

above the common lot of mortals, with inspired powers, and divine communications regarding the will and intention of the Most High. They shone forth as a light to lighten many nations; they bore on high the ark of the testimony. And although their voices were silenced for a season, and their heavenly light extinguished in the gloom of the Babylonian Captivity, yet they were again permitted to return, and to establish on its ancient foundations the glory of their kingdom. The sacred flame was nurtured and kept alive; and served to point out their second Temple as a place where the Lord of hosts delighted to dwell. It continued to irradiate forth his glory until the 'time of accomplishment came,' when the Messiah appeared to take possession of his vineyard.

CRITO.

For the Colonial Churchman.

Poor wanderers of a stormy day,
From wave to wave we're driv'n;
And fancy's flash, and reason's ray
Serve but to light the troubled way;
There's nothing calm but Heaven.

The mariner of the trackless deep when he sets out on a voyage to some distant land, makes up his mind to encounter storms and tempests; and if the voyage is long he is sure to meet with many. Let us for a moment imagine a vessel rendered wholly unmanageable by the fury of the waves; in whom is the mariner on board then to place his dependance? Is it in his own power or science or skill, or in the strength of his frail bark? Surely, he can alone look for protection to Him who marks 'his footsteps in the sea, and who rides upon the storm.' The christian sailor will at that solemn hour look to the proper source for comfort and protection,—he will call upon that God, who alone has it in his power to calm the troubled sea, and to say to the wind 'be still.' And his God, being a God of mercy, will listen to his prayer, and if he think fit will certainly grant his earnest request. But on the other hand, let us imagine the mariner in that trying situation who knows not God, who never served him, and from whose hardened heart, prayer was never offered—Where can such a man look for comfort and consolation? Can he look for it to those of his fellow creatures, who may be in the same trying situation as himself? They can avail him nothing. Then is the time (unless his heart be too hardened) that he will repent the folly and sin of his past life, and that he has never been accustomed to pray to his God. But now it may be too late. The troubled sea may be his grave before he has time to repent, and then, O, where shall he appear?

Such has been the fate of many thousand mariners, and will doubtless be the case with thousands still living. In many instances numbers go on from Sabbath to Sabbath, and from year to year, without attending to the loud call of the Church Bell, and without listening to the call of the Minister to repent and be saved—What a solemn responsibility devolves upon the master of every vessel while traversing the boundless ocean. Is it not his bounden duty, to see that the Sabbath is kept holy, by all under his command, and to do all in his power to turn their thoughts particularly on that day, towards Heaven, and will not the Master Mariner who neglects doing so, have to account for his carelessness at the day of Judgment? Life is uncertain with every man, but more particularly so, with the mariner, who at all times while at sea has but a plank between him and eternity. Surely therefore it behoves him at all times to be ready to meet his God, for he knoweth not the moment that he may sink to rise no more. What are earthly prospects. What are earthly possessions to the poor sailor at the moment he finds his floating house sinking beneath him, and death staring him in the face? There is nothing that can yield solid peace or composure at such a moment, but the work of God's Holy Spirit on the heart shewing the need of a Saviour and leading the soul to repentance and trust upon Him for salvation.

The conscience of the Sinner is never at peace; it is always like the troubled sea which cannot rest. Therefore reader if you wish to be happy in this world and in the next, flee from sin; do nothing that you know is displeasing to God; be constantly alive to the exigency of your present state; it is not a small matter to be deceived upon such a matter. The interests of the whole world are trifling compared with your eternal peace and prosperity. The treasures of ten thousand worlds are insufficient to purchase the 'One thing needful,' the peace of your immortal soul. Live to God, and then you will find that there is nothing so calm, so comfortable as a conscience void of offence towards God and towards man. Build not your hopes of happiness on this transitory world, but on Heaven above; and when you come to die, if you are truly Christ's, you will feel assured of exchanging the storms and troubles of life, for the everlasting calm of Heaven.

MISSIONARY ANECDOTE.

"Lord! let my Faith unshaken dwell;
Immoveable Thy promise stands."

MESSRS. EDITORS,

One of the Missionaries of the London Missionary Society, related in the year 1833, the following interesting Anecdote, which should induce us of more favoured lands to persevere in well doing—May we learn from this convert from Heathenism, to rely on God's gracious promise, that if 'we resist the Devil, he will flee from us.'

While the cholera was raging throughout India beyond the Ganges, a Christian in one of its stations gave strong evidence of his faith in Christ; an evidence, however, which will not be so evident in Christian lands as to those who witness the superstitions, and the great timidity of natives who are of the Shanar caste. A dear child of this man was attacked, and died of the cholera, and soon after his other children also were attacked by it. While this man was thus distressed, one of the Heathens came to him, and declared that the only way to save himself and the remainder of his family alive was by sacrificing to the idols, and by renouncing Christianity. The tempter also produced instances of other Christians having, by thus yielding, stopped the dreadful evil. 'Well,' said the Christian with firmness unexpected by the Heathen, 'if that is the only way to escape Death, I had rather that I and all my family should die on the spot. I will not deny my Saviour; neither will any of my family deny him.' After this all his family recovered.

SECOND SUNDAY AFTER EASTER.

Epistle. 1 St. Peter, ii. 19. Gospel. St. John, x. 11.

In the Collect for this day, the example of the Redeemer is held out for his redeemed to imitate. And if we thankfully receive the inestimable benefit of salvation through Him, who 'was given to be unto us a sacrifice for sin;' no fairer proof can be required of the unfeigned sincerity of our thankfulness, than to consider him also as 'an ensample of godly life.' In contemplating his character with this view, let us take heed that our imitation be not a mere act, but a habit; endeavouring daily to follow the blessed steps of his most holy life.' And this holiness will be the necessary consequence of obedience. He came down from Heaven to do his Father's will. We are placed upon earth, to do the will of the same, our Heavenly Father. What if our trials be hard? Our Saviour's were harder. He obeyed unto death;—so likewise must our obedience be unlimited—unreserved. His reward was Heaven: Heaven also will be the reward of those who follow him. He hath 'gone to prepare a place' for them. Be it our daily care, that his work of mercy be not undertaken in vain for us.

The Epistle sets before us that admirable pattern of submission to suffering, which Christ has left for his followers to copy. The principal lesson which we have to learn from it is, to lift up our heads and rather rejoice, than repine at such tribulations, as we may be called to endure for 'righteousness sake.'—Our Saviour himself was made perfect by suffering; he received not the crown, before he had endured the cross; and truly our way to eternal life is gladly to suffer with him. He that is too delicate and tender to bear any hardships for his Saviour, is not worthy of him, and shall never receive any benefit by his sufferings; such an one will soon make shipwreck of his faith, and a good conscience, and in time of temptation will fall away. He will be disowned, and doomed to depart forever from him, at the last day. On the other hand, by adhering to him in the time of trial and temptation, we engage him in time of need to stand by us; and if we suffer with him, we shall be glorified together.

The Epistle concludes with giving to our blessed Saviour the title of 'Shepherd and Bishop of our souls.' The Gospel not only introduces that Saviour assuming the title to himself, but assigning a reason, why it belonged to him in a particular and exclusive manner. The ground of this claim is laid in that unparalleled degree of love, which induced him to lay down his life for the sheep. Hence, let us learn to remember the great duty of cleaving to that faithful guide, who humbled himself to seek that which was lost, and brought it to his own fold, on his shoulders, rejoicing. If a flock without a shepherd be the truest image of a state of danger and destruction, let us remember also guilt is added to the danger, when they who, in past time, were without a shepherd, shall flee from him, when he come is indeed to gather them

from brinks and precipices and to fold them in perpetual safety.

It is one fold under one shepherd, however parcelled out according to the bounds of diverse nations.—There is one well of life in baptism: one food of doctrine and communion: one rule of discipline, in which the duties of pastor and flock are marked and prescribed.

Let us then so live in Christian fellowship, and concord; in strict integrity of mind and conscience; in holiness of life; in faith and charity; returning to the fold of safety by a swift repentance, if at any time we have strayed from it into devious ways, and abiding steadfast in that happy and secure enclosure, in the unity of the Spirit, and the bond of peace; looking forward to that glad day when the Christian fold shall be made to enlarge its bounds; when the flock shall be more fully gathered under one good shepherd, Jesus Christ the righteous.—*Epis. Watchman.*

THE PAROCHIAL MINISTER'S ADDRESS

to Godfathers and Godmothers.

The office, which you have undertaken, is derived from high antiquity. For suretyship was required in the Jewish Church both at the circumcision of their children, and the baptism of their proselytes. And the most ancient writers of the Christian Church speak of godfathers and godmothers as then in use; so that it is impossible to fix the time when they were first appointed, their office appearing to be borrowed from the customs of the Jews, as many other ordinances in the Christian ritual undoubtedly were.

The importance of your office is immensely great. For you have engaged on behalf of the child, in whose name you have answered to the solemn questions which were proposed to you, that you will 'renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; that you will believe all the articles of the Christian faith; and that you will keep God's holy will and commandments, and walk in the same all the days of your life.' Now the Church looks to you as the bondman of this child, and derives from you her security, as far as you could give security, that this child shall not apostatize from the faith or practice of Christianity. She considers you as bound by the most solemn obligations, which you have voluntarily taken upon you, and which you have sanctioned in the house of God, in His sacred presence, in the presence of His minister, and before many witnesses, to be the spiritual guardian of the child in whose name you have answered; and as engaged to instruct, reprove, rebuke, and exhort your spiritual charge, in case its natural parents should be prevented by death or any other circumstance from performing their office, or through irreligion should neglect it. At all events, you are bound by your prayers, by your example, and by your advice, to assist the endeavours of the child's natural parents.

It is greatly to be lamented, that the office of a sponsor is considered in the present day as merely nominal; and that no importance is attached to it by the generality of those who are called Christians.—Hereby the Church is deprived of a principal preservative, which the wisdom of her constitution hath provided, from infidelity and vice in her children; she is hereby exposed to the scorn of her enemies, while her friends mourn over her desolations. But surely it is strange, that any reasonable person can trifle with obligations, so solemn as those by which you have bound yourselves; that they can mock God to His very face, and wantonly provoke his wrath, which, without repentance, all who thus deride the Majesty of heaven, injure His church, and trample on holy things, will most severely feel in an eternal world, if not in this.

Our Church has done all that she could do to prevent the abuse of this important office, by endeavouring to exclude improper persons from it. For she has directed in the 29th canon, that, 'no parent be permitted to answer as godfather for his own child; because the natural parents are supposed to be bound to do all that in them lies, without any additional tie;' and he adds, 'neither shall any person be admitted godfather and godmother to any child at christening or confirmation, before the said person so undertaking hath received the holy communion.' She supposes, in the judgment of charity, that all her members will thankfully embrace the high privilege of the Lord's supper, so soon as they have been confirmed; and that

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