

# THE COLONIAL CHURCHMAN.

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

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## TRUE WISDOM.\*

How anxious is the mind  
On earthly things intent ;  
The pleasures, honours, gains to find,  
On which its thoughts are bent !

How much will it endure  
Of watchful toil and care,  
Some worthless bauble to secure,  
Or some more fatal snare !

And shall my mind, O Lord,  
Be careless to pursue  
The things which thine unerring word  
For life hath brought to view ?

Shall I be slow to near  
The offers of His love,  
Who was content our sins to bear,  
That we might dwell above ?

Shall I refuse to stand  
And knock at wisdom's door,  
Till I have learned, at her command,  
To grieve my God no more ?

Thy grace, O Lord, bestow ;  
That all my care may be  
Thy will in Christ thy Son to know,  
And so to live with thee.

## Selected for the Colonial Churchman.†

An interval of nearly a fortnight passed away before I saw Samuel Fox again. During this period he was visited by the clergyman of the parish, whose directed exertions were calculated to fix his thoughts more steadily upon the interests of eternity than of his neighbours too aided in the good work were otherwise kind to him as the following conversation with Elridge testified.

He told me one day 'that he had been thinking again and again of his dying neighbour's embarrassments, that a plan had occurred to him which he wished to mention to me.'

'What is that Elridge?' I asked.

'I was thinking, he replied, that if his creditors enter without delay into some arrangement, it might be a means of relieving his mind, and of withdrawing it from earthly cares which sadly interfere with things of greater importance, I would speak to myself if I thought it would do any good.'

'Are his worldly troubles still uppermost in his thoughts?'

'They appear,' so said Elridge sorrowfully, 'and as of old, (2 Chron. 16, 12.) I fear he lies upon broken cisterns' for relief. I sat with him yesterday, and his whole mind seemed to be on his debts, and his creditors and family concerns.'

'Such an example ought to teach us to "set our feet in order," while we are blessed with health and strength.'

'After discussing the plan which Elridge proposed, and finding it practicable, I advised him to prosecute his intentions, and as the day was not far advanced I proceeded to the village. Passing through the fields where the mowers were at work, I saw with reference to the dying man I was about to mention the words of the Apostle—"all flesh is as grass, and all the glory of man as the grass," (1 Pet. 1.) and then I remembered the words of com-

fort which follow—"But the word of the Lord endureth for ever."

The poor man was much altered, and wasted nearly to a shadow. A kind neighbour having undertaken the charge during the day, his wife was enabled to attend to his wants. She informed me that her husband was much worse, and that he had scarcely spoken since the preceding evening. I imagined indeed that he was insensible, till on my rising to leave the room he made signs that he wished to speak to me. I approached the couch: grasping me with some energy by the hand, he implored me in a faint voice to write to his landlord in his behalf. I could not resist such an appeal at such a moment, and I promised to fulfil his request, entreating him at the same time to employ his remaining strength in seeking to be reconciled with an offended God.—He made some reply, but it was inaudible, and I left the house without being able to ascertain the state of his mind.

The following morning I learned that he was still alive, and towards noon prepared once more to visit him. I had scarcely left the house when the slow tolling of the church bell led me to conclude that the unhappy man had been called into eternity, which Elridge whom I met immediately after, confirmed; he informed me of his neighbour's death.—I asked if the deceased had given any signs of a more spiritual state of mind.

'He seemed to pray inwardly,' replied Elridge, 'but he scarcely spoke again after you left him.—He may have fled to the Saviour in his last moments: the Searcher of hearts is his judge.'

Alas! I thought, knowing as we do that "all must appear before the judgment seat of Christ," (2 Cor. 5, 10.) it is a fearful thing to give our strength to the world, and the last moments of sickness and debility to God.

'I was thinking last night,' said Elridge, 'what an awful lesson we may read in the history of our poor neighbor: his worldly difficulties all arose from want of examination, and a true knowledge of his affairs, and his debts went on accumulating; our spiritual state will be much the same, if we are not careful in self-examination and watchful in prayer. If we did not come daily to the fountain opened for sin and for uncleanness (Zech. 13, 1.) our offences would multiply most awfully against us.'

'You reminded me of that,' I answered, 'when you remarked that sins and debts were always greater than we took them to be: "Who can tell how oft he offendeth?" (Ps. 19, 12.) and yet with all that, how much more anxious are we apt to be respecting the meat that perisheth, than careful to redeem the time in search of that which endureth to everlasting life.'

Our poor neighbour's increasing aversion to ascertain the amount of his debts the deeper they became, teaches us another valuable lesson, observed Elridge. 'For every one that doeth evil hateth the light neither cometh to the light lest his deeds should be reproved' (John 3, 20.) But in the Gospel, blessed be God a man is taught to see the light, and to cry "Let us search and try our ways, and turn again to the Lord," (Lam. 3, 40.) Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me and lead me in the way everlasting (Psalm 139, 23, 24.) Then his fear dispelled; for he knows that the Saviour whom he has received into his heart by faith, is the propitiation for his sins, (1 John 2, 2.) and that there is no condemnation to them which are in Christ Jesus Rom. 8, 1. for his blood cleanseth from all sins 1 John 1, 7. 'We may indeed exclaim,' he continued,

O to grace how great a debtor,  
Daily I'm constrained to be;  
May that grace break every fetter  
Which withholdeth my heart from Thee.

May such free and undeserved mercy lead us to walk more and more closely with God, and be diligent to the full assurance of faith unto the end; then shall we not be slothful, but followers of them who through faith and patience inherit the promises. (Heb. 6, 11, 12.)

## For the Colonial Churchman.

### PASSING THOUGHTS ON LOCAL MATTERS.—No. 2.

#### Chief reasons why the Diocesan Church Society should be well supported.

The chief object of the Society is the spiritual benefit of this province. Its principal aim is to do good, and to do it widely and permanently. The same views and the same desires animated and guided the hearts of the very first preachers of the Gospel and members of the church, and it is truly a great cause for gratitude to the Giver of all perfect gifts, that the same benevolent spirit still dwells with his church, and promises to continue with her to the end of the world.

I like the title of this Society. It is peculiarly adapted to the doctrines of the holy Catholic Church. Its founders evidently saw that the missionary cause, the missionary work, and the missionary spirit, ought never to be separated from the Diocesan Church, and therefore it was only necessary to call upon this sacred body to do her duty by a well organized and well united Society, to stir up her holy zeal and call forth the zealous co-operation of all her children. The Episcopal, or Diocesan Church, has ever been a Missionary Society. She never was anything else, no, not for one minute. Witness her wide spread branches which have been growing these more than eighteen centuries and extending themselves from Jerusalem into all parts of the world!—Witness her present zeal and activity—her various spheres of usefulness among the different nations of the earth—her noble army of devoted men sent to the help of the Lord against the mighty—her Missionary Bishops, her Missionary Colleges, her Missionary Societies—her Missionary Branches, occupying nearly the whole of this globe speaking in all languages, risking all things, suffering all things, enduring all things, for Christ's sake. And may we not expect that a spark, at least, of the Spirit of this great body, will also be found in Nova Scotia?—Yes, surely! We are confident that not one single soul that knows any thing concerning that Saviour of whom the church speaks so much, will refuse following His glorious example. Christ, indeed, was the first Missionary. His mission was from Heaven to the earth. And all his disciples possess the same spirit that was in Him. As much as it is in their power, they would also send Christ's salvation to all their fellow-creatures.

But there is another consideration of no small importance to the lover of christian unity, and which makes the Diocesan Church Society still more deserving of general support. I allude to the fact that this Society professes to be and indeed represents the whole Church in this province. It is no detached portion of the one body. With the Bishop, (its founder) at its head; with our dignitaries and clergy, and the most respectable among the laity as its officers, and every individual being, by these, invited to associate in so good and so sacred a bond of brotherly love and charity, it must be regarded as "the church," "standing fast in one spirit, with one mind, striving together for the faith of the Gospel." May we thus grow up unto perfection! May we continue in love; and may this Society be the means of concentering us all more closely one to another in such a heavenly spirit that no secondary con-

\* the Church of England Magazine.  
† the Christian Guardian.—Concluded.