

plasures, honors, and other idols;—"so that I will not follow, nor be led by them;"—determining to use the good things of life sparingly and with humility and thankfulness, when they are in my possession, and patiently to submit to their loss, whenever it shall please God to take them from me.

I do "renounce all the sinful lusts of the flesh;"—those corrupt affections, and carnal lusts, which holy Scripture condemns in "the works of the flesh," and "for which things" sake the wrath of God cometh on the children of disobedience."

I do also "believe all the articles of the Christian faith, as contained in the Apostles' Creed,"—"in God the Father, who hath made me, and all the world—in God the Son, who hath redeemed me, and all mankind,—and in God the Holy Ghost, who sanctifieth me, and all the people of God."

I do further resolve "obediently to keep God's holy will and commandments, and to walk in the same all the days of my life." I intend, by God's help, to make his will, as revealed in the Bible, the rule and guide of my whole future life;—to love him with all my heart, and to serve him with the best powers and faculties that I have. In a word, I determine—"the Lord being my helper"—to renounce all that he forbids, to believe all that he declares, and to do all that he commands. Such, in effect, were the promises made at Baptism; and thus much is comprehended in those words, I do, when uttered in Confirmation.

Precious indeed—yes, beyond all price—are the *benefits* resulting to those who come, with right dispositions and feelings, to this sacred ordinance. They will receive an additional measure of divine grace, for their advancement in holiness. That Holy Spirit, from whom all holy desires, all good counsels, and all just works do proceed, will pour his blessings more abundantly upon them, to assist and guide, to comfort and sustain them through all the trials and temptations of this mortal life. They will have the assurance of God's favor certified and sealed to them, by his authorized ambassador; of which goodness "they will certainly feel the effects, provided—which must always be understood—that they preserve their title to his care, by a proper care of themselves." And they will thus receive a pledge in this holy rite—if they live up to their solemn engagements—of "finally coming to that land of everlasting life," which is the end and aim of all religious observances.

Let those, then, who come forward to Confirmation, be studiously careful to make the promise in sincerity, and He, from whom alone cometh the disposition and ability to do any thing good—the God and Father of our Lord Jesus Christ, to whose service they devote themselves, will watch over, protect, and bless them; the Holy Ghost, our Sanctifier, will enlighten and direct them; and Jesus Christ, our Saviour and Redeemer, will finally receive and own them as his brethren, and fellow-heirs of that bliss and glory which fadeeth not away, but endureth forever.—REV. MR. DORN.

#### A PRECEDENT.

In the days of the apostles, when certain men had crept into the church unawares, and had begun to propagate their errors, Jude wrote a general epistle to the church, in which he said: "Beloved, when I gave all diligence to write unto you of the common salvation, it was *needful* for me to write unto you, and *exhort* you that you should earnestly contend for the faith which was once delivered unto the saints." If Jude had lived in the present age and written thus to the churches, he would probably have been told, "that contention had better be left alone before it was meddled with."—Presbyterian.

#### A SOLEMN THOUGHT.

"There will be a time when it shall be asked of you and me, 'Where is he?' and the answer shall be 'He is dead;—he died last year, or five years ago.' When you come to die,—(it is a truism, I know, but it is one which we perpetually want more deeply impressed on our hearts,)—when you come to die, it will matter nothing how long you have lived, how long the time once appeared before you, or how long it may seem, as you look back upon it; it is gone, effectually gone. Then why, let me earnestly, and affectionately ask you, why be living now as if you were to live here for ever?"

### THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, MAY 4, 1837.

ASCENSION DAY.—This is the day on which the Church commemorates the return of our blessed Redeemer to the realms of joy, "having led captivity captive, and received gifts for men, yea even for his enemies; that the Lord God might dwell among them." Most appropriate and engaging services are appointed for the occasion, of which the design is manifest from the beautiful Collect in our prayer books, wherein we pray the Almighty to grant—"that like as we do believe His only begotten Son to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell."—May such be the happy influence of the wonderful event set before us this day.—While with the men of Galilee we stand gazing up into heaven after the Friend of Sinners, now sitting at the right hand of God,—let our affections follow Him there, and be set on the unchangeable joys which He has in store for his faithful people. Let our minds often meditate upon, and our hearts continually long for, that house of His heavenly Father, with many mansions, whither He has gone to prepare a place for those that love Him, and to which He has graciously promised to remove them when this painful life is ended.—But pressed down as our souls are by their corruptible tabernacles, chained as our affections and our hopes naturally are to the things of time and sense, let us remember that we need the strong aid of the Spirit, to lift our hearts to God. Without that heavenly influence renewing us in the spirit of our minds, we shall be ever grovelling upon the earth, and be unable to mount upon the wings of faith and love to the glorified Saviour. O let prayer be fervently and constantly made to the Father of lights, from whom cometh every good and every perfect gift, for such merciful assistance to the weakness of our fallen nature. And better words to express these desires we cannot find than in the Collects for the 4th Sunday after Easter and Ascension day.

We give below an extract from Wheatley, bearing upon the services of the Church on this festival.—

"Forty days after his Resurrection, our blessed Saviour publicly ascended with our human nature into heaven, and presented it to God, who placed it at his own right hand, and by the reception of those first-fruits sanctified the whole race of mankind. As a thankful acknowledgement of which great and mysterious act of our redemption, the Church hath from the beginning of Christianity set apart this day for its commemoration; and for the greater solemnity of it, our Church in particular hath selected such peculiar offices as are suitable to the occasion; as may be seen by a short view of the particulars.

"Instead of the ordinary Psalms for the morning, are appointed the xviii, xvth, xxist; and for the afternoon the xxvth, xlvth, cviii. The xvth Psalm was at first designed by David for the magnifying God for his wonderful creation of the world, and for his goodness to mankind, in appointing him to be Lord of so great a work: but in a prophetic sense, it sets forth his more admirable mercy to men, in exalting our human nature above all creatures in the world, which was eminently completed in our Saviour's assumption of the flesh, and ascending with it to heaven, and reigning in it there. The xvth Psalm shews how justly our Saviour *ascended the holy hill*, the highest heavens, of which Mount Sion was a type: since he was the only person that had all the qualifications which that Psalm mentions, and which we must endeavour to attain, if ever we desire to follow him to those blessed mansions. The xxist, or last Psalm for the morning, was plainly fulfilled in our Saviour's Ascension, when he *put all his enemies to flight* and was *exalted in his own strength*, when he entered into everlasting felicity, and had a crown of *pure gold set upon his head*.

"In the first Lesson for the morning is recorded Moses's going up to the mount to receive the Law from God to deliver it to the Jews, which was the type of our Saviour's Ascension into heaven, to send down a new law, the law of faith. The first Lesson

at evening contains the history of Elijah's being taken up into heaven, and of his conferring at that time a double portion of his Spirit on Elisha: which exactly prefigured our Saviour, who, after he was ascended, sent down the fulness of his Spirit upon his Apostles and Disciples."

We are persuaded that our readers will thank us for inserting, and be edified by the perusal of, the following animating and spiritual remarks upon the two last verses of the 24th psalm, (appointed for the evening service) which we have extracted from the delightful and instructive Commentary on the Psalms by the pious Bishop Horne,—a work which ought to be in every family where Christianity is named, and one which the good of all denominations delight to honour, as breathing in every line the mild and benignant spirit of the Saviour's Gospel.

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the King of glory shall come in.—Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle."—24 Psalm.

"We must now form to ourselves an idea of the Lord of glory, after his resurrection from the dead, making his entry into the eternal temple in heaven; as of old, by the symbol of his presence, he took possession of that figurative and temporary structure, which once stood upon the hill of Sion. We are to conceive him gradually rising from mount Olivet into the air, taking the clouds for his chariot, and ascending up on high; while some of the angels, like the Levites in procession, attendant on the triumphant Messiah, in the day of his power, demand, that those everlasting doors, hitherto shut and barred against the race of Adam, should be thrown open for his admission into the realms of bliss. 'Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in.' On hearing this voice of Jubilee and exultation from the earth, the abode of misery and sorrow, the rest of the angels, astonished at the thought of a MAN claiming a right of entrance into their happy regions, ask from within, like the Levites in the temple, 'Who is the King of glory?' To which question the attendant angels answer, in a strain of joy and triumph—and let the church of the Redeemer answer with them—'The Lord, strong and mighty, the Lord mighty in battle;' the Lord Jesus, victorious over sin, death, and hell. Therefore we say, and with holy transport we repeat it; 'Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in.' And if any ask, 'Who is the King of glory?' To heaven and earth we proclaim aloud—'The Lord of hosts,' all conquering MESSIAH, head over every creature, the leader of the armies of JEHOVAH, 'He is the King of glory.' Even so, Glory be to thee, O Lord most high! Amen. Hallelujah."

NEW CHAPEL.—We are pleased to learn that a small Chapel frame has been raised at Hunt's Point, a settlement about 8 miles west of Liverpool, composed chiefly of persons removed from this county. The dimensions are wisely suited to the wants and abilities of the place, (a point too often lost sight of) 18 feet by 25, with a tower. We heartily wish our friends there good luck in the name of the Lord, and a happy completion of the good work they have begun. This will make the third place of worship in that township, belonging to the established church, where 15 years ago there was none.

#### THERMOMETER

At Lunenburg, marked at noon—northern exposure.

	February.	March.	April.
Average.....	29½	38½	45½
Maximum.....	41	49	59
Minimum.....	9	20	40

On the night of the 1st instant, the mercury stood at 20° with a high wind from the west. Ice was formed of the thickness of an inch.

#### DIED.

In this town, on Monday last, Abner Millidge, 3d son of Capt. Wm. Moser, aged 2 years and 9 months.

Same day, Henry Samuel, infant son of Mr. Henry S. Jost, aged 1 months.