

P O E T R Y.

*From the Novascotian.*WRITTEN ON SUNDAY EVENING, NEAR TRINITY CHURCH,
WILMOT.

I SAT beneath the dark Pine's shade,
And mused on days gone by—
How many changes time hath made
Even here beneath mine eye.

In youth's hale prime, these tall Pine Trees
Waved gaily o'er my head,
Most who then lov'd to look on these
Are number'd with the dead.

This holy house, rear'd by their hands,
Named for the sacred Three—
They thought, O Lord, would always stand
A humble fane for thee.

Our Shepherd's grave is even here—
He loved this whispering shade,
And does his spirit linger near
The place where prayer was made?

A happy spirit cannot grieve,
His must be far from this,
Nor know that now his flock must rove
Wild through the wilderness!

Why should not one have here abode
To lead them with a father's hand,
To point the upward heavenly road,
And guide them to that better land.

The harvest is already ripe,
I see it bending all around;
Lord of the harvest and of might,
Oh! let a reaper here be found.

AN OLD MAN.

Wilmot, April 9, 1836.

[We have pleasure in transferring the foregoing lines to our columns—The Church to which they relate is beautifully situated in a grove of stately pines and is an interesting object in the eyes of the Christian traveller. The departed 'Shepherd,' we believe, is the late Reverend Mr. Wiswall, formerly Missionary at Wilmot. But the flock has not been quite deserted since his time. The Rev. Messrs. Gilpin and others have regularly ministered there, and it now enjoys the stated services of the Rev. Mr. Robertson who resides at Bridgetown a few miles distant.]—Ed. C. C.

THE PAROCHIAL MINISTER'S ADDRESS

To Godfathers and Godmothers—Concluded.

When you were baptized, three things were promised in your name, which have been already recited, and which you cannot have forgotten. I cannot at present enter on a particular explanation of them, but must be content with pointing out their general nature. The first of them is *Repentance*; which includes a sorrow for all sin, and a forsaking of it. The second is *Faith*; which implies a conviction of our lost estate, and an earnest dependance on our Lord Jesus Christ for pardon and salvation. The third is *Obedience* to all the will of God, or a determination of heart to keep all his commandments. These three things were promised in your name; and you have now promised them in the name of another.

Suffer me then to ask you, Are you a penitent sinner? Are you truly sorry for the sinfulness of your heart and life? Are you daily endeavouring to forsake all sin, in thought, word, and deed? Do you feel your lost estate; that you are guilty and helpless, exposed to the wrath to come, and unable to save yourself from it? And do you rely on Christ for pardon and salvation? Have you any real and abiding concern about your soul; such a concern as causes you to pray earnestly for its salvation,—to attend diligently all the means of grace,—to read the scriptures,—to hear sermons, and to partake of the Lord's supper? Does your daily life and conversation prove,

that you pay a conscientious regard to all the will of God, and are anxiously desirous of being conformed thereto? Do you study it in order that you may know it, and make every sacrifice that is required in obedience to it? Do you not think that you are bound to believe and do as your godfathers and godmothers promised for you? If not, why have you made the same promises in the name of another, and bound him to duties from which you consider yourself to be exempt? Be assured that, unless you are earnestly desirous to keep your baptismal vow, you forfeit all the benefits of your baptism; and that the sign of the cross which was made on your forehead, will testify in judgment against you at the last day. If by your conduct you renounce your baptismal vow, instead of renouncing the world, the flesh, and the devil, you have this day appeared at the baptismal font with the brand of hypocrisy on that forehead, on which the sign of the cross was once made; and Christ will renounce all knowledge of you as His disciple and servant in the great day, saying, "Depart from me; I know you not."

Let me beseech you to consider, that you have this day brought yourself under new obligations, to make the salvation of your own soul your chief concern, by having undertaken to do all that in you lies for the salvation of another, whom the Church has solemnly entrusted to your care. What can be expected from you respecting the child now committed to your spiritual guardianship, if you are careless about your own salvation? If the apparent indifference of your life to religious duty, prove that you are unconcerned about the observance of your baptismal vow, your example will be injurious to the child whom you have engaged to bring up in the nurture and admonition of the Lord; it may probably lead him in the way of destruction, and a vast increase of guilt will hereby be heaped on your own head. Oh, see to it then, 'that the old Adam be so bruised in you, that the new man may be raised up in you!' 'that all carnal affections die in you, and that all things belonging to the spirit live and grow in you!' Oh, seek for 'power and strength to have victory, and to triumph against the devil, the world and the flesh!' As you have been 'baptized in the name of the Father, and of the Son, and of the Holy Ghost;' as you have been 'received into the congregation of Christ's flock, and signed with the sign of the cross, in token that hereafter you should not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto your life's end;' oh, see to it, that 'being dead unto sin, you live unto righteousness; and that being buried with Christ in His death, you crucify the old man, and utterly abolish the whole body of sin;' so that, 'being made a partaker of the death of Christ, you may also be a partaker of His resurrection; and, finally, with the residue of His holy church, you may be an inheritor of His everlasting kingdom, through Jesus Christ our Lord! Amen.'

And forasmuch as the child whom you have brought to be baptized, 'hath promised by you his surety to renounce the devil and all his works, to believe in God, and to serve Him;'—Oh, 'Remember that it is your part and duty to see that this infant be taught, as soon as he shall be able to learn, what a solemn vow, promise, and profession, he hath made by you. And that he may know these things the better, you must call upon him to hear sermons, and chiefly you must provide that he may learn the creed, the Lord's prayer, and the ten commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health;' and you are to see 'that his child may be virtuously brought up, to lead a godly and Christian life; remembering always that baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto Him; that as He died and rose again for us, so should we who are baptized die from sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.'—*Church of England Tract.*

From the Church Advocate.

THE AMERICAN EPISCOPAL CHAPEL AT PARIS.

A correspondent of the New York Commercial Advertiser, writes from Paris, 'the opportunities for the

English and Americans to hear the Gospel preached in their own language, in this city, are annually increasing.'

After enumerating six places in which there is English preaching on every Sunday,—among which are Bishop Luscombe's service, at the Chapel of the English Embassy, and the Rev. Mr. Hartley's at Col. Thorn's house, on the south side of the river,—he adds, 'the last named service is recently commenced. Mr. Thorn is a wealthy American gentleman residing here, who has lately bought and fitted up a splendid house, in which he has opened a convenient chapel, and invited the Rev. Mr. Hartley to preach in it. Mr. Hartley is well known to many of your readers, probably, as an excellent English Missionary who spent several years in Greece, and published an interesting account of his residence in that and the adjoining countries. His health having failed, he was compelled to retire from the field, and is now living here. He is a faithful and devoted minister of the Gospel. Mr. Thorn calls his chapel the American Episcopal Chapel. It is my sincere wish that it may be filled with a large assemblage of devout and spiritual worshippers, from the nation to whose benefit it has been consecrated.'

This is as it should be. We rejoice to record the fact so honourable to Mr. Thorn, and to the American Episcopal Church. It was so in Paul's time, when, to the salutation of Aquila and Priscilla, he adds, those of 'the Church that is in their house.'

Scripture Illustration.—The Rev. John Hartley, who has travelled as a missionary in Greece, records in his journal, the following interesting scriptural illustration:—'Having had my attention directed last night to the words, (John x. 3.)—*The sheep hear His voice and He calleth his own sheep by name, &c.* I asked my man if it was usual in Greece to give names to sheep. He informed me that it was, and that the sheep obey the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I put to my servant, and he gave me the same answer. I then bade him call one of his sheep. He did so, and it instantly left its pasturage and its companions and ran up to the hand of the shepherd, with signs of pleasure, and with a prompt obedience which I had never before observed in any animal. It is also true of the sheep in this country, that a stranger will they not follow, but flee from him; for they know not the voice of strangers. The shepherd told me that many of his sheep are still wild; that they had not yet learned their names; but that by teaching they would all learn them. The others which knew their names, he called tame.'

Influence of the Spirit.—Hatred of sin is a work of the Spirit. And when you see a man give up his pleasures, deprive himself of that in which his soul once delighted, and walk in the path of righteousness, you may be sure of grace begun.

LIVING UNTO CHRIST.—To put on the name of Christ, and not walk in the ways of Christ, what is it but to prevaricate with God?

He who sincerely prays to God through Christ, will seek to live to God by Christ.

It is not the outward profession of Christianity, but the inward power of it, that avails with God.

The guilt of one sin is a greater misery to the follower of Christ, than the burden of a thousand crosses.

He who seldom thinks of Christ, is not likely to imitate his holy example: the way to hit a mark is to keep the eye steadily fixed upon it.

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