

THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE."

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From the Knickerbocker.

A PSALM OF DEATH.

"Dear, beautiful death! the jewel of the just,
Shining nowhere but in the dark,
What mysteries do lie beyond thy dust,
Could we outlook that mark!"

Henry Vaughan

THE REAPER AND THE FLOWERS.

There is a reaper whose name is Death,
And with his sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between.

"Shall I have nought that is fair," saith he
"Have nought but the bearded grain?
Though the breath of these flowers is sweet to me,
I will give them all back again."

He gazed at the flowers with tearful eyes,
He kissed their drooping leaves;
It was for the Lord of Paradise
He bound them in his sheaves.

"My Lord has need of the flowers gay,"
The reaper said, and smiled;
"Dear tokens of the earth are they,
Where he was once a child."

"They shall all bloom in fields of light,"
Transplanted by my care,
And saints upon their garments white
These sacred blossoms wear."

And the mother gave, in tears and pain,
The flowers she most did love;
But she knew she should find them all again,
In the fields of light above.

Oh! not in cruelty, not in wrath,
The reaper came that day;
'Twas an angel visited the green earth,
And took the flowers away.

DEVOTIONAL.

For the Colonial Churchman.

THE ATTRIBUTES OF OUR BLESSED SAVIOUR.

Messrs. Editors,

A young lady having taken the trouble to transcribe the following excellent chapter, from a work entitled "My Saviour," and handed it to me,—I do not know that you can better dispose of it than by forwarding it for insertion in your instructive paper. It would be well, I think, if that admirable little work were more generally read,—the views which the author exhibits of Christ as our "all in all," and in the views and delightful attributes in which Holy Scripture hath so clearly arrayed the beloved Son of God, are in perfect accordance with the inspired announcements of Revelation.

Your's &c.

SIGMA.

"ALPHA AND OMEGA."

MY SAVIOUR is the Alpha and the Omega; the beginning and the ending, which is, and which was, and which is to come. This title, which, like many others belonging to him, is as remarkable for its condescending simplicity, as for its majestic sublimity, occurs four times in the sacred volume, and that in the Apocalypse of St. John. On each occasion it is assumed by my Saviour himself. I cannot, therefore, possibly err in appropriating it to him. Eternity is the date of his existence. The eternal past and the eternal future are his. Though his human nature

had its origin, and, as the Son of Man, he became an infant of days; yet even that nature is to share the eternal futurity of the Godhead. I my Saviour's will, and through his wisdom and power, all things have their beginning. His glory is their end. For in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. For of him, and through him, and to him are all things. To whom be all glory for ever—Amen. He is that all comprehensive circle in which the universe lives, and moves, and has its being. In similar language he revealed himself to his ancient people by his evangelical prophet Isaiah. Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts,—I am the first, and I am the last, and beside me there is no God. Before me there was no God formed, neither shall there be after me. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens. How perfect is the harmony of Scripture, in its testimony to my Saviour! Is the Lord Jesus Christ then, the Alpha and Omega of my soul?—Does he hold precedence in my affections? Is the more than magic circle drawn round my heart, which meets me and is most welcome wherever I turn my eyes! Is he at once the centre and circumference of my happiness,—the point to which all my desires tend, and the limit beyond which they never stray? If so, I am blest indeed. This title of my Saviour is thrice adopted by him in close connexion with the prospect and announcement of his Second Advent. He may occupy the last place in human thought. The roving eye and the vagrant affections of man may now seldom or never rest on him. But behold he cometh with clouds, and every eye shall see him, and they also which pierced him? and all kindreds of the earth shall bemoan because of him. Oh! my soul, canst thou answer, "even so, Amen?"

Look, therefore, at the transporting view, which the glowing pencil of prophecy has depicted. I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride for her husband. And I heard a great voice out of heaven, saying—Behold the tabernacle of God is with men, and he will dwell among them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said unto me—Behold I make all things new. Write—for these words are true and faithful. And he said unto me—It is done. I am Alpha and Omega, the beginning and the end. I will give unto them that are athirst of the fountain of the water of life freely—How certain are my expectations, and what suitable supplies of grace are assured to me in the interim, since he, who is the Alpha and Omega of the universe, is also the author and finisher of my faith. The signs of the days in which I live, and the state of things, both in and out of the church, seem to give new force to the prophetic circle. The time is at hand. Behold I come quickly; and my reward is with me to give to every man according as his work shall be. I am Alpha and Omega—the beginning and the end—the first and the last. And how can I and my fellow Christians better employ much of the intermediate time, than in meditation upon the names and attributes of him, whom we all expect from heaven? For what are those names and attributes considered in their relatives to us, but so many revelations of the Redeemer's grace and our bliss. Thus occupied, I shall

not be filled with consternation when he cometh, whether it be at even or at midnight, or at the cock-crowing, or in the morning: for I shall lift up my eyes, not upon an unknown judge from whom I have every thing to dread, but upon a friend from whom I shall have every thing to hope, and whom I have been accustomed with humility, yet with affectionate confidence, to call my Saviour. And when I shall have beheld that transforming vision, and thereby shall have been rendered like him, He who was the Alpha of my happiness and my hope, will also be its Omega. Lord let me not incur the guilt of looking short of this, beyond thee I cannot look for my enjoyments. While I profess to anticipate in thee and from thee alone, the sum total of my future happiness, surely I may take thee as my sufficient portion, through the present short life, who art to be the fulness of my joy forever, Amen.

A SCRIPTURE ARGUMENT FOR CHURCH AND STATE.*

We cannot understand how it comes to pass that if it be the duty of one man to receive, and to be influenced in his conduct, by the truths of Christianity, it is not the duty of ten, a hundred, or a hundred thousand, to do the same. Numbers, more or less, cannot affect the principle. If Christianity exert a beneficial influence on the actions of one, it must, if received, exert an equally beneficial influence on the conduct of ten thousand; and if it be the interest of mankind, that the whole mass should be leavened by it, and thereby the combined actings of the universe be regulated and impressed by so valuable a power. It is nothing more than the application of this principle to specific cases, when the question is put whether it be the duty of a King, as such, to be and act the Christian? The Dissenters will allow Victoria, an individual belonging to the House of Hanover, to be a Christian, but they will not allow Victoria, the Queen of Great Britain, to have any thing to do with Christianity. No sentiment can be more monstrous than this. What does Victoria, of the House of Hanover, become or acquire, when she is crowned queen of the British empire? Simply an addition to her power or influence. She obtains more power, for good or for evil. Now the Dissenters will admit of the sanctifying appliances of Christianity to the portion of power wielded by the private individual, but they unanimously object to the same sanctifying appliances being made to the greater power wielded by the queen. They allow the checks, and curbs, and correctives of the Gospel, where the power is so small that little danger need be apprehended, but most strictly and most inconsistently interdict them, when the power is so great that a whole nation may be deteriorated by its exercise. Dissent will accompany the queen into her chamber and bid her be a Christian there, but the same dissent stands at the door of the cabinet, and tells her that hitherto shall her Christianity come, but no further. These Dissenters think Christianity most necessary for the man that wears a lincey-woosey doublet, but most hurtful to the man that sways a sceptre, and wears a crown—by no means an unwelcome tenant in a peasant's family, but a fearful intruder in a king's council. We do think that the bare statement of this proposition, in the hearing of a dispassionate Christian, must carry with it its own refutation.

But the most satisfactory disproof of this sentiment is found in that volume from which there ought to be, and, in the mind of a believer in revelation can be, no appeal. We refer our readers to the second Psalm. In the second verse of this psalm we find these words, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed;" and in the tenth verse the same

*From Fraser's Magazine.