

YOUTH'S DEPARTMENT.

MEMBERS.

An evening cloud, in brief suspense,
Was hither driven and thither;
It came, I know not whence;
It went, I knew not whither:
I watched it changing with the wind,
Size, semblance, shape, and hue,
Fading and lessening till behind
It left no speck in heaven's blue.

Amidst the marshalled host of night
Shone a new star supremely bright;
With marvelling eye, well pleased to err,
I hailed the prodigy—anon
It fell—it fell like Lucifer:
A flash, a blaze, a train—'twas gone!
And then I sought in vain its place,
Throughout the infinite of space.

Cloud atoms—sparkles of a falling star,
Dewdrops, or films of a glossamer, we are—
What can the state beyond us be?
Life!—death! Ah! no, a greater mystery—
What thought hath not conceived, ear heard, eye seen,
Perfect existence from a point begun;
Part of what God's eternity hath been,
Whole immortality belong to none
But Him, the first, the last, the Only One.
James Montgomery.

THE HONEST SWEEP.

A boy was employed by a rich lady to sweep her chimney. As he was climbing down the chimney, he came suddenly into the lady's dressing-room, where there were a great many fine things—and among others, a gold watch set with sparkling diamonds. As nobody was in the room, he stopped to look at the fine things. He took up the watch in his hand, and said to himself, "O, I wish I had such a fine watch!—But if I take it, I shall be a thief. Yet nobody sees.—Ah! nobody, did I say? Yes, God sees me—for he is every where. Should I then be able to say my prayers to him, after I had stolen the lady's watch? and could I die in peace?" And then the cold chills ran over him, and he trembled all over.—"No!" said he, putting down the watch; "I had much rather be poor, and be a good boy, and have God pleased with me, than to be rich, and be a thief, and have God angry with me."

Can you tell me, dear children, what part of the boy it was that was reasoning and thinking about the watch? Was it his mouth, or his eyes, or his ears, or his hands, or his feet? Was it any part of his body? "No, indeed!" you will all say. "His body, which was made out of the dust of the ground, could not think. It was his soul." Very well. It was his understanding that thought and reasoned about it; it was his conscience that told him it was wrong, and it was his will that chose not to do it.—The difference between a good and bad heart is, that a good heart chooses what is right and a bad heart chooses what is wrong. A good heart loves to think about good things, and a bad heart loves to think about bad things. A good heart loves what is good, and a bad heart loves what is bad.

If you had been there, could you have seen this boy's thoughts? Could you have seen his heart, when it was choosing not to steal? No—you cannot see your own thoughts. You cannot see a spirit, and thoughts are spirit. God is a spirit; but he has nobody like us—so you cannot see him. He is a great Spirit—for he is every where. This boy knew he was every where—and that was what made him afraid to take the watch. He knows all things, and can do what he pleases; but he always does what is right—for he is very good, and can never choose what is wrong.—N. Y. Evan.

The vices of another age astonish and shock us; the vices of our own become familiar, and excite little horror. The vices of the present age will equally shock and astonish future generations.

THE COLONIAL CHURCHMAN

LENSBURG, THURSDAY, JUNE 13, 1839.

THE LATE MEETING AT HALIFAX.—Although this was no regular Visitation of the Clergy, but simply the first annual meeting of the Diocesan Church Society, it was gratifying to those who can prize the comforts of clerical intercourse, (and none are more qualified to do so than the scattered missionaries of our land) to find FIFTEEN Brethren in the Ministry assembled on that occasion.—In addition to the detail of the proceedings given in our last, we have now the pleasure to state that a Deputation of the Clergy waited on the Venerable Archdeacon WILLIS on the 27th, when the Rev. Dr. Shreve, in the name of his brethren addressed him as follows.—

Mr. Archdeacon,

I have been requested by my brethren of the Clergy, to convey to you their thanks for the excellent and instructive Sermon delivered by you in St. Paul's Church on Wednesday last; and to request that you will cause it to be published, or furnish us with extracts for publication in the Colonial Churchman, as to you may be most agreeable. I am also requested to express their thanks for the kindness and urbanity which at all times, and more especially on the occasion of our present meeting, have distinguished your official, as well as your private intercourse with the Clergy.

To which the Archdeacon made the following

REPLY:

My Reverend Brethren,

I cannot but feel gratified by the opinion you have been pleased to express of the Sermon which I delivered before you on the 22d instant, while we were assembled at the annual meeting of the Diocesan Church Society, as also by your request that the same might be published. I can have no objection to a compliance with your wishes. But as the Clergy, on this occasion, did not meet by any official call (having voluntarily assembled at the meeting of the Society) and as a small portion only of the Clergy of the Archdeaconry were present, I should prefer a postponement of the publication of the sermon until I shall have an opportunity of obtaining more generally the approbation and sanction of the Clergy.—An opportunity may probably occur, ere long, of delivering it before my Brethren on a more official and public occasion, when their wishes as to its disposal shall be complied with.

With respect to the latter part of your address, I beg to assure you, that as it has always been my disposition, and as I felt it to be my duty, to "use hospitality," so I have always had great pleasure in seeing the Clergy whenever they could be spared from their missions to visit Halifax: and I have only to regret that so few opportunities occur for meeting each other.

That kind feeling and good understanding which have hitherto existed between us, will, I trust, continue to mark as well our private as official intercourse in future, and unite us more firmly in the bonds of brotherly affection and regard.

ROBERT WILLIS, Archdeacon.

To the Clergy assembled at Halifax.
May 27th, 1839.

CHURCH RATES.—Under this head we observe in a late number of the Christian Messenger, an extract, giving some speeches in Parliament arising out of the case of a man who had suffered himself to be imprisoned for non-payment of his church-rate. We are favoured with the usual quantum of abuse of the Church and railing at her ministers, and much whining about the violation of liberty of conscience. But what is the true state of this and all such cases? Is it not simply this—that the man who refuses to pay his church-rates, sets himself in opposition to the laws of his country; and if he suffers punishment, he suffers what he richly deserves, and knowingly brings upon himself. And is it for conscience sake that these "martyrs" thus break the laws of the land? Rather let

it be honestly confessed at once, that it is to cast odium upon the Established Church, and excite a ferment and a revolution which may bring down to the dust all the ancient and venerable institutions of the realm.—By way of a set off to the extract above alluded to, we give the following notice of a trial which lately took place in England in a similar matter, taken from the Conservative Journal.

A trial took place last Tuesday, at Bodmin assizes, before Mr. Baron Gurney, which exhibits to the country such a clear illustration of the loyalty and morality of the "tender consciences," as has not very lately appeared. Five of the "conscientious," one of whom was a preacher, were indicted for a riot which they had created and conducted at Truro, in the month of last May. It seems that the consciences of some of the dissenters of Truro were so tender, that they would not allow their pious possessors to be harassed and pay their Church-rates, and that five of them, named Barret, Edwards, Randall, Spurr, and Ball, had suffered their goods to be distrained rather than quietly discharge an honest and just debt. But even this would not satisfy their consciences; for when the auctioneer proceeded to the sale of the goods distrained, these "tender consciences" gathered together a conscientious mob, and entering the auctioneer's shop, prevented the sale of the goods, afterwards broke open his door, tore down his shelves, smashed his window, and would have cracked his head if he had not escaped from the grasp and secured himself from the free and liberal operation of their "religious scruples." So elaborate were the souls of these dissenters, with the pious achievements of the day, that in the evening they employed a band to parade the town in celebration of the triumphs of liberty of conscience over "the y old Church," as they profanely designated the Christian Church of this country.

Three of the ringleaders of this riot are line drapers, in a highly-respectable way of business; one is a teacher of dissent, and the others appear to be of the better sort of dissenting worshippers; notwithstanding, the placards published, and the language used, and the proceedings altogether, were, as the judge said in summing up, "disgraceful to them men, but much more so as men professing religion." This condemnation of their conduct, which they received from Mr. Baron Gurney, will be of so much the more weight with dissenters, inasmuch as the learned judge is himself a dissenter, of, we believe, the Baptist denomination. His lordship very truly observed, that "the Church-rate was an ancient rate payable by law. It was the duty of all men to submit to the law. But to endeavour to render it odious by acts of violence was a crime punishable in itself, and if carried on in the way this has been, it became of serious importance."

The learned Baron gave his dissenting brethren a complete "settler" in the following words:—"Till within the last ten years no man living ever heard of 'conscientious scruples' upon this particular subject from any class of dissenters, nor till questions of conscience had been mixed with political feeling. He respected the rights of dissent no man more so; but he felt distress when he saw conscience prostituted by an admixture of political feeling. If a man purchased a house he gave a subject to all burdens upon it, and he calculated he should have to pay certain rates and certain taxes in proportion to those, so had he estimated value, and he (the learned Baron) had never known that any one of these persons had paid over to a landlord any sum he might have saved in consequence of the reduction of any tax; and until any man had done that, the less he said about his conscience the better."

The officer who distrained the goods, says in evidence, that "the defendant, Randall, would upon his taking a Bible." The reason of this was obvious, and thus remarked on by the learned judge when referring to the shameful placards which the folk had issued:—"More disgraceful public proceedings he had never had the misfortune to meet with in his professing religion. It appeared that a Bible had been taken from Randall. Mr. Randall pro-