

very perceptible improvement in him. 'Once,' said his wife, 'I could do nothing to please him, now he is so kind to me, 'tis a blessing to be in the neighbourhood.' And patience had her perfect work. He never complained, though his cough became very distressing, and reduced him almost to a skeleton. At length, the last interview that I had with him, came. He was lying on his miserable pallet, opposite the door, in the one low, unceiled room, which was the whole of his house.—his poor wife was gone to town with her herbs, to endeavour to procure for him, though needed in his last extremity. Every comfort that this world can give, was absent, but the dying man found the peace of God to pass all understanding. He was too ill to answer, so as to be audible, even the few simple enquiries one makes at such a time, but it was evident that he listened with deep and solemn interest to the passage I read from his testament; and then, because I have often witnessed the charm that metre has on the dying ear, I repeated, scarcely knowing whether or not it would be understood, the hymn beginning, 'Rock of ages, rent for me.' He maketh wise the simple. The figure was clearly comprehended; with a dying effort, as I finished, the poor man replied to my inquiry, 'Do you understand?' 'Aye I do; I hope he'll be so well pleased, as to hide me in there!'

So my intercourse with old John ended, and ended well. 'The inhabitants of the rock shall sing!' 'Oh that he may be so well pleased as to hide me there also!'—*British Magazine.*

COMMUNICATIONS.

For the Colonial Churchman.

MESSENGERS EDITORS,

Since the commencement of your excellent paper, I have stood a silent though anxious spectator of its progress. I know that from the promises involved in its religious character much good should ensue, but I feared that in the design of that good much evil might arise, both from the want of judgment which your inexperience as an Editor might exhibit, and from a too tenacious observance of manner, which sometimes is displayed in our churchmen. Happy am I, however, at this hour, in becoming a subscriber, to express my joyful assent to the conduct you have adopted. I feel proud to confess that the image of that undistinguishing and unlimited charity which presides in the doctrines of our church, has nobly dignified the columns of your paper. Upon you now, as our charioteer, depends the fortunate guidance of that vehicle of instruction, and on your course will the province look to discover the temper of genuine Episcopacy. Your duty is momentous, and you must invoke Heaven that the "spirit of the living creature" may direct this "wheel within a wheel" to the salvation of man and the glory of God.

Without any assumption of arrogance I would fain remind you, Mr Editor, how closely connected with a judicious management of your paper, are the character and prosperity of the Church in this Province. From your tone and spirit, the public will naturally decide on the tone and spirit of our doctrines; and accordingly as you shew the liberality, firmness, and purity for which they are eminent, will the indifferent reader become the warm admirer. There is something so winning in the virgin modesty of our Church, that when justly viewed, it cannot fail to attract and captivate the most obstinate. Although the trapping of nobility and the glitter of wealth have at times deformed her simple majesty, this is but a slight shade on that white and beautiful garment of piety which she has worn in England for centuries, and which has been a chief instrument in directing that great nation to the eminence of power and knowledge which it now possesses.

From long reflection upon the effects of christianity, on the world, I have perceived how parallel are the improvement and happiness of nations, with the purity of their religious institutions; and I have, to my conviction at least, ascertained that in the permanent prosperity of every people may be demonstrated the comparative purity of its religion. From this I conclude, that true refinement and the truest moral, cannot exist generally in any country without the truest christianity: and that as England has far surpassed all others in those attributes, so

she has been blessed with a system of Christianity of surpassing purity.

The prospect of a little leisure the ensuing winter may perhaps induce me to offer you at times my opinions on this subject. It is one which would be a task for a much abler pen; but as I anticipate, the subject will not be unprofitable to your readers, and may eventually help to remove some illiberal prejudices which an ignorance of our Church may have promoted in the bosoms of other denominations, I shall rest assured of your acquiescence.

It seems that we do not often enough remember that all denominations are our brethren. By extending the offices of charity to an uncharitable opponent, we prove the divine spirit of our religion, and fulfil a positive command of scripture. If all the members of our church would think of this, they would perhaps view the world with a kinder eye; and our ministers might then be led to overlook all that bitter hostility to their services which are manifested in particular parts of the Province.

Before I conclude, I must express my surprise on observing in your editorial columns of last week, that there are one or more ministers of the church in this Diocese who are not subscribers to your paper. surely they are not so indifferent as to pass without the perusal of it. Perhaps they steal a view now and then from some lay subscriber, because they cannot feel their own purse heavy enough to purchase its instructions, and to uphold its existence!

Yours, &c.

ZENAS.

14th December, 1836.

For the Colonial Churchman.

As the following beautiful incident, lately received in a letter from England, will, no doubt, be gratifying to many readers of the Churchman, I transcribe it for insertion in your useful columns.

The asylum for the Blind in Dublin is attended by two excellent Chaplains, one a resident, so that the inmates are highly privileged; one of whom, a young woman of very superior mind as well as deep piety, "blind from her birth," expressed a very beautiful idea. I was questioning some of the small children upon the 10th chap. of St. John which they had been taught;—hearing the name of the Saviour mentioned, the young woman turned to me and remarked that she "often thought of it till quite lost in the idea, that the very first sight these eyes will ever behold, will be the Lord Jesus Christ in all his Glory, surrounded by those Christian friends who have been so kind to me." These I believe were as near as possible her very words.—Upon further acquaintance, she observed to me, "I sometimes thank God that I was born blind.—Upon enquiring the reason, she replied, "If I had ever seen any thing, I might perhaps have been led to reflect upon second causes. I might have thought perhaps that my mother did not take care that I should not catch cold, or that my father had not taken advice; but now I know that it was ordered by an all-merciful Hand,—and I can say, "Even so, Father, for so it seemed good in Thy sight."

For the Colonial Churchman.

As the following delightful illustration of Malachi 3. 3. may not have reached the eye of many of your readers, I send it as I received it, from the pen of one acquainted I believe with a member of the party referred to.

A number of ladies who assembled weekly in Dublin, for the purpose of making clothing for the poor, were in the habit of conversing on a chapter of the Sacred Scriptures read by some member of the Meeting. The 3d of Malachi came in their course of reading, when one of the ladies present asked if the word 'sit' conveyed anything emphatical. Not satisfied with the opinions advanced, she took an early opportunity of enquiring of a silversmith the process of refining. Having told her that the silver was put in a crucible over a hot fire, he added, I sit with my eye fixed upon it that the silver may remain long enough over the fire to become quite purified from the dross, and yet not long enough to injure it. Satisfied with this explanation, the lady was departing, when the silversmith remarked:—"I always know when the silver is sufficiently refined; by seeing my own image reflected on its surface."

Reader! remember this, whensoever your heavenly

Father may place you in the furnace of affliction. "to purge away the dross and take away all thy tin"—call to mind that His eye is fixed upon you there, and that you will be kept in the furnace no longer than your peculiar state requires. And if your desire is to be conformed to your Saviour's image hereafter, be a fellow-worker with Him, by "suffering patiently adversities, troubles, and sickness. For He Himself went not up to joy, but first He suffered pain;—He entered not into His glory before He was crucified."

To the Editors of the Colonial Churchman.

Gentlemen,

The following extracts are from a sermon preached in the country, the week after the fire, which is said to have consumed one third of the commercial part of the city of St. John. If you think them deserving of it, you may give them, or such parts as you please, a place in your paper.

Psalm 127, 1 verse—*Except the Lord keep the city, the watchman waketh but in vain.*

"It cannot be denied that there are seasons of overwhelming calamity, when the Almighty seems to shroud himself in clouds and darkness. There are some visitations so awful, so full of dismay and devastation, that our greatest wisdom is to be silent and acknowledge the wonderful works of the Lord. To behold and wonder and adore, and know that "the Almighty doeth as it pleaseth Him in the armies of heaven and among the inhabitants of the earth."—Of such a nature is that terrible fire which has just been sent upon our devoted city. Whilst men were saying peace, and all apparently was safe, then sudden destruction has come upon them. The destroying angel lifted up his hand, and the raging element, obedient to the high behest, burst forth, and in the short space of twelve hours, has swept the labor of many a long year of ceaseless toil and persevering industry into one indiscriminate heap of smouldering ruins.

"A night it was, long to be remembered—a night when man could scarcely venture abroad, from the intensity of the cold, that the raging flames broke out spreading terror and devastation around. The crash of falling houses—the roaring of the raging elements, were beyond all description. Nor was it among the least lamentable of the spectacles witnessed that night, to behold those extensive warehouses stored with large supplies of provisions to meet the emergency occasioned by the failure of the crops in the last season, consumed by the devouring flames. It is however a consoling reflection that no lives were lost.

"But now, from whence shall we say this calamity has come?

"If we believe in an overruling Providence, assuredly we must believe that this affliction comes from God. If He takes the oversight of the most minute affairs which concerns his creatures, if not a sparrow falleth to the earth without him, how shall we presume to say that this is not the work of the Almighty?

"What saith He by his Prophet Amos, 'shall there be evil in the city and the Lord hath not done it.' We cannot fail to perceive, that unless 'the Lord keep the city, the watchman waketh but in vain.' He could at any moment have checked the destroying element; but for his own wise purposes he permitted it to rage.

"It would almost seem as if the Lord were angry with our land. In the country the fruits of the earth during the last season did not come to maturity. In the City, this awful fire has produced terrible destruction.

"Now the question arises, why hath the Almighty sent his judgments? Why are these dire calamities come upon the inhabitants of the land?

"But who shall presume to know the mind of the Lord? Though we pretend not to judge and to pronounce opinions hastily on the dispensations which befall the earth, yet we doubt not, and how can we doubt, that it is for the wickedness of the people that these sore visitations are sent. It is for the irreligion—the impiety of the inhabitants!

"What multitudes are there who take not the name of God within their lips, except to profane it! What multitudes who live as unmindful of death as the judgment to come; as the beasts that perish