

## Poetry.

## WHERE IS REST?

"The dove found no rest for the sole of her foot."—Gen. viii. 9.

I ask'd the sea, whose spacious bosom slept,  
Untoss'd by tempests—or the surge's swell;  
Can rest be found upon thy silvery breast,  
Whose billows sovereign power alone can quell?  
It answered in a low and murmuring sound,  
Sent hoarsely onwards by the gathering blast;  
That causes working uncontrolled by me,  
Proclaim my hour of seeming quiet past.

I ask'd the queen of night 'mid heaven's blue arch,  
In full-orb'd beauty tending tow'rd the west;  
Can such a front, so fair, so mild, so bland,  
Speak of aught else, save peace and holy rest?  
But clouds in growing blackness soon came o'er,  
Veiling that fair, that beauteous smiling face;  
Casting in frowns, its shadows o'er the plains,  
Denied that there could be its dwelling place.

Amid the gloom of night now mustering drear,  
I stray'd around the dwellings of the dead;  
And stroll'd from mound to mound with sacred awe,  
Where lay these dwellers heedless of my tread:  
Tho' all around betoken'd silent rest,  
And long repose—this truth in gentle sounds  
Broke on the silence of the still-hush'd scene,  
"Not rest perpetual can e'en here be found."

"If rest thou seek'st, turn thy seeking eyes,  
And look by faith above yon orbs of light;  
And there, in visions by its ken behold,  
Those fair and peerless mansions of delight;  
O, list to yon seraphic voices tuned,  
By notes symphonious:—for there the blest,  
Tell that within these walls, peace only dwells,  
Here trials come not;—here the weary rest!"

Shelburne, April 3, 1839.

A. H. C.

## Original Communications.

## ON CHRISTIAN PROFESSION.

THE profession of religion, without the practice of its duties, is a common and a very prevalent evil; hence, we frequently witness individuals, who would deem it an almost unpardonable offence were we to withhold from them the name of Christians, conducting themselves at utter variance with the design of Christianity and the whole tenor of Sacred Writ. Our daily walks bring us in contact with persons of this description. Nor should this create surprise, or be looked upon as a circumstance peculiarly characteristic of the modern state of the Christian world. The introduction of Christianity itself witnessed similar scenes. The Apostolic churches numbered among their members those who had a name to live, whilst they were dead; and a charge of the same nature might have been justly preferred against many who attended the personal ministry of our Lord, and professed a strong attachment to his person and interests: "And why call ye me Lord, Lord, and do not the things which I say?" These facts are not adduced in justification of the conduct of individuals, who now imitate this ancient and unworthy example; but for a purpose totally different—to convince them of the inutility of religious profession without Christian conduct, and to

"walk worthy" of that holy name by which they are called.

For the better elucidation of this subject, it may be remarked, that, Christ, in honour of whom the title of Christian is given and taken, is exhibited as a Divine Teacher, and is acknowledged such by many individuals. Before his appearance in the world, the ignorance of men was great and universal. Every trace of the design and spirituality of the divine law was nearly effaced from the human mind. Even they, who occupied the elevated and responsible situation of TEACHERS, deserved no better description than that of "blind leaders of the blind." This was the melancholy state of the most favoured portions of mankind; and had the world been abandoned to a perpetual continuance of this condition, the consequences could neither have been imagined nor described. But at the very period he was required, Jesus appeared among men as a Legate from the court of Heaven,—a TEACHER to impart spiritual instruction—to remove the false glosses, with which the Scribes and Pharisees had marred the beauty, weakened the energy, perverted the meaning, of the moral law, and thereby rendered null and void the divine injunctions given for human guidance—to instruct mankind in the will of God—and communicate the most certain knowledge of the way to heaven. For these purposes, as well as by his own death to make a true and proper atonement for sin, he made his appearance in the world, presenting in the number, variety, and astonishing character of the MIRACLES he performed, credentials the most convincing and indisputable, in proof of the divine nature of his mission and doctrine. The display of omniscience and omnipotence, which he often afforded, though unproductive of entire conviction as it regards the generality of the Jews, was not however lost upon all of them indiscriminately. The concession of Nicodemus discovers that there were some, who were convinced, by the wisdom he displayed and the power he exerted, of the divinity of his character. From what of the miracles he himself had seen or heard, this 'Ruler in Israel' could not withhold the acknowledgment; *Rabbi, we know that thou art a TEACHER come from God, for no man can do these miracles, that thou doest, except God be with him.*

Notwithstanding the rejection of Christ as a divine person and teacher, by a few infidels, who have been distinguished, neither for the depth of their knowledge, nor the goodness of their hearts, nor the purity of their lives, he has been acknowledged such by immense multitudes, among whom are to be found the wisest and holiest men with which the world was ever favoured. By these, the system of Christian morals has been regarded as the purest ever exhibited for the practice of men, and the nature of the Christian religion as infinitely superior to any other religious system, which has been ever offered for their examination and experience. They have looked upon Christ as the great and distinguished Prophet spoken of by Moses in his address to Israel; and, of the truth of the testimony anciently borne to his character as a teacher, they have been convinced; *never man spake as this man*

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