

# 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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For the Colonial Churchman.

## HELPS TO MEDITATION.

**Ability to serve God.**—There is no man so mean but that he may be useful some way to the house of God. Those who cannot work in gold, and silver and silk, yet may cut and hew. And those who can do neither may yet carry burdens.—*Bishop Hall.* See 1 Kings, 5, 6.

**A Tribute to Religion.**—Napoleon was heard to admit that Religion is a great consolation and resource to those who possess it. Surely there is value in such an admission from one who through so many years tried how far the world, its power and its maxims, could afford that consolation and resource, and at the last was constrained to confess that peace was not in them, but in that very Religion which he all his life time too much affected to despise!

**Hypocrisy.**—Hypocrisy will be still scrupulous in some things; and, in some awful restraints, is a perfect counterfeit of conscience.—*Ibid.* See 2 Kings, 6.

### Heavenly Affections.—

Oh! ye who trust where earthly toils shall cease  
To find a home in Heaven's unerring clime,  
Drink deeper at the fountain-head of peace,  
And cleanse your spirits for that world sublime.

*Sigourney.*

**How to interpret the Law of God.**—The will of God is ever consistent with itself, and that which is doubtful or capable of misconstruction in His word, must be interpreted according to that which is plain and unequivocal.—*Burrows.*

### Benevolence.—

Give all thou canst: high Heaven rejects the lore  
Of nicely calculated less or more.—*Wordsworth.*

**The Saviour.**—Let the terrible sufferings which the Redeemer consented to undergo testify both the power of His love, and the fierceness of that anger which was so appeased! Let us thankfully rejoice in our high privilege that we are permitted to see and understand the mercies of God in Christ Jesus.—*Bowdler.*

Oh! lowly fall before His mercy seat,  
Close covered with the Lamb's integrity,  
From the just wrath of His avengeful threat,  
Who sits upon the righteous throne on high.

*Spenser.*

**Terms of Salvation.**—At the same time that we deliver the ambassadors of Christ, the gracious message of reconciliation to mankind, we strongly enforce the practical observance of the conditions upon which it will become available; and declare that the end of the Gospel is to establish us unblamable in holiness before God, and in every good word and work.—*Blomfield.*

### Selected for the Colonial Churchman.

**Immanuel.**—"God with us" 1 Mat. 23. It is only in and through Him, that his Father shines forth upon us, with the mildest beams of mercy and of love. May it ever be our care to renew our acquaintance with him. Review the records of His life and death; hear his words—behold his actions, and in doing so you will surely find a sacred sweetness diffusing itself over your soul.—*Doakridge.*

**Thirst in Eastern Countries.**—In order to render more vivid our conceptions of the earnest desire imaged in scripture by the figure "thirst," we do well to bear in mind the following information extracted from Campbell's letters from the South. See 4 John 13. Ps. 42. 2:63. 1. 55. 1, 5 Mat. 6. 7 John 37.

"Some twelve miles from Oran we passed the spot where, a year and a half ago, there had been hard fighting between the French and the natives. The French soldiers though an over match for the Arabs, suffered dreadfully from heat and thirst. Their store of water was exhausted; the breath of the simoon set in; the cavalry stood its shock, and by their elevation from the ground were able to respire, but the foot soldiers fell by companies, gasping for breath. A captain of dragoons, who was in the scene, told me that there was more than one instance of the infantry soldier, driven to madness by thirst and agony, putting his head to the mouth of the musket and his foot to the trigger and committing suicide. One infantry officer alone gave way to despair; and though it is probable that he was in these circumstances, no more a responsible agent than a man in delirium of fever, yet it was better perhaps, that he did not survive the occurrence. He pulled his purse from his pocket; and said to his men, "I have led you into battle with courage, and I have always been a kind officer to you; the horror of my sufferings is now insupportable; let the man among you who is my best friend shoot me dead and here are 30 louis d'ors for his legacy." No man would comply with the request; but he hardly uttered it when he fell down and expired.

**Worthlessness of man by reason of sin.**—I feel with an intensity unfathomable by words, my utter nothingness, impotence and worthlessness, in and for myself. I have learned what a sin is against an infinite, imperishable Being,—such as is the soul of man.—*Coleridge.*

**Heavenly Wisdom.**—He that giveth his mind to the law of the Most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies.—34 Ecc. 1.

## A FEW REMARKS

Relative to the present state of the Seven Apocalyptic Churches, extracted from a work entitled—"A visit to the Seven Churches of Asia," by the Rev. F. V. J. Arundell, British chaplain at Smyrna in 1826.

### LAODICEA

Is in a great measure buried below the present surface. It is now called Eske-hissur, or 'the old castle,' situate upon 6 or 7 hills, and is now desolated and without any inhabitant except wolves, jackals, and foxes.

It has its name from Laodice, the wife of its founder Antiochus, the son of Stratonise. It increased about the age of Augustus; suffered a siege from the Methridates—Hicet, Zeno, and his son Polemo, were benefactors to it. It was damaged by earthquakes, and restored by the Roman emperor. In 1097, it was possessed by the Turks, and submitted to Ducas, the general of the emperor Alexis. In 1120 the Turks sacked some of the cities of Phrygia, by the Meander, but were defeated by the emperor, John Comnenus, who took Laodicea and repaired the walls. In 1161, it was again unfortified. In 1190, the German emperor, Frederick Barbarossa, going by Laodicea with his army towards Syria on a crusade, was kindly received by them, and he prayed for their prosperity. In 1196, this region was dreadfully ravaged by the Turks—the Sultan on the invasion of the Tartars in 1255, gave Laodicea to the Greeks; but it was recovered by the Turks.

The country about the Meander, being light and friable, and full of salts, generating inflammable matter, gave it an old observation that it was undermined by fire and water;—hence it abounded in hot

springs. How appropriate then to such a country, is the message addressed to Laodicea.

### PHILADELPHIA—now Allah Sher, (the city of God.)

Though the candlestick has never been removed from Philadelphia, yet it emits but a glimmering light, for it has long since ceased to be trimmed with the pure oil from the sanctuary.

A single pillar, in the present church, evidently belonged to a much earlier structure, reminded me of the reward of victory promised to the faithful member of the church of Philadelphia.—Rev. 3. 12.

From the Bishop of Philadelphia, Mr. Arundell learnt that there were in Philadelphia, about 300 Greek houses, 3000 Turkish ditto, 25 churches—in 5 of which the service was weekly; in the rest, only once a-year. He said the christian population in Philadelphia was on the increase—the Turkish on the decrease.

Philadelphia was founded by Attalus Philadelphus, brother of Eumenes. It is very liable to earthquakes, owing to its vicinity of the catakehaumene.

1097, John Ducas, the Greek general, to whom Laodicea submitted, took Philadelphia, with Sardis, by assault.

1106, it was again reduced under the same emperor without difficulty.

1108, the Turks marched from the East with a disposition to plunder it and the maritime cities.

1175, the emperor Manuel falling into an ambuscade of the Turks, not far from the sources of the Meander, retired to Philadelphia.

1300, in the division of the conquests of Sultana Aladin, the inner parts of Phrygia as far as Cilicia and Philadelphia, fell by lot to Karaman.

1306, Philadelphia was besieged by Alisuras, who took the forts near, and distressed it, but retired on the approach of the Roman army.

1391, Philadelphia capitulated to Bajazet.

**Fulfilment of Rev. 3. 10, recorded by Gibbon.**—At a distance from the sea, forgotten by the emperor, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above 80 years, and at length capitulated with the proudest of the Ottomans, in 1390. Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins.

### THE LAST MOMENTS OF SIR JAMES MACKINTOSH.

"On Saturday a great change took place; he became very silent, and had the appearance of one listening; the intelligence of his countenance did not diminish, it only changed its character; a look of peace and dignity was mingled with it, such as I had never witnessed in that dear face before. Whenever a word from the Scriptures was repeated to him, he always manifested that he heard it; and I especially observed that, at every mention of the name of Jesus Christ, if his eyes were closed he always opened them, and looked at the person who had spoken. I said to him at one time 'Jesus Christ loves you;' he answered slowly and pausing between each word, 'Jesus Christ—love—the same thing.' He uttered these last words with a most sweet smile. After a long silence he said, 'I believe'—we said in a voice of enquiry,—'In God?' He answered,—'In Jesus.'—He spoke but once more after this. Upon our enquiry how he felt, he said he was 'happy.'"

"From that time to Wednesday morning, at a quarter before six, when he breathed his last, we waited upon him and watched beside him, but he took no more notice of us, and, judging by his unruddied brow, his calm, though increasingly serious and solemn countenance, he willingly yielded up his spirit into the hands of Him whom he had proved indeed to be a most faithful Creator."—*Life by his Son.*