

From the Christian Witness.

PREPARE FOR THE SABBATH BEFORE IT COMES.

As the Sabbath is the Lord's day, it naturally demands that we should abstain from our own works, and employ ourselves in nothing which may not truly be called working the work of God. Yet, as man was not made for the Sabbath, but the Sabbath for man, it is not unto us a day of humiliation or fasting, but of gladness. Our Church, catching the spirit of Scripture, carefully points out that the Sabbath is always to be deemed a festival, and that no fast, or vigil, is to be held on a Sunday; even the forty days of Lent are made up without counting the Sundays which happen during their course. Yet, though it be a festival it is a HOLY DAY, not a HOLIDAY:—"Therefore, let us keep the feast, not with the old leaven of malice and wickedness but with the unleavened bread of sincerity and truth." We are not indeed required to fast on the Sabbath, or even to restrict our food to a bare subsistence; but conscience should be able to say that all the work done in our households is necessary, and such as could not have been done before; that even our Sabbath food has been as much as possible prepared on other days.—How are they to be justified who make it a day of more than usual household work, by preparing a better dinner than ordinary? We may be guilty even during the week of the sin of Sabbath breaking, if we be not careful so to order our households and affairs, that nothing be left for the Sabbath which might have been done in the six working days. Nor is this merely a domestic temptation. Those surely break the Fourth commandment, who, in too eager pursuit of gain or honor, neglecting needful rest or relaxation, confine themselves so closely to their calling, that Sunday finds them jaded, worn out, and tempted to restore their bodies for Monday's duties, by country excursions or other employment unbefitting the Lord's holy day. How many thousands of dress-makers, of clerks, of tradesmen, of students, of public men, having sat up half the night through the week, are forced to run into the country on the Sabbath, almost to save their lives. Having first broken the laws of nature by overstraining their frame, and robbing themselves of night sleep, the next downward step is to break the moral law of a weekly rest. Their transgression against the Fourth commandment began on the week days, and their Sabbath conduct is the winding up of it.

Sunday visiting.—Does any one say, "Sunday visiting at least is harmless, for Jesus went into the house of one of the chief Pharisees to eat bread on the Sabbath day." (Luke 14 : 1-24.) Let him read the history of that visit. Jesus had a miracle of healing to perform there, and one of the guests was "a man which had the dropsy." Far, it would seem by the history, from their own country, (Galilee,) that party which one Sabbath satisfied their hunger with ears of corn in the fields, on another accepted the hospitality customary in the East, where inns are few, and went to a Pharisee's house, which of itself proves that no open breach of the Sabbath could have taken place in the company. Let those who would seek authority from the Lord of the Sabbath for dishonouring his own day, see that all their conversation and thoughts in their Sunday visits,—in their own houses,—yea, or in the very house of God,—be such as it is written passed at that Sabbath visit of the Lord Jesus Christ.

* We commend this to the notice of those who keep some of their servants, their wives, or their daughters, from Church, and sometimes from the communion, in order that they may have a hot dinner on Sunday. Is this consistent with a right observance of the Sabbath? When at the Great day, God inquires of these servants, daughters, or wives, the cause of their absence from his Courts, will the head of the family be guiltless? Which is the easiest and the safest course—to put up with a cold dinner on the Sabbath, or to run the risk of God's displeasure, and endanger the salvation of our souls? In the case of death, will it be a comfortable reflection that the last Sabbath spent in the world was devoted to the indulgence of our appetites instead of to the service of the Lord?—*Ed. C. C.*

THE GOOD SEA CAPTAIN.

The more power he hath, the more careful he is not to abuse it. A captain is a King in the island of a ship—the supreme judge, above appeal, in causes both civil and criminal; and is seldom brought to an account in courts of justice on land for injuries done to his men at sea.

He is careful in observing the Lord's day. He hath a watch in his heart, though no bells in his steeple, to proclaim that day by ringing to prayers. Sir Francis Drake, in three years' sailing about the world, lost one whole day; which was scarcely considerable in so long a time. It is to be feared that some Captains at sea lose a day every week, one in seven, by neglecting the Sabbath.

He is as pious and thankful when a tempest is past, as he is devout when it is present: not clamorous to receive mercies, and tongue-tied when he should return thanks. Many mariners are calm in a storm, and storm in a calm: blustering with oaths. In a tempest they become religious; but their piety is only a gust of wind; and when that is allayed, their devotion is ended.

The escaping of many dangers does not make him presumptuous to run into others. He is not like those seamen who, as if their hearts were made of those rocks which they have so often sailed by, are so constantly in death that they never think of it. These men in their navigations observe that it is far hotter under the tropics, in approaching the line, than under the line itself; and in like manner, they conceive that the fear in preparing for death is more terrible than death itself; and this makes them by degrees desperately to contemn it.

His voyages are made, not only for profit, but also for honor and knowledge; for, like Columbus, he is anxious to make discoveries. He accounts it a disgrace, seeing mankind are all one family, and various countries but several rooms, that we who dwell in the parlor (for so he considers Europe should not know the out-lodgings of) the same house: and the world be scarcely acquainted with itself before it is dissolved at the day of judgment.

He daily sees, and daily considers God's wonders in the deep. Tell me, ye naturalists, who sounded the first march and retreat to the tide? Who said to it "hitherto shalt thou come, and no further?" Why does not the water recover it's right over the earth, being higher in nature? Whence came the salt, and who first boiled it, which made so much brine?—When the winds are not only wild in a storm, but mad in a hurricane, who is it that restores them again to their wits, and makes them sleep in a calm? Who made the mighty whales, that swim in a sea of water, and have a sea of oil swimming in them? Who first taught the waters to imitate the creatures on land; so that the sea is the stable of horse-fishes, the stall of kine-fishes, the sty of hog-fishes, the kennel of dog-fishes, and in all things the sea the ape of the land? Whence grows the ambergris in the sea? a substance which is not so hard to find where it is, as to know what it is. Was not God the first projector of ships? and are not all vessels on the water descended from Noah's ark? or else, who durst be so bold, with a few crooked boards nailed together, a stick standing upright, and a rag tied to it, to adventure into the ocean? What loadstone first touched the loadstone? or how fell it first in love with the north; rather affecting that cold climate than the pleasant east, or fruitful south or west? How comes that stone to know more than men, and find the way to land in a mist? In most of these things men take sanctuary in occult qualities; and complain that the room is dark, when their eyes are blind. Indeed they are God's wonders; and that seaman is the greatest wonder of all, for his blockishness, who, seeing them daily, neither takes notice of them, admires them, nor is thankful for them.—*Fuller.*

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JANUARY 12, 1837.

CHURCH IN LUNENBURG, (continued.)—In the year 1812, the church was thoroughly repaired; the sum of £300 having been granted for the purpose, by Sir George Prevost, then Lieutenant Governor, and £100 having been raised by assessment upon the congregation. In June of that year, Mr. Shreve, at the request of several of the inhabitants of Petite Riviere, 15 miles west of Lunenburg, visited their settlement, and performed Divine service in a barn, when about 300 persons were supposed to be present, and 15 infants and one adult were baptized.—Nearly one half of his congregation, it is said, had never before heard a minister of the church, nor seen a common prayer book. This visit may be said to have led to the establishment of the present mission of New Dublin, since it gave rise to an immediate movement for the building of a church, and for obtaining a missionary. Sixty four heads of families subscribed £140 towards the church, and a committee was appointed to prosecute the work. From

some cause, however, it stood still until the year 1818, when the present church of St. Peters was erected on the western side of Lahave river. From that time until 1827, the missionary at Lunenburg occasionally officiated there, to large congregations; and since the last mentioned period, the parish has been under the charge of the Rev. Mr. Weeks.

In the year 1813, a very handsome service of silver communion plate, and a fine toned bell, were presented to the church, by D. C. Jessen, Esq. of Lunenburg, at the cost of £134! It is worthy of note that the donor was the first person for whom the bell was tolled, being on his death bed at the time it arrived from England. He accompanied the present with some very suitable words—"I pray that when you hear the bell performing its duty in calling you to assemble in the house of God, to worship him; and when you see the plate displayed at the Altar, for the administration of the Holy Sacrament, you may remember the prayer of your brother and fellow-member of the church—" *That the peace of God which passeth all understanding may rest upon you*"—and that each member in his vocation may adorn the doctrine of our Lord and Saviour Jesus Christ preached and taught in this church."

The ministry of Mr. Shreve continued to be acceptable to the people, and to be attended by yearly additions to the numbers of his communicants, until the year 1816, when it pleased the Lord of the Vineyard to call him hence. His name is still affectionately remembered by many in this parish, and in the adjoining one of Chester, where, in the absence of a clergyman, he occasionally administered the holy ordinances of the church. To the same quarter he was himself indebted for the last solemn office that any can require—that which returns our bodies to the dust from which we came. He was interred on the 24th August, 1816, by the Rev. Charles Ingles, then of Chester, now of Sydney, C. B. beneath the spot from which he had so long dispensed the word of life. The Society in their report for 1817, say—"It is with much regret that the Society have to announce the loss of a valuable missionary in the death of the Rev. Thomas Shreve, who filled that situation in Lunenburg, much to the satisfaction of the Society, and to the spiritual comfort and advantage of the people." The feelings of his congregation towards him are thus expressed in the parish records, in a letter addressed by the churchwardens, to Major General Smyth, then administering the government of the province, dated 24th August, 1816,—"Called upon by the duty of our office, and the voice of a mourning Vestry, and the other parishioners of St. John's at Lunenburg, we hasten to forward information to your honor, of the serious and afflicting loss we have sustained in the death of the Rev. Mr. Shreve, our late worthy Rector." They at the same time urgently implored his honor (there being neither Bishop nor ecclesiastical commissary then in the province) to provide a suitable successor, or at all events, to send any unsettled clergyman for their temporary supply, adding that "they will receive him with joy and gladness." This application appears to have been promptly attended to, for we find on the 16th Sept. the record of a meeting of the parishioners expressing their thanks "to the Rev. Mr. FERRYMAN for the excellent sermons delivered in this church on the 8th and 15th instant,"—together with a desire that he would continue to officiate until the arrival of Bishop STANER from England, to whom a strong petition was forwarded, praying for the permanent appointment of this Rev. gentleman to the parish. He continued, however to officiate only for about a year, after which he proceeded to England. Mr. Ferryman is well remembered in this province as a striking preacher, but somewhat eccentric. He was remarked for rubrical and canonical regularity, never celebrating marriages or baptisms out of the church, a rule to which it were well if there were no exceptions, unless such as are provided for by the Church.

CHURCH IN NEW BRUNSWICK.—In the St. John Weekly Chronicle of the 6th ultimo, (a paper which has reached its 14th number, and appears to be judiciously conducted) we observe an extract from a sermon preached at Fre-