

my mind when we settled the meeting of Parliament, I would not have fixed it upon a Monday. We were, however, almost driven into that day. * * * Notwithstanding all these considerations, however, if I had thought as I ought to have done of the Sunday travelling which the meeting on Monday will too probably occasion, I would have preferred meeting on a Friday in the sessions week, with all its inconveniences. You have the whole state of the case before you. I am open to your judgment—for inadvisable is certainly never felt by me as any excuse. Two days later he wrote again. 'Dear Wilberforce, you will be glad to hear that it is determined to postpone the meeting of Parliament till Thursday the 16th, instead of Monday the 16th, to obviate the objections which you have suggested to the meeting of that day. Yours, very truly, Spencer Perceval.' Mr. Wilberforce has in his diary, without any allusion to the part he had in it, 'the house put off nobly by Perceval, because of the Sunday travelling it would have occasioned.'—*Wilberforce's Life*, vol. 4.

DEVOTIONAL.

For the Colonial Churchman.

NINETY-FIFTH PSALM.

This inestimable Psalm was indited by the spirit of God, and penned by David 2870 years ago. It was introduced into our Morning Service, by way of preparing the soul for the subsequent acts of devotion, and centuries since was adopted into the offices of the Eastern Church: and that wisely—for who does not feel in his own experience, the spiritual advantage of "powerful exhortations to awaken his soul—of strong arguments to convince him, and of threatenings and examples to warn him."

The first seven verses forcibly and urgently exhibit those exhortations and arguments, and the remainder of the Psalm brings evidently before us the great sin of the Jews, and their awful punishment.—May God's gracious Spirit enable you, Reader, and myself, as often as we may hear or read this divine composition, so to meditate on the impenitence and hardness of heart of our forefathers under the former dispensation, that God may not cast us out from the 'rest' which he hath prepared for those who become washed in the blood of His blessed Son!—that Son God now speaketh to us, and it is to this Gospel-day that the seventh verse refers. (4 Heb.) The Psalmist entreats us, and teaches us to urge each other, to praise God as well for His supreme greatness, as for the bounties of his creation. This worship must be paid in humility: every high thought "fall down before Him," under the conviction that rendering praise is no less His due, than our duty and privilege.

"The Jews," writes Dr. Comber, "had their day," but they would not hear; now they have no more:—let us beware by their sad example.—Our day is made by God a day of mercy; but if we listen to our lusts, and will not savingly hear the calls of God—if we doubt his promise, or despise his threatenings as they did, we will turn this day of grace into a day of provocation and temptation, and perhaps of destruction and desolation, as we deserve." The Jews were shut out from their earthly Canaan; but we seek an heavenly and everlasting rest; therefore should we take the more earnest heed, in humility, and holy fear.

The following attempt to paraphrase this Psalm, is so imperfectly executed, that I shall not wonder to complain, Messrs. Editors, if you reject it from your valuable columns. Of that, however, you are the judges;—as for me, my hope is that some more worthy correspondent may occasionally furnish practical expositions of other parts of the services of that portion of God's church at the altars of which you minister.

PARAPHRASE OF THE NINETY-FIFTH PSALM.

Come, brethren, come and praise our Lord,
For we are taught by his bless'd word,
To sing with holy joy;
Let us within His house appear;
If we approach He will draw near,
And mercies still employ.

Let us approach with one accord,
Before our great and bounteous Lord,
Who made heaven, earth, and sea;
Oh! worship then, and lowly bend;
To Him your loftiest praises send;
Our Maker praise and fear.

God is our Shepherd; we his sheep,
He will from fear and danger keep,
All whom His folds enclose.
Thou art our Shepherd—feed us Lord
With heavenly food from Thy pure word,
From which Salvation flows.

God led the people forty years,
Defending them from foes and fears,
Yet they rebelled the more.
On us the Gospel-light doth shine;
Guide us, O Lord, by pow'r divine,
To heavenly Canaan's shore.

SIGMA.

SUNDAY SCHOOLS.

For the Colonial Churchman.

Messrs. Editors,

Should you judge the following hints serviceable, please to insert them in your valuable paper. As a Sunday School Teacher, I can with truth say, it is one of the most delightful duties I perform; and it always gives me a peculiar pleasure and happiness to enter God's Holy House of prayer to meet my Sunday-School children.

OVI.

FRIENDLY HINTS TO A SUNDAY-SCHOOL TEACHER.

My dear fellow-labourer,

It gives me sincere pleasure to hear that you have begun the work of teaching in your Sunday School. Such an employment is, next to the sacred ministry, the most important and useful. I look upon Sunday School Teachers, as those who have the honour of religion, and the happiness of the community, in a great measure, entrusted to their care. I am, therefore, anxious that you should fill this office in a becoming manner; and to this end, I hope you will allow me, from my age and experience, to give you a few friendly hints, which, under the blessing of God, may be useful to you in your progress.

1. I presume, my dear friend, that you are yourself experimentally acquainted with the doctrines which your minister preaches to you, and that you do endeavour to adorn them by your life and practice. Without personal religion, you will soon grow weary of this and similar engagements. "The love of Christ" is the only "constraining" principle of action, and the only means to make the instructor and the instructed truly blest. O, let me, beseech you to pray earnestly and constantly for this vital godliness!

2. Having yourself felt the power of religion on your own mind, be careful to exhibit the effects of it in your intercourse with the children, your fellow teachers, and the congregation to which you belong. Your temper and disposition will be seen and marked. Example is very powerful. Observe, therefore, these three things in all you do, namely, METHOD, PUNCTUALITY, PERSEVERANCE. By attention to METHOD in teaching, you will soon bring your class forward in learning. You will promote the general interests of the school. You will gain the esteem and respect of your superior, your work will be more easy and pleasant. Your labours will be successful and profitable. By PUNCTUALITY in your attendance, and in the performance of every part of your duty, you will find that your employment, so far from being a drudgery, will be desirable to you. By doing every thing in its time, you will do thrice as much, and you will do it thrice as well. If you observe the conduct of those persons who are too late in any business, you will see that only half of it is done, and even that half is ill done. The management of time is the great end of life; when every thing is done in its time, it will not only make time itself agreeable, but render it subservient to the concerns of eternity. To these two requisites, remember to add PERSEVERANCE. Method and punctuality for a few days will do little good. We must not be weary in well-doing. We

must be steadfast in our work. Be therefore always on your guard against those things that hinder your progress. Beware of sloth. Beware of following bad examples. Beware of taking offence. Beware of idle, chattering, companions. Beware of trifling. Be serious. Be humble. Be not slack in your work. Keep your heart from wandering. Keep yourself entirely from giving way to the snares of sin and Satan. Let nothing induce you to resign your situation as Teacher, but some reason that your minister, superintendent, and pious friends, will allow to be justifiable and right.

3. I suppose that your fellow-teachers and you meet occasionally for mutual consultation, and for prayer. Never absent yourself from these meetings. There you will be directed, encouraged, and, if need be, corrected. Hear every remark with patience and attention. What you say, let it be in the spirit of meekness and love. Strive to do good, and to get good. In such a company it will be your own fault if you are not made wiser and better.

4. Do not forget in your private prayers to implore a blessing upon the Sunday School. Pray for yourself and your own class. Pray for your fellow-teachers, and for their classes. Pray for your minister, your superintendent, and the Benefactors of the School. As most serious Christians are now agreed to pray for the effusion of the Holy Spirit, I trust that you, and all other teachers, make a point of conforming to so useful a practice, which, I firmly believe, will in due time be attended with the most beneficial effects.

5. It is of the highest importance that you go with the children to the house of God, in order to worship Him, and to hear His word. I have known some teachers who neglected this custom; and I assure you, that the effects of this neglect were highly injurious to themselves, and to the schools. Be sure, therefore, that your example give no shadow of excuse to the children to omit this duty, or to perform it carelessly. Let your conduct in the whole performance of public worship be such, as you will on a death-bed be able to reflect upon as calculated to benefit them. Take them in time. Let your devotion be a copy for them to imitate. Let your retiring from prayer and hearing the word, shew that you have profited by the service. The children will soon follow your example. A devout and attentive congregation will be a most powerful auxiliary to a Sunday School. Indeed, they will mutually assist each other. May this remark be of use to you!

6. It is very desirable, that the children should be furnished with good books, especially with Bibles, Prayer books, and Hymn Books. Every Sunday School, therefore, should be a book association. The plan has been tried, with success, of supplying the children with these books, by small weekly subscriptions among the children. You will, I hope, encourage it as far as your influence extends. You will, in a very few years, circulate in this manner a great number of good books among the poor, which will conduce to their eternal happiness. I would conclude by reminding you, that I who write, and you who read, these lines, shall soon give an account unto God for these and all other opportunities given us to do good. That we may be able in that great day to give up our accounts with joy, is my most sincere prayer.

THE SAVIOUR'S PASSION.

All creatures in heaven and in earth are moved at our Saviour's passion. The sun in heaven shrinking in his light, the earth trembling under it, the very stones cleaving in sunder, as if they had sense and sympathy in it; shall sinful men alone be unmoved by it; they to whom it appertained, and for whom it procured unspeakable blessings?—*Bishop Andrews*.

ABRAHAM teaches us the right way of conversing with God:—*And Abraham fell on his face, and God talked with him!* When we plead with Him our faces should be in the dust: we shall not then speak lightly of him, nor complain; nor will there be any more boasting. We shall abase ourselves and exalt God!—*Cecil*.