

the world had raised for him, espying an humble disciple of her Saviour, intently reading his written word, he exclaimed—"I would willingly resign all my fame and yield up all my learning, to be that poor woman."—And hear Cowper also,—

Truths that the learn'd pursue with eager thought,
Are not important always, as dear bought
Proving at last, (though taught in pompous strains)
A childish waste of philosophic pains;
But truths on which depends our MAIN CONCERN,
That 'tis our shame and misery not to learn,
Shine by the side of every path we tread,
With such a lustre, he who runs may read.

Should you, Messrs. Editors, give publicity to these remarks—(well intended, feeble though they are) I will endeavour to guide your readers and myself to the consideration—*What then is true wisdom?*

It is something infinitely different from mere human lore. Many of the heathen excelled in acquiring that and became wise according to their means, but to us hath appeared a light to lighten the world, of which those dwellers in the dark night of heathenism enjoyed neither the foretaste nor the possession. But few of them indeed attained to even the shadow of that immortal name for which they toiled with more earnestness than most of us apply to the attainment of the *sure and certain* hope of an happy immortality! Where are now the 35 missing books of Polybius—the 55 works of Cassius—the 105 of Livy, or the 700 biographical portraits of Varro? Are there none in these our days who, regardless of the necessity of repentance and amendment of life, toil and delve after merely those acquirements which will stand in no stead at the day of account? "Busy idlers at the best!"

Ah! why is life thus spent? and what are they
But frantic who thus spend it? all for smoke,
Eternity for bubbles proves at last
A senseless bargain. *Cowper's Task.*
Yours, *SIGMA.*
To be concluded.

For the Colonial Churchman.

MESSRS. EDITORS,

The following information relative to the Church in England will, I am led to believe, be interesting, and afford pleasure to every sincere member of the church, and should call forth their gratitude to that God whose promises fail not, but are forever sure, who has said to His Church and people for their comfort under affliction and in time of trial, and for their support when surrounded by enemies, "as thy day is, so shall thy strength be—I will never leave thee nor forsake thee—Lo! I am with you always even unto the end of the world." For this intelligence I am indebted to a very worthy friend and brother in the Gospel, who has but recently returned from England, and is now labouring in the cause of his Divine Master, amongst strangers, far from the home of his youth and the friends whom he loves. After mentioning some matters connected with England he thus writes—"It is too true alas! that there are men in power at home now, who seem to have very little respect for the Church or for any thing that has been long standing, be it what it may. The Church seems to be ripening for persecution; for whilst the enemy is attacking the walls, the ministers and the people are by the increase of the spirit which they enjoy, arming themselves more and more against the evil day. Even Dissenters have been forced to confess that the Gospel is in chief in the Church of England—that the light has grown dim elsewhere, and that it is growing brighter and brighter in our Zion." This is truly encouraging, and we should not be backward in following so bright an example. Let every Churchman remember that the Church can only be supported and upheld, under God, by the sincere piety of her people and the faithfulness of her ministers—Let each be truly anxious to manifest the fruits of the spirit of God in their lives and conversation, and they may then be sure that the Lord will bless them, and the church will give glory and praise to God.

I cannot forbear to give the concluding part of this

epistle from an affectionate fellow labourer, and the reader may judge for himself, whether this humble Christian! for such I hope that he is, and believe him to be, is likely to benefit his numerous flock—these are his words—"O strive my dear brother in Christ to make the will of God in Christ Jesus your meat and drink, pray much and at stated seasons and watch, O watch in prayer—wait for the spirit's teaching. Desire to realize to yourself when on your knees that you are indeed hungering and thirsting after righteousness. In writing thus, I am writing also for myself. You can bear that I should so write, that I should beg you often to present yourself—your whole flock—your fellow labourers, (not forgetting that poor one who is now writing to you) and the whole church before the Lord—May He of His mercy and compassion look upon you and so fill you with all spiritual blessings, that you may rejoice even in this vale of tears; and finally, my dear brother, may we be faithful unto death, so that we may meet above when, through the mercies of our dear, dear Redeemer, we shall obtain the crown of life."—I ask, would it not be well for every Christian, and particularly for every Christian minister thus to write, to exhort and encourage his friend and brother? who can tell the benefit which might result from such a course, if followed in sincerity, and if, with earnestness, the blessing of Heaven were supplicated upon it?—In the hour of trouble and distress—of anxiety and doubt (and who are entirely free;) such an epistle might come as a messenger of Heaven, to relieve to soothe, and comfort the needy.—Is not this a part of the communion and fellowship of the saints?

Yours,

ALBERT.

For the Colonial Churchman.

MISSIONARY ANECDOTE—No. 8.

The following is considered as a very remarkable instance of the mode by which God's Holy Spirit sometimes arrests the attention of a body of hearers, though with the apparently inefficient co-operation of a small band of missionaries. I prepare it from a communication of Dr. Judson in 1831, from Rangoon, beyond the Ganges, where his labours were greatly blessed. Verily, he hath his reward!

"The great annual festival is just past, during which multitudes come from the remotest parts of the country, to worship at the great Shway Dagon Pagoda in this place, where it is believed that several real hairs of Gaudama are enshrined. During the festival, I have given away nearly 10,000 Tracts giving to none but those who asked. I presume there have been six thousand applicants at the house! Some came two or three months' journey, from the borders of Siam and China—"Sir! we hear that there is an Eternal Hell. We are afraid of it. Give us a writing, that will tell us how to escape it." Others came from the frontier of Cassay, a hundred miles north of Ava—"Sir! We have seen a writing which tells about an Eternal God. Are you the man who gives away such writings? If so, pray give us one, for we want to know the truth before we die." Others came from the interior of the country, where the name of Jesus Christ is a little known—"are you Jesus Christ's man," they anxiously inquired of Dr. G. "Give us a writing that tell about Jesus Christ." Reader! think of this!

REV. CHARLES BLACKMAN'S SERMON.

We have pleasure in giving the following additional extracts from the sermon delivered by this missionary at the opening of the new church in St. John's, N. F.;—the first, touching the importance and the comforts of clerical duties—the second, relating to those incumbent upon the people:—

MINISTERIAL DUTIES.

That the duties of a Clergyman are highly important, no man, impressed with a proper sense of religion, can deny or doubt. He is charged, in a great degree, with the eternal interests of the people committed to his care; and through evil report and good report—as well amid the opposition of his enemies, as upon the testimony of his friends—he is bound to labour for the extension of the Redeemer's Kingdom, and to lay hold of every opportunity to bring men from

the darkness of sin and death to the light and life of the Gospel-covenant. He comes to his people not in his own name, but in the Name of the Lord of all; and setting before them those high and weighty things which concern their salvation, he points them to a better and brighter world, where, he assures them, there is eternal life—endless joy and happiness, for every true disciple of the Lord Jesus Christ. He comes to them, not in "the enticing words of man's wisdom," but with the word of the Most High God; and drawing from that sacred store all that is "profitable for doctrine, for reproof, for correction, and for instruction in righteousness," his desire—his earnest prayer, is that those people may be saved. It is his special duty to watch over souls as one that must give account: and though at times he fail to secure the approval of his fellow-creatures—though men at times be offended, yet must he persevere, counting all things valueless indeed, when compared to the salvation of an undying soul.—In season and out of season—in the sanctuary of the Lord and in the habitations of men, his deportment and his conversation are to evidence whose he is, and whom he serves; and having received the ministry, he may not "walk in craftiness, nor handle the word of God deceitfully," but he must commend himself "by the manifestation of the truth to every man's conscience in the sight of God."—And the blessings which attend the steps of such a man are almost beyond conception. In time his ministrations are the means of binding up many a broken heart, and of pouring spiritual balm into many a wounded spirit; but in eternity they will be seen in the blessed and glorified worshippers before the throne of the Lord God Almighty, and be heard amid the golden harps that are tuned by the ransomed of the Lamb out of every nation under Heaven.—Yes! my hearers, high and holy are the duties of every ministering servant of the Lord, and immense are the advantages which men derive from his labours; and whether, in the public performance of Divine Worship, he exhort to repentance and faith and holiness, or whether, in the chamber of his dying fellow-man, he afford consolation and comfort and joy to the departing soul, he is still carrying out the merciful intention of a merciful God, and for his 'works sake' he should have the affection of those, for whose eternal welfare his time and his talents are cheerfully devoted.

DUTIES OF THE PEOPLE TO THEIR MINISTER.

Whilst we thus allow and point out the duties and services of the Clergy, we may be permitted to observe, that, on the part of the people, there are duties too: for it is in their power, if not to lessen the labours of their spiritual overseer, at least to abridge his trials.—He has a right to their prayers, that he may be found faithful; and he is not, I humbly conceive, expecting too much when he looks for kindness and consideration at the hands of his hearers—esteem for himself, as well as respect for his calling. He has a right to observe amongst his people an attention to the message he is delivering, and whilst he adheres both in precept and in doctrine to the revealed Word of God—whilst he can appeal to "the law and to the testimony" for the purity of the one and the scriptural character of the other, I hold it to be the bounden duty of the congregation to evidence their desire to profit, not only by a regular attendance upon, but by a devout attention to, the means of grace administered by him.—O it is a delightful thought to a Christian minister, that he reigns in the hearts of an affectionate people—that the bond of their connexion is cemented by a mutual regard, and that, however feeble may be his powers, or however circumscribed his attainments, his labour in the Lord has not been altogether in vain.—Then, to quote some of the language of the chapter from which the text is selected, he may occasionally be troubled, yet will he not be utterly distressed; he may be perplexed, yet will he not despair;—persecuted by his enemies, but not forsaken of God, or of his friends;—cast down, but not destroyed.

SIR THOMAS MORE.

Sir Thomas More being Lord Chancellor of England, (observes Baker in his Chronicle,) at the same time that his father was a judge of the King's Bench, he would always at his going to Westminster, go first to the King's Bench, and ask his father's blessing before he went to sit in Chancery.