

*McPeters Wetmore*

# THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE..... Eph. 2 c. 20 v.

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## COMPARISONS.

By Rev. J. H. Clinch.

### I.

Soft and fair the flush of morn,  
Gleaming o'er the eastern sea,—  
Soft the rose tints which adorn  
Tower and hill, and rock and tree;  
Softer, fairer far to me,  
Blush of truth and changing hue  
O'er the cheek from falsehood free,  
Called by feelings fresh and new  
From the heart's deep founts of truth,—  
From the guileless breast of youth.

### II.

Sweet the gales, that blow from lands  
Where the spice groves bud and bloom,  
Breathing joy to sailor bands  
Long harassed by toil and gloom;  
Sweeter, when the word of doom  
Calls the good man to his rest.  
Simple flowers which grace the tomb,  
Strewn by hands which loved him best,  
Filling with their perfumed breath  
Tales of love surviving death.

### III.

Bright the glorious eye of day,  
When the summer noon-tide glows,  
And the stream goes sparkling by  
When the wild rose buds and blows;  
Brighter still the look which throws  
Rapture o'er the paling cheek,  
When the Christian seeks repose  
In that home that all should seek,  
And his faith-lit eye grows bright  
With a flush of Heaven's own light.

### IV.

Calm the scene, when twilight draws  
Curtains round the setting sun,  
And the vapory mists, like gauze,  
O'er the mountain summits run;  
Far more calm, when, victory won,  
Sinks in soft and quiet rest  
He whose holy race is run,  
To the mansions of the blest,  
Passing cloudlessly away,  
Soon to rise to brighter day.

For the Colonial Churchman.

## ON AFFLICTIONS.

Every thing we see is calculated to remind us of the uncertain, transitory, and therefore unsatisfactory nature of the world and the things of it; and to lead our thoughts to the contemplation of death, as putting a period to all our earthly schemes. But in the days of youth, health, or prosperity, we easily lay aside the thoughts of death, and live as if the state in which we find so much ease and enjoyment were to last forever. Sooner or later, however, we

are roused from this delusion; and amongst the various means which God employs for this effect, He frequently shews us by means of affliction, our fatal error. When, therefore, those who are dear to us are taken away from us: when our eyes are dim with weeping, and our hearts fainting within us; when the world to us has lost its taste and loveliness,—let us not neglect the opportunity for serious reflection which God gives us,—let not the voice of our companions force us from our solitude, nor call us from the chamber of silence and grief, till we have heard the Almighty speaking to us in our affliction, and have seen his gracious design to our souls in causing us to be troubled;—let us "commune with our own heart, and in our chamber, and be still."

Perhaps the leading design which God purposes in afflicting us, is to wean our hearts from the alluring and deceiving things of this world; for though we are warned against them in Scripture, we are apt to read the warning without self application, until the loud call of affliction to our own hearts shews us its truth, and leads us feelingly to exclaim in the bitterness of our soul, "O that I had been wise, that I had understood these things!"

But let us turn to a brighter prospect; and while we consider the means by which God will sanctify our afflictions, if we avail ourselves of them, let us keep in view the exceeding and eternal weight of glory in which they will be forever swallowed up.—By the loss we have sustained, God is calling us from our former paths of worldly pursuit and pleasure to himself: Let us then seek His face—let us search and try our ways, and turn to the Lord our God with all our hearts.

Let us come to Him through that merciful Saviour who was bruised for our iniquities, beseeching Him to shew us our sins, to give us repentance unto salvation, to raise our hearts by his Holy Spirit from earthly affections and desires to that supreme love towards Him, and that practical faith in Him, which will produce in us the peaceable fruits of righteousness.

Nor let us be discouraged by the apparent difficulty of the work; for though the world, the flesh, and the devil, will be against us, yet greater than all these is He who will be for us, even the Lord of heaven and earth, our Father and our Saviour, through whom all our wants shall be abundantly supplied.

But let us ever remember, that when we embrace the Gospel, we must take its precepts for the rule of our conduct, and its promises for our only portion and happiness: that we must renounce the pomps and vanities of this present evil world; that we must persevere in well-doing, in prayer and watchfulness; for our warfare with our corrupt nature will never cease while we continue to breathe. Our adversaries are vigilant and strong, and our path narrow; but then whither does it lead? It leads to that issue where all our doubts and fears will vanish, when we shall see the full end and gracious purpose of all

God's dealings with us, however afflictive they may now be—even to eternal life.

And will not this result overpay us for all our sufferings and all our sorrows?

Shall we not bless God for those afflictions under which we once murmured, but by which we were led to know the things which belong to our peace?—"Oh! how little do those (says a correspondent and dear friend) who have never felt the afflictions to which it has been the good pleasure of God so often in my life to subject me,—how little can they value the blessing of a freedom from such agonizing ills. Still I would not exchange with such. I trust the friends I have lost, have gone to their heavenly Father's love, and I am sure that it is good for me that I have been afflicted."

Thus graciously does God (by means the most painful to the flesh) work the most blessed effects upon the soul, opening the eyes of the blind, recalling the wanderers, and confirming, strengthening and purifying those who are already numbered among his people. May the God of all grace who hath called us unto his eternal glory by Christ Jesus, after that we have suffered awhile, make us perfect, stablish, strengthen, settle us. To Him be glory and dominion for ever and ever—Amen. PASTOR.

## MINISTERIAL RESPONSIBILITY.

The minister of Christ, to be truly faithful, must not only be orthodox, zealous and affectionate, but he must possess true piety and holiness of heart. It was a saying of the Jewish Rabbis, that "the spirit of prophecy resides not with any man whose affections are not raised above the world, and placed on heaven." In like manner, if the minister, under the gospel, be not only holy and heavenly minded, he cannot expect to be instrumental in rendering others holy. If he is not inwardly pious and divinely called to his office, he is hypocritical and unfaithful in every step of his ministry.

In the Levitical ritual, the sacrifice for the sin of a priest was no less than that offered for the whole congregation, which, at that time, may have been nearly two millions of souls. And by parity of reason, the sins of a hypocritical minister, under the Gospel, may be equal to the sin and punishment of a whole wicked congregation! And hence, it was the opinion of a primitive father, that "few ministers would be saved!" O! my God; what a solemn thought! What faithfulness in word and in doctrine is here necessary! What learning, wisdom, reading and devotional meditation! What zeal, piety, holiness, purity, prudence, and agonizing prayer!

The ministerial office is truly a post of great responsibility; in which to stand is difficult; from which to fall is unspeakably perilous! Were I desired, says St. Chrysostom, "to pilot a ship through the tempestuous Ægean sea, I would recoil with terror from the dangerous office to which I was not equal." But how much more dangerous and important is the task of guiding souls to happiness!

The labor of a faithful minister, says Luther, "ex-