

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.

VOLUME III. LUNENBURG, N. S. THURSDAY, OCTOBER 18, 1838. NUMBER 24.

THE PRISONER OF THE LORD.
A Sabbath Hymn for a Sick Chamber.

Thousands, O Lord of hosts, this day,
Around thine altar meet ;
And tens of thousands throng to pay
Their homage at thy feet.

They see thy power and glory there,
As I have seen them too ;
They read, they hear, they join in prayer,
As I was wont to do.

They sing thy deeds as I have sung,
In sweet and solemn lays ;
Were I among them my glad tongue
Might learn new themes of praise.

For thou art in their midst to teach,
When on thy name they call ;
And thou hast blessings, Lord for each ;
Hast blessings, Lord, for all.

I, of such fellowship bereft,
In spirit turn to Thee,
Oh! hast thou not a blessing left?
A blessing, Lord, for me?

The dew lies thick on all the ground,
Shall my poor fleece be dry?
The manna rains from Heaven around,
Shall I of hunger die ?

Behold thy prisoner;—loose my bands,
If 'tis thy gracious will ;
Not—contented in thine hands,
Behold thy prisoner still !

I may not to thy courts repair,
Yet bore thou surely art ;
Word consecrate a house of prayer,
In my surrendered heart.

To faith reveal the things unseen ;
To hope the joys unfold ;
Let love, without a veil between,
Thy glory now behold.

O make thy face on me to shine,
That doubt and fear may cease ;
Let up thy countenance benign
On me—and give me peace.

Montgomery.

Selected for the Colonial Churchman.

THE CHRISTIAN'S DIARY OF PRAYERS AND PROMISES.*

11. *Prayer*—O Lord, I beseech Thee, send now prosperity. Ps. cxviii. 25.

Promise—The Lord hath pleasure in the prosperity of his servants. Ps. xxxv. 27.

12. *Prayer*—Wilt thou not deliver my feet from slipping? Ps. lvi. 13.

Promise—He will keep the feet of his saints. 1 Sam. ii. 9.

13. *Prayer*—Open thou mine eyes, that I may behold wondrous things out of thy law. Ps. cxix. 18.

Promise—The eyes of the blind shall see out of obscurity, and out of darkness. Isa. xxix. 18.

14. *Prayer*—Now, therefore I pray thee pardon my sin. 1 Sam. xv. 25.

*Continued from our last number.

Promise—I have pardoned according to thy word. Numb. xiv. 20.

15. *Prayer*—Do not abhor us for thy name's sake. Jer. xiv. 21.

Promise—My soul shall not abhor you. Lev. xxvi. 11.

16. *Prayer*—Arise for our help, and redeem us for thy mercies' sake. Ps. xli. 26.

Promise—Fear not, for I have redeemed thee, thou art mine. Isa. xliii. 1.

17. *Prayer*—Save thy people, and bless thine inheritance. Ps. xxviii. 9.

Promise—Thus saith the Lord, behold I will save my people. Zech. viii. 7.

18. *Prayer*—Lord, evermore give us this bread. John vi. 34.

Promise—I will satisfy her poor with bread. Ps. cxxxii. 15.

19. *Prayer*—Forsake me not, O Lord ; O my God, be not far from me. Ps. xxxviii. 21.

Promise—The Lord forsaketh not his saints, they are preserved for ever. Ps. xxxvii. 28.

20. *Prayer*—Rejoice the soul of thy servant. Ps. lxxxvi. 4.

Promise—Your heart shall rejoice, and your joy no man taketh from you. John xvi. 22.

AN EASTERN DESERT.*

"A land of deserts and pits—a land of drought, and of the shadow of death."—Jer. ii. 6.

It is difficult to form a correct idea of a desert without having been in one ; it is an endless plain of sand and stones, sometimes intermixed with mountains of all sizes and heights, without roads or shelter, without any sort of produce for food. The few scattered trees and shrubs of thorns, that only appear when the rainy season leaves some moisture, barely serve to feed wild animals and a few birds. Every thing is left to nature ; the wandering inhabitants do not care to cultivate even these few plants ; and when there is no more of them in one place, they go to another. When these trees become old, and lose their vegetation, the sun, which constantly beams upon them, burns and reduces them to ashes. I have seen many of them entirely burnt. The other smaller plants have no sooner risen out of the earth than they are dried up, and all take the colour of straw, with the exception of the plant *harack* : this falls off before it is dry.

Generally speaking, in a desert there are few springs of water ; some of them at the distance of four, six, and eight days' journey from one another, and not all of sweet water : on the contrary, it is generally salt or bitter : so that if the thirsty traveller drinks of it, it increases his thirst, and he suffers more than before. But when the calamity happens that the next well, which is so anxiously sought for, is found dry, the misery of such a situation cannot be well described. The camels, which afford the only means of escape, are so thirsty that they cannot proceed to another well ; and if the travellers kill them, to extract the little liquid which remains in their stomachs, themselves cannot advance any farther. The situation must be dreadful, and admits of no resource. Many perish, victims of the most horrible thirst. It is then that the value of a cup of water is really felt. He that has a *zenzabia* of it is the richest of all. In such a case there is no distinction. If the master has none, the servant will not give it to him ; for very few are the instances where a man will voluntarily lose his life to save that of another, par-

* From Belzoni's Travels.

ticularly in a caravan in the desert, where people are strangers to each other. What a situation for a man, though a rich one, perhaps the owner of all the caravan ! He is dying for a cup of water—no one gives it to him ; he offers all he possesses—no one hears him ; they are all dying, though by walking a few hours farther they might be saved. If the camels are lying down, and cannot be made to rise, no one has strength to walk ; only he that has a glass of that precious liquor lives to walk a mile farther, and perhaps dies too. If the voyages on seas are dangerous, so are those in the deserts. At sea, the provisions very often fail ; in the desert, it is worse : at sea, storms are met with ; in the desert, there cannot be a greater storm than to find a dry well ;—at sea, one meets with pirates—we escape—we surrender—we die ; in the desert, they rob the traveller of all his property and water ; they let him live perhaps—but what a life ! to die the most barbarous and agonising death. In short, to be thirsty in a desert without water, exposed to the burning sun without shelter, and no hopes of finding either, is the most terrible situation that a man can be placed in, and one of the greatest sufferings that a human being can sustain :—the eyes grow inflamed ; the tongue and lips swell ; a hollow sound is heard in the ears, which brings on deafness ; and the brains appear to grow thick and inflamed : all these feelings arise from the want of a little water. In the midst of all this misery, the deceitful morasses appear before the traveller at no great distance, something like a lake or river of clear fresh water. If, perchance, a traveller is not undeceived, he hastens his pace to reach it sooner : the more he advances towards it, the more it goes from him, till at last it vanishes entirely, and the deluded passenger often asks, Where is the water he saw at no great distance ? He can scarcely believe that he was so deceived ; he protests that he saw the waves running before the wind, and the reflection of the high rocks in the water.

If, unfortunately, any one falls sick on the road, there is no alternative—he must endure the fatigue of travelling on a camel, which is troublesome even to healthy people ; or he must be left behind on the sand without any assistance, and remain so till a slow death come to relieve him. What horror ! What a brutal proceeding to an unfortunate sick man !—No one remains with him, not even his old and faithful servant ; no one will stay and die with him, all pity his fate ; but no one will be his companion.

THE WORLDLING IN AFFLICTION.

The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him ; neither can he know them, for they are spiritually discerned : (1 Cor. ii. 14.) and to such, all that passes here must appear folly. Christians, when suffering affliction, are so different from the people of this world, that they must appear to them either hard-hearted or beside themselves. When the worldling breaks into fruitless exclamations of sorrow, the Christian is silent, and prays : when the worldling is angry and blasphemes, the Christian is resigned and adores. When both are shedding tears, with the former they are tears of bitterness against the Lord ; while from the latter, they fall upon a bosom where he finds consolation. What agreement can there be between the affliction of these widely differing characters? The one is from earth ; the other is from heaven. The latter cannot be appreciated by the former ; and the Christian must not be surprised if the world accuse him of insensibility.—*3non.*