

she begged me earnestly to lend her a Bible, and commenced reading it with great interest. Soon the attention of the other domestics was awakened, by the change which they observed in her; for, instead of wasting her time in idle conversation, she retired frequently to her chamber to read the sacred word. At first they mocked her, but she replied, with calmness and firmness, that she had a soul, and must attend to its salvation; she then spoke of the reading of the Bible, and mentioned the impression it had made upon her. I know not what expressions she made use of, but they were such, that almost all her companions expressed a strong desire to unite with us in our morning service. I was much pleased when Marianne told me this, but at the same time I thought that our father would disapprove of it. I asked his permission, however, and, after a little reflection, he consented. The first time, when I saw myself surrounded by so many, I felt a good deal embarrassed, and was even much troubled: for I was called upon to speak to those who had lived at a great distance from God. I sought in the scriptures for those passages, where the Lord speaks of the hardness of the heart, and invites us to repentance; it was for my hearers that I read these words, but God caused me to see that they applied equally to me.—They revealed me to myself, and made me know my sin and misery. I felt what cannot be described; that the whole heart is opposed to God until it has been renewed by the Holy Spirit, and reconciled by the blood of our Divine Saviour. The words of scripture which speak of our corruption, the constant rebellion of natural and unregenerated man, appeared to me perfectly just and true. I understood then, the admirable work of redemption. I have felt, I trust, what it is to be reconciled to God. A deep feeling of my weakness and frailty has convinced me that of myself I can do nothing; that my works however good cannot rescue me from condemnation; that the doctrine of free salvation by Christ can alone quiet the troubled conscience, allay the terrors of the soul, and inspire us with a sincere and true love for our God and Creator. This God of mercy has heard my ardent prayer; his grace has penetrated my heart; I feel that Christ has become my salvation; and my heart is full of happiness and peace.

That the Lord has blessed our worship and our family, is daily visible. Our domestics, formerly so rude and quarrelsome, have become peaceable and quiet; and, we hope, new creatures in Christ Jesus; and the aspect of our family is quite changed.

My father noticed the improvements, and one evening, requested me to let him know when I commenced prayers the next day. When all the family were assembled, I went to my father's room; he was agitated, and said that this day was the anniversary of my mother's death; that he desired to unite in our prayers, and to see me fulfil her dying request. He added that he hoped I should make no change in the exercises on his account; but go on just as usual. I acted accordingly, and when the prayer was finished, my father appeared much affected and immediately left the chamber. When we met again, he said nothing of the exercise, but merely wished that I would give him notice when we commenced to-morrow. Since that time, he has regularly attended."

When my sister ceased speaking, we both united in prayer and thanksgiving to our heavenly Father. The following day I assisted in the exercise which God had blessed so much. When we were all assembled, and after some moments of silent and serious meditation, my sister arose, and we followed her example, she asked that God would be in the midst of us, by his spirit, according to his promises; that he would fix our attention and touch our hearts, and bless the reading of his word, we took our places, and my sister read a chapter from the holy scriptures, to which she added an explanation of those phrases and words which could not be easily understood: she also repeated other passages which rendered still more plain the portion which she read, and ended with some simple and touching reflections, on the application we might make of the truths we had just heard. She then selected some verses of a psalm, which we all sung; and then kneeling down together in prayer, we thanked God for all his benefits; we confessed our sins, and asked him to forgive them, and to sanctify us by his word, and to send joy and peace to

our souls. I was much moved by the attentive and thoughtful air of the children and domestics; but especially by the calm and solemn expression which appeared on the features of my father. I followed him as he left the room: he saw what my feelings were, and smiling, said, "My child your desires are gratified, you see that I consent to your plan of family worship; and I can increase your joy by telling you that these moments are the happiest of my life. Perhaps your sister has already informed you of the effect of the family worship, which you have established; but probably, she has not told you of the deep impression her examples has made upon those who know her. Fulfilling her duties with still greater care, her mildness and goodness increased every day. She has become a pattern to all of piety, patience, and humility. Surprised at her rapid improvement, I observed her with more attention; I saw that one desire only filled her heart; that her supreme object was to do good; that she daily became more cheerful, and more kind and attentive to the wishes of others. The domestics and inhabitants of the village, always spoke of her with affection. I wished to see her in the performance of family worship; and while she prayed and read the holy scriptures, I felt an unknown pleasure pervade my heart—this heart which had been so long oppressed with sorrow. Till then I had opposed His will, who had taken her from my side, whom I loved. I accused God of injustice: I felt not how full of compassion he is, even when he afflicts us. I was professedly a christian, but did not understand the extent of the obligation which this name imposed upon me. Filled with the idea of a sophistical and proud philosophy, I confined my views of christianity to the narrow limits of my own unenlightened reason. I treated with indifference or contempt, all those who laid stress on any particular belief, and considered the precepts of the Gospel only as a code of the purest and most complete morals. I trusted to my own strength, thinking that the charms of virtue and duty would keep me right. But this system I found to be vain and insufficient in the hour of affliction. It did not afford me the consolation which I needed. A hope of immortality cannot soothe such sufferings, if it is only the result of our own reason and meditation. Affliction and sorrow came upon us, and we needed something more than human to comfort us; we need the word and the promise of God:—we need truth revealed upon his authority, to sustain and support us, on all such occasions. The words of the evangelist to those who are of a broken heart, evince such deep compassion, so much sympathy and piety; and after having felt their influence, the heart cannot be satisfied with any other consolation. But the Gospel must be received in all its truth, as God has given it to us; proclaiming the fall of man, his corruption, and misery; the necessity of repentance of a Divine atonement, and of regeneration by the Holy Spirit, which alone can establish a constant communication between the infinite and perfect creator, and feeble and sinful men. My son, God has dissipated the darkness which obscured my understanding; he has opened my eyes, and I have felt his pity. May all who are unhappy receive the same favour which God has granted unto me, in answer to your prayers."

I asked my father why he did not himself serve God by conducting the family worship, instead of leaving it to my sister. He replied, "I was prevented by a false shame; but, from this time I will overcome it: to-morrow, I will perform with you the most sacred as well as the sweetest of duties."

In short, my father commenced, on that day, a regular service, which God blessed more and more to all those who were admitted to it. His example was quickly followed: and in almost every cottage in the neighbourhood, family worship was established. Many souls were called to the knowledge of salvation. They served the Lord with reverence and godly fear, enjoying the blessings of this life; and having hope of the life to come.

For the Colonial Churchman.

ON THE SEASON.

How can we doubt that ingratitude for past mercies is one reason for present affliction?—"The Great Author may choose, through his atmospheric agencies, to disappoint by occasional vicissitudes, the ex-

pectations of his intelligent creatures when they are forgetting the primal cause and Giver of all that they are enjoying."

When, in the Spring, danger has threatened from an unexpected quarter;—when in the language of the Prophet Joel, "the seed is rotten under the clods, and the corn is withered;"—when through the scorching drought of summer the desire of the husbandman perisheth and hope faileth—"How do the beasts groan? The herds of cattle are perplexed because they have no pasture, yea the flocks are made desolate." Then will the people cry with a loud voice, then how importunate will they be in their supplications for divine aid! And if the Lord shall mercifully interpose and say as of old, "Fear not O Land; be glad and rejoice, for the Lord will do great things. Be not afraid ye beasts of the field; for the pastures of the wilderness do spring. Be glad then ye children of Zion and rejoice in the Lord your God: for he hath given you the former rain in moderation, and he will cause to come down for you the rain, the former and the latter rain. And the floors shall be full of wheat." Oh! have you then cherished such sentiments of gratitude as the unexpected deliverance has called for. If not, can it be a matter of surprise that in the autumn, you have been visited with the blasting of the frost, that a part of the vegetable kingdom is prematurely destroyed and some of the hopes of the harvest have been disappointed.

Have we received numberless and great blessings at various times and from year to year, from the hands of the Almighty, and instead of cultivating a grateful disposition for them, and praising the Lord for his goodness,—have not too many looked to themselves and rested in their own strength, and congratulated themselves on their own performances, without feeling that sense of gratitude which is due to the Gracious Giver of all good things,—without being sensible that it is He who openeth his hand and filleth all things living with plenteousness, and that without his blessing all human efforts will be ineffectual—all human desires vain!! Instead therefore of allowing any voice of complaint to escape from our lips, we should be really thankful that the fruits of the ground, and provender for the cattle, are so much more abundant than a few weeks ago, our warmest imaginations could have fancied would be the case. Or if troubles have assailed from other quarters, the case is precisely the same. They are doubtless sent for wise purposes. Though there are, and ever will be, checks put to fondest wishes and brightest hopes, yet who will venture to say, that all such things are not wisely ordered? Who shall presume to deny that the light afflictions which are sent upon us in this world, are designed to work for us a far more exceeding and eternal weight of Glory in the kingdom of Heaven?

If in our country at large, in the society with which we mingle, or in our own families, every thing were to turn out precisely according to our own views and wishes, we should not have the opportunity of encouraging the growth of some of the most becoming graces which can adorn the christian character. We should not know how to practise the duties of resignation and submission to the divine will: and if we are not gradually learning this indispensable lesson, we shall be lamentably deficient in the knowledge of how we ought to conduct ourselves when the Almighty visits us with sickness and sorrow, and when he shall bring us down to the chambers of death. A...

For the Colonial Churchman.

In a valuable work, published in 1833, in Edinburgh, entitled "History of France during the French Revolution, &c. by Archibald Alison, F. R. S. E., Advocate,"—a work well deserving the attention of the present age, but especially of those who are disposed to favour revolutionary principles—the following passage occurs:—Mr. A. remarks that the church fell among the first victims of spoliation as having the last power to resist; and that the arguments which prevailed with the National Assembly were the same as those urged on similar occasions by all who endeavour to seize the property of public bodies. "It was said," he observes, "that religion, if really true, would be able to maintain itself; that the public would support those who best discharged its duties; and that no preference should be given to the professors of any