

What multitudes who never call upon God, in public or in private! Who will not come to the house of God to worship Him, and who will not set up an altar in their own houses! Who will not read the word of God, who disregard all the promises and threatenings—all the hopes and fears, by which the Almighty designs to govern his rational creatures!!

What depravity abounds, we may form some faint conjecture from the fact of the theft and plunder, which were going on, even whilst the scene of destruction was so terrible. And here let no one suppose that I speak of the city only—I include our country at large.

In the particular case before us, perhaps, as it was said of that terrible fire which swept the great commercial city of our neighbouring land with the besom of destruction, it was the covetousness, the greedy desire of gain, and the consequent pride and ambition which come in their train, that indignation has gone forth from the Lord against the city. A tide of unexampled prosperity has for many years set towards the metropolis of our Province. The proud ships of our merchants were bringing home the productions of every clime. Our citizens were fondly imagining that no longer could any adversity happen to them. Every object which their hearts could desire was considered within their reach. And has there not been of late a too great fondness of display: too great a departure from the simplicity of former times. This love of gain has pervaded all classes of society. For this men have hastened to rise early and have late taken rest.—Their nightly dreams and daily pursuits have been occupied on wealth.

Do I condemn the honest pursuit after this world's riches or its honors?

I would say, be not over anxious for that which is so fugitive, which so soon vanisheth away. I would say in language of scripture, which must be right, 'seek ye first the kingdom of God and his righteousness and all those things shall be added unto you.' For what has the experience of one night taught: that riches make to themselves wings and flee away: that there is no stability in earthly things: that the rich in a moment when they least expect it, are tumbled from the height of worldly splendour, and brought down to a level with the poor and lowly of the earth.

But praised be God, He hath mercifully interposed and said 'hitherto shall the destroying element come but no farther, and here shall the burning flames be stayed.' For the Lord hath remembered his people, and had pity on his inheritance. He hath spared the city for the righteous that dwell therein. Oh! then, let us praise the Lord for his goodness, and declare the wonders that he doeth for the children of men.

There stand the holy temples dedicated to the worship of the Most High, and the flame hath not touched them. God hath thought of those who assemble before him to worship Him. Their prayers have gone up as holy incense, and have appeased the indignation of Heaven. It is of the Lord's mercies that we are not consumed, because his compassion fails not. To those who are cast down and disconsolate, how applicable are those words of Isaiah—'Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment until this indignation be overpast.' How much does it concern us all to examine carefully into our hearts and souls and prepare for that great and awful day 'that cometh, we know not how soon, that shall burn as an oven; when all the proud and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.'

For the Colonial Churchman.

RELIGION IS TRUE WISDOM—concluded.

The wise man, saith the Bible, walks with God; Values his soul: thinks of Eternity; Both worlds considers and provides for both; With reason's eye his passions guards; abstains From evil—lives in hope—looks upward."

Pollock's Course of Time.

We have in scripture early record of one (B. C. 1029) to whom the term wisdom, in the worldling's

sense of the word, is applied—"His counsel was as if a man had enquired at the oracles of God;" and yet this wise Amithophel, ('brother of ruin,' as his name is translated) urged Absalom to commit most wicked and daring crimes—2 Sam. 17. 1. So we learn of the stability of Jonathan, the wicked counsel-friend of Amnon: and wisdom or skill

in many instances, been specially granted to those for whom the Almighty had prepared employment. The "Giver of Wisdom" is one of His titles—2 Prov. 6. Thus for instance, did Moses govern;—the Judges decree justice through the length and breadth of the land;—Cyrus and David conquer;—Daniel yield sovereign power, and Solomon deserve the titles of a wise king, &c. sublime moralist and poet.

How different were their conduct and proceedings from those whom the heathen esteemed wise! "How could sound morality and pure practice," (writes the celebrated jurist—Kent) "be expected among a people who had no one sense of the existence and presence of the Father of lights, from whom alone proceedeth every perfect gift?"

In our search after that true wisdom which cometh from God—the possession of which is peace, and its reward—

"To drink with angels from the fount of bliss;"

let us, with humble and teachable spirits turn to the holy oracles of truth. In 28 Job 23—111 Ps. 10, and 9 Prov. 10, the Holy Spirit declares wisdom and understanding to consist in the fear of God, and departing from evil. Observe the contrast in Eccl. 2. 13—7. 19—9. 13. Under the blessed influence of this true wisdom, the Christian learns to guide his practice—1. Job 1: to give his mind to the law of God, and meditate therein—39 Eccl. 1; and to trust in it—33 Eccl. 3, "and it is to him faithful as an oracle." This is the wisdom for which at confirmation, we intercede;—the spirit of being wise in spiritual things.—"The wisdom that is from above is first pure, then peaceable, gentle, and easy to be treated, full of mercy and good fruits, without partiality, and without hypocrisy."—3 Jas. 17.

Oh! the blessedness of those to whom God, through His blessed Son, vouchsafes this true wisdom—this "pure religion and undefiled!" It furnishes the only sure remedies for evils of body and soul—a comfort and support in the day of adversity—11 Ps. 3.—3 Sam. 31—2 Ps. 29. A guide it will prove in the hour of temptation—a shield against the abuse of prosperity and the dangers of adversity—a present and ready help in all time of trouble. "It furnishes a temper which can render a state of the deepest affliction tolerable, and the most tempting prosperity safe." It never betrays, but ever keeps and fulfils its promises,—unlike the rock of Meribah, (17 Exod.) which at one time was flinty and comfortless, and at another sending forth waters of comfort and strength.

The learned Salmatus, after having spent a long life of literary toil, and caused Europe to resound with his name, declared that if allowed but one year more he would spend it in studying the Psalms and Epistles. "Oh yes," he would earnestly exclaim, "mind the world less, and God more: the fear of the Lord, that is wisdom; and to depart from evil, that is understanding."

May He, whose blessing on these remarks the writer humbly implores, lead you, Reader, and himself to the word of God—the Gospel of our Saviour, and thereby to the attainment of a holy and religious life! Divine wisdom, our guide—divine strength, our support. May each of us frequently offer up David's prayer, in David's spirit,—"So teach me to number my days, that I may apply my heart to Wisdom."

SIGMA.

January, 1837.

ILLUSTRATION OF MATT. 26 23.

First a metal bowl of soup was set before us, which was soon dispatched with wooden spoons: this was removed, and a large savoury dish of meat with pulchaceous sauce, was laid on. Every hand dipped in the dish with a piece of bread between the finger and thumb: the thumb was then expanded, and a portion of the contents of the dish enclosed between it and the bread, and then conveyed to the mouth. This mode of eating is another proof of the immutability of oriental customs. It was thus the disciples dipped when Judas was designated by the circumstance of his "dipping" with our Saviour in the dish.—Huish's Journey.

THE DAY AFTER JUDGMENT.

The days and years of time are fled,
Sun, moon and stars have shone their last,
The earth and sea gave up their dead,
Then vanished at the archangel's blast;
All secret things have been revealed
Judgment is past, the sentence sealed,
And man to all eternity
What he is now henceforth must be.

From Adam to his youngest heir,
Not one escaped that muster-roll;
Each, as if he alone were there,
Stood up and won or lost his soul;
These from the Judge's presence
Down to everlasting wo;
Vengeance has barred the gates of Hell,
The scenes within no tongue can tell.

But lo! far off the righteous pass
To glory from the King's right hand;
In silence on the sea of glass,
Heaven's numbers without number stand,
While he who bore the cross lays down
His priestly robe and victor crown;
The mediatorial reign complete,
All things are put beneath his feet.

Then every eye in Him shall see,
(While thrones and powers before him fall,)
The fulness of the Deity,
Where God himself is all in all:
Oh how eternity shall ring
While the first note the ransomed sing!
While in that strain all voices blend,
Which once begun shall never end.

In that unutterable song,
Shall I employ immortal breath?
Or with the wicked borne along,
For ever die "the second death?"
Jesus, my life, my light, thou art;
Thy word is in my mouth, my heart;
Lord, I believe—my spirit save
From sinking lower than the grave.

Montgomery.

FAMILY WORSHIP.

The Rector's Christmas Offering to the Parishioners of St. Mary's Church, Burlington, for this year, is on the duty and the blessing of Family Prayer. The argument in its behalf is thus introduced to their notice and commended to their adoption.

A third Pastoral Address to the Parishioners of St. Mary's Church.

Brethren beloved in the Lord,—It is recorded of the "good Bishop Wilson," the apostolic pastor of the poor flocks and primitive shepherds of the little diocese of Sodor and Man, that he never omitted to address the question to a newly married couple, "Have you set up an altar in your house?" I know not, if, in so few words, an answer so distinctive of the Christian character, or so full of issues that must fill up life with good or evil, and then run out and fill eternity, could possibly be asked. I put it now, beloved, as before God, straight to your hearts: and I beseech you, if there be one among you that must answer in the negative, not to permit the year that is just dawning to kindle into day, before the strange neglect is remedied, and pardon asked of God for its continuance so long—before the noble resolution is adopted, and in God's strength put in execution, "as far as me and my house, we will serve the Lord!" Sure I am, the year that brings to any house that pious usage will be a year of blessedness and peace. Sure I am, the triumph with your hearts, that would rebound most fully to your comfort and my joy, would be the establishment among you all of that devout observance. Sure I am, that when from every hearth the flame of the domestic altar shall ascend in purity to heaven, God's kingdom will be fully come on earth, and death be swallowed up in victory. That the pastoral exhortation which is now addressed to you may aid that blessed consummation; that every dear domestic fireside which it seeks may be a place where prayer is wont to be made; and that from each the voice of Intercession may arise to God for Him who watches for your souls, is the desire and longing, and shall be the daily supplication of your friend and pastor,

GEORGE W. DOANE.

St. Mary's Parsonage, St. Thomas' Day, 1836.

CHRIST is the great promise of the Old Testament; the SPIRIT is the great promise of the New.