

Should any inquire how sinful man, who too often times has erred and strayed from the path of holiness, shall be able to appear before his God without spot and blameless,—the answer is, that the same Holy Scriptures and the Church we love, direct the humble penitent to Jesus Christ, the willing and Almighty Saviour, "that precious corner stone which God has laid in Zion for a sure foundation." Washed from his sins in His most precious blood, and covered with His righteousness, he shall be blameless, and find a solid resting place capable of sustaining his soul when the heavens shall pass away as a scroll, and the earth be seen no more; and shall be put in possession of happiness large as his utmost wishes, and lasting as his immortal soul.

INDAGATOR.

For the Colonial Churchman.

RELIGIOUS CONTROVERSY.

Messrs. Editors,

I beg permission as a hearty well-wisher to the cause of truth, to offer to you a few thoughts that occurred to my mind at the close of the past year, distinguishable in the annals of the christian, no less than of the political world, for unusual occurrences.

Since the glorious days of the Reformation, I believe no period like the present has ever occurred in the history of the church of Christ, when more important differences concerning the religion of the New Testament have prevailed, and to such an extent, as almost to tempt the weak and timid believer to renounce his faith, and to give occasion to infidels to triumph, and to indulge the sneer "aha!" so would we have it. It becomes then, the duty of every man who wishes prosperity to Zion, to endeavour, as far as it may be safe and practicable, to put an end to those disputes by which her cause has been affected, and not to minister occasion to the enemies of God and his word to triumph, and to say 'see how these christians hate each other, instead of being proud to exclaim behold how they love each other.'

It is deeply to be regretted, Messrs. Editors, that at this era of religious knowledge, so much disunion in sentiment should continue to exist between the followers of the lowly Jesus, and afford a pretext to the careless and ungodly for desisting from a serious investigation of the religion of the New Testament, which in spite of all the efforts made to oppose its progress, must ultimately prevail over all opposition: for the unerring word of prophecy has declared, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

I have been pleased in observing that you have been particularly moderate during the past year, and that you have abstained from a Controversy, so unpalatable to most of your readers, into which it appeared to be the desire of some christian writers to draw you, whether you would or not;—and I must at the same time say that I almost regret that one of your number should have been induced to take up the glove so uncourtously thrown down, and to enter the lists with a champion, who judging from the temper of his communications, never will submit to the mild reasoning of his gentle though ready opponent.

Thankful am I that your own pages are not occupied with the wordy warfare, which would not only

*Deferred.

render them unpleasant but unedifying to many of your readers; for I believe it to be a fact, Messrs. Editors, that long controverted articles very seldom find many attentive readers,—while the few who do peruse them, are actuated not so much by a desire of information, as by the malicious wish of ascertaining how the one can abuse the other.

I am pleased also with your Editorial at the beginning of the year; and I fervently pray God to enable you to adhere strictly to your several resolutions manfully expressed therein.

Methinks you will behold in the success of your work at the close of another year, should you be permitted to witness it, the wisdom and propriety of such a conduct: and that however you may invite the reproaches of a few, you will certainly secure the warm and hearty cooperation of the many who desire to keep in mind the apostolic rule—"Let not your good be evil spoken of." Be firm to your purpose. Be strong in the grace that is in Christ Jesus; and continue to refresh the minds of the Brethren with a pure statement of Divine truth, charging them before the Lord, that they "strive not about words to no profit, but to the subverting of the hearers." Maintain the ground you have taken; but let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

You will have, I hope, the prayers of all who love our Lord Jesus Christ in sincerity; certainly of all who wish well to our Zion, and especially of those who would by a temperate defence of her constitution, uphold the character of our national church, distinguished as it is no less for its moderation, than for its purity of doctrine, and spiritual and edifying forms of public worship. May the Lord prosper your labours—send you help from the sanctuary, and strengthen you out of Zion. Thus prays yours, &c.

FRATER.

For the Colonial Churchman.

THE PSALMS.—NO. IV.

I transfer to the columns of the Colonial Churchman some further illustrations by the inimitable Bishop HORN, of difficulties in the Psalms, embracing those used in the services of last Sunday. The first is in the 86th psalm, 2 v—"Preserve thou my soul, for I am holy," which latter expression requires some explanation as used by sinful man.

If we understand "holiness" in its strict sense, no one but "he whom the Father sanctified, and sent into the world," to redeem lost man, could say to him, "Preserve my soul, for I am holy." But the word properly signifies "good, merciful, pious, devoted to the service of God," &c. The Christian, therefore, only pleads, in this expression, his relation to Christ, as being a member of Christ's body, the church, and a partaker of the gifts, which, by virtue of that membership, he has received through the Spirit of holiness. So that this first part of the verse, "Preserve my soul, for I am holy," when repeated by us, is equivalent to another passage in the Psalms, "I am THINE, O save me."

In the 87th psalm, the last four verses likewise demand some elucidation. The text is according to the Bible version.

"I will make mention of Rahab, or Egypt, and Babylon, to them that know me: Behold, Philistia, and Tyre, with Ethiopia, or, Arabia, this man was born there. And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her."

The accession of the nations to the church is generally supposed to be here predicted. God de-

clares by his prophet, "I will mention of," or "call to be remembered, Egypt and Babylon, the old enemies of Israel, to, or "among them that know me," that is, in the number of my worshippers; "behold also "Philistia, and Tyre, with Arabia," there shall become mine; "this," or each of these, "is born there;" i. e. in the city of God; they are become children of God, and citizens of Zion; so that "Zion," or the church, "it shall be said, This and that man," Heb. a man and a man, i. e. great numbers of men in succession, "are born in her;" alluding to the multitude of converts under the gospel, the sons of that Jerusalem, "which is the mother of us all," Gal. iv. 25. "and the highest himself shall establish her;" as he saith, "Upon the rock will I build my church, and the gates of hell shall not prevail against it," Matt. xvi. 18.

"The Lord shall count when he writeth up the people, that this man was born there.

In the book of life, that register of heaven, kept by God himself, our names are entered, not as born of flesh and blood by the will of man, but as born of water and the Spirit by the will of God; of each person it is written, "that he was born there," in the church and city of God. That is the only birth which we ought to value ourselves upon, because that alone gives us our title to "the inheritance of the saints in light. In Jesus Christ there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian," noble or ignoble, "bond or free: but Christ is all, and in all," Col. iii. 11.

"As well the singers as the players on instruments shall be there; all my springs are in thee."

The burden of the song, thus joyfully sung in praise of Zion, was to be this; "All my springs, or fountains, "are in thee." And if such be indeed the incomparable excellence of the church, and the benefits of her communion as they have been set forth in the foregoing verses, what anthem better deserves to be performed by all her choirs? In the O Zion, is the fountain of salvation, and from thence are derived all those springs of grace, which flow by the divine appointment, while the world last for the purification and refreshment of mankind upon earth.

For the Colonial Churchman.

MORNING MEDITATIONS.—NO. V.

THURSDAY.

God the Punisher of Sin.—God bears long with transgressors. He allows to all space, and gives all opportunities and exhortations to repentance. This forbearance causes some to entertain a doubt of his inflexible determination to punish sin of every kind. But they forget that the impatient are reserved for the day of judgment to be punished—this world is the scene of education and of discipline—the next will be that in which God's justice will be fully manifested. Sufficient examples of severity are afforded to prove the Divine hatred of every sufficient patience and kindness is shewn to encourage those who can be persuaded to turn away from it.—*White.*

FRIDAY.

Our Sacrifice.—It was customary both among the Greeks and Romans, in case of any extraordinary pestilence or calamity, to sacrifice some whose ashes were thrown into the sea, with the expression, "Be thou a purification for us;" and this St. Paul seems to allude when he says (1 Cor. iv. 13), "we are made as the filth of the world, the offscouring of all things;" the word rendered "offscouring" being precisely that used when sacrifices were offered.—*White.*

SATURDAY.

Christ crucified.—Jesus, though "crucified through weakness," was yet "delivered for our offences." God forbid that we should glory in any thing but this same "cross of Christ." Let us strive to be in fellowship with his sufferings, by being made conformable to his death.

SUNDAY.

The Sacrament.—This sacrament doth not represent a wonder that is already past, but exhib-