, all those things wherein we have regarded our own glory, those doings which we do to please men or to satisfy our own liking, those things which we do with any by-respect, not sincerely and purely for the love of God, and a small score will serve for the number of our righteous deeds.— Let the holiest and best thing we do be considered.— We are never better affected unto God than when we pray; yet, when we pray, how are our affections many times distracted! How little reverence do we show to the grand majesty of that God unto whom we speak! How little remorse of our own miseries! How little taste of the sweet influence of His tender mercies do we feel! Are we not, as unwilling, many times, to begin, and as glad to make an end; as if God, in saying "call upon me," had set us a very burdensome task?—*Hooker.*

HINTS TO FEMALES.

Woman should be made very early to understand the great and leading features of the Christian faith, and the demands of the Church of God. It cannot be too soon fixed in her mind, that every thing valuable to society, and interesting to herself, depends upon the preservation of these principles. By the introduction of Christianity, a most important and happy improvement took place in favor of her sex. It is only by the preservation of those great truths and usages that the benefits of this improvement can be retained and enjoyed. Females then are most deeply concerned for the preservation of genuine religion, and their first duty is to know that they are not safe where this has not a powerful hold. Every woman therefore who would enjoy the influence to which she is entitled, and who would answer the end of her being, should make it a subject of her supreme solicitude.

There is a species of reading for which there is undeniably much attachment, now, that cannot be recommended to the young of either sex. I mean the indiscriminate use of novels, which are poured from the press in abundant, and it is feared most corrupting streams. That there may be some excellent productions in this department of literature, will not be denied; but the most casual observation shows, that in proportion as the young read them, indiscriminately, they lose all relish for more solid and profitable food for the mind. These works generally encourage a false taste, and too often false principles. They have been most destructive engines in the ruin of society, as may be seen in some European nations, where they have done more than the reasonings of philosophy, to unhinge the morals of the public. They may occasionally perhaps be read with safety by the aged, and serve to help the statesmen or philosopher to unbend the mind from more severe pursuits. That they are not safe for young females, is evident from the fact, that even those mothers who have read most of them, wish their daughters to be restrained from them. In them a tinsel is thrown over eccentricities, which should never be introduced to the minds of females. They encourage those romantic and extravagant feelings and views which inevitably lead to mischief, and the ruin of much individual peace and virtue may be traced to an unguarded use of this amusement, for amusement it can only be called, with scarcely a probability of benefit. Let those books be put into the hands of women, which will strengthen and enrich their minds, and let the constant endeavor be to elevate the standard of taste and morals.—*Rev. Dr. Rudd.*

For the Colonial Churchman.

MISSIONARY ANECDOTE.

HAPPY DEATH OF A CONVERTED HEATHEN.

"Grant us the power of quick'ning grace,
To fit our souls to fly,
Then when we drop this dying flesh,
We'll rise above the sky."

The following interesting account of a young convert in India, I abridge from the words of the missionary whose blessed task it had been (through the agency of the holy Spirit) to turn her soul to righteousness.

Aug. 1831—One of the orphan girls, Martha, at the Central School, died a few days ago, at the General Hospital. I went to see her when she was ill; and was informed by Mrs. W. that she had heard the little girl repeating to herself the Bengalee Hymn which commences "What can be compared to the love of Jesus?" I had some conversation with her; she said she was a sinner, and that she trusted in Jesus Christ for pardon. There is every reason to believe that, by the kind instructions of the Ladies at the Central School, she had learned to place all her dependence upon Jesus. She was soon after sent to the Hospital, where she died. At the time of her departure, she was occupied in prayer to Jesus

Christ. "O pardon my sins: do not punish me.— O Jesus! pardon my sins: do not punish me, but take me to heaven and make me happy." Thus died this little girl, trusting in Jesus.

For the Colonial Churchman.

FAMILY PRAYER.

Will the Editors of the Colonial Churchman add to the earnest exhortations on the Duty of Domestic Worship, which have been already published by them, the following extract from an English divine? Why are not christians more alive to the inestimable benefits which the performance of that solemn duty is calculated to convey?
SERMO.

I exhort you, my brethren, in the name of God, to let your practice be correspondent to your profession. Are we members of a pure and reformed Church? Are we desirous of making our religion productive of immortal happiness? Let us not then be so deceived, as to suppose, that we can be saved without a vital spirit of piety. And in whatever dwellings that vital spirit resides, there "will be heard the voice of joy and salvation." Is the loving kindness of God the theme of your thanksgivings? Is his mercy the subject of your supplications in your family? "You are not far," it may be presumed, "from the kingdom of God." But you who live in the neglect of this duty; who receive so many mercies and blessings from the God of all goodness, without joining your acknowledgements with those who partake of them—Shall I congratulate you on the security of your situation? No! it is my duty to exhort you, and it is your interest to attend to the exhortation, to flee from the wrath to come. Is prayer in your family a duty you owe to God? And dare you live in the neglect of that duty? Look around you; look into the history of mankind; and see, "whether any hath hardened himself against God and prospered." And is it not hardening yourselves against God, if, when ye are convinced by reason, admonished by conscience, and commanded by Revelation to join in devout supplications with your whole house in the worship of God, ye are either diverted by amusements, or withheld by inclination from the discharge of this reasonable, this important service? Look forward to the awful period, when you shall be struck by the hand of death; when you shall lie upon the bed from which you must arise by borrowed strength; and let me appeal to your hearts if you do not think that the pangs of separation from your family would be rendered less violent, by the reflection of having uniformly and devoutly discharged the duty I am now recommending? Had God in his anger refused to hear your prayers; had he commanded you not to appear before the throne of grace; though you might be surrounded with abundance; though you lived in the vigour of health; though you were beloved by your family, idolized by your friends, revered by the world; all these reflections, soothing as they are, "would avail you nothing;" you would envy the situation of those who daily go to their work and to their labour "till the evening, if he, "who heareth prayer," accepted their petitions, and granted their requests. If then either fear can awaken, or interest can engage you, to begin this necessary duty; if affection for your families, if the dread of God's displeasure, if the hopes of immortal happiness impress your minds; let me prevail with every master of a family here present to consecrate his house *this very night* to God, to erect in it an altar unto God, and to offer upon it "the sacrifice of praise and thanksgiving." Let me have the satisfaction, my brethren, of knowing that the Gospel has not this day been preached unto you in vain. This night, and every succeeding one, assemble your families to beg the blessings of God, to acknowledge your sense of his mercies, and to beseech him that, "this life ended, you may dwell with him in the life everlasting."

A variety of circumstances render the sinner's first approaches to Christ difficult. They, who find an easy access, will find an easy departure: when troubles arise.—*Cecil.*