

For the Colonial Churchman.

MESSRS. EDITORS,

The following lines on the Death and Resurrection of our Saviour, were written some little time since. As the order of our Church now calls upon her members to commemorate these events in the history of our Divine Redeemer, I forward them for insertion, should you think them worthy of a place in your useful paper.

March, 1836.

ALBERT.

HYMN FOR GOOD FRIDAY.

Oh! who could bear what Christ has borne,
To set the sin-bound captive free!
His head, his hands and feet were torn,
And this was done my soul for thee.

For thee He wept, for thee He pray'd,
And gave himself a sacrifice;
On him the curse for sin was laid,
And Christ the spotless victim dies!

Behold him friendless and forlorn,
With mental agony oppress'd,
Expos'd by all his foes to scorn,
His troubled soul could find no rest.

Father, he cries, 'Thy will be done,
'O come this bitter cup remove;
'Cannot the victory be won,
'Without this earnest of my love.'

See him upon the accursed tree,
'Tis finished now he faintly cries:
All this was done my soul for thee!
For thee, the friend of sinners dies!

Oh! then with heartfelt sorrow mourn,
And pray thy sins may be forgiven;
On wings of faith be upward borne,
And weep, and pray and long for heaven.

HYMN FOR EASTER.

O! come, behold our risen Lord,
This morn, he vanquish'd death, and rose—
He rose—according to his word,
He lives—and death his power knows.

He died—rebellious man to save,
To set the sentenced sinner free;
He rose—triumphant o'er the grave,
He lives—thro' all eternity.

He died! let angels sing his praise,
He rose! let Christians him adore,
He lives! from death his friends to save,
He reigns! He reigns for evermore.

Hark! from the tombs the chorus breaks,
The saints have left their lowly beds,
They rise—and prove his power who wakes,
The sleeping millions from the dead.

Why then should Christians fear the tomb?
Why dread the path to richest gain?
Why death invest with awful gloom?
They know that they shall rise again.

Thy bitter sting, O! Death's removed,
O'er thee the victory's won, O! grave;
The Lord is risen—the Beloved,
He lives, and reigns mankind to save.

He saves but those who him obey,
And trust by faith in Him alone,
Who own his universal way,
His power for sinners to atone.

Hear him the solemn truth proclaim,
(And cast all other hopes away)
'He that believeth in my name,
'Shall reign with me in endless day.'

MESSRS. EDITORS,

By inserting the following extracts in your valuable paper you will oblige

Yours, &c.

M.

THE RESURRECTION.

Twice had the sun gone down upon the earth and all as yet was quiet at the Sepulchre; death held its sceptre over the Son of God—still and silent the hours pass on,—the guards stood by their posts—the rays of the midnight gleamed on their helmets and their spears,—the enemies of Christ exulted in their success; the hearts of his friends were sunk in di-

pendency and in sorrow,—the spirit of glory waited in anxious suspense to behold the event, and wondered at the depth of the ways of God. At length the morning star, rising in the East, announced the approach of light; the third day began to dawn upon the world, when on a sudden the earth trembled from its centre, and the powers of Heaven were shaken—an angel of God descended; the guard shrunk from the terror of his presence and fell prostrate on the ground: he rolled away the stone from the door of the sepulchre and sat upon it.—But who is this that cometh from the tomb; with dyed garments from the bed of death? He that is glorious in his appearance—walking in the greatness of his strength. It is thy Prince, O Zion! Christians, it is your Lord! He hath trodden the wine-press alone: he hath stained his garments with blood; but now as the first born from the womb of nature, meets the morning of his resurrection. He arises a conqueror from the world of spirits; he brings salvation to the sons of men. Never did the returning sun usher in a day so glorious! It was the Jubilee of the universe. The morning stars sang together, and all the sons of God shouted aloud for joy—the father of mercies looked down from his throne in the Heavens—with complacency he beheld his world restored—he saw his work that it was good. Then did the desert rejoice; the face of nature was gladdened before him, when the blessings of the eternal descended as the dew of heaven for the refreshments of the nations.

EASTER.—In the Greek and Latin Churches this festival is called Pascha, derived from the Hebrew word signifying a passage, which was the name given to the great feast of the Passover, held by the Jews. In the Greek Church, eggs continue to form a part of the ceremonies of the day—presents of eggs, from one individual to another, are considered as pious attentions. The custom of presenting eggs is generally supposed to have been introduced by the monks, typically to express the Resurrection; a chicken being as it were entombed before it bursts the shell, and is brought into life.

In the calculation of this festival, it is particularly to be noticed, that Easter-day is to be the first Sunday after the first full moon, that shall take place after the 21st March; and if the moon should happen to be at the full on a Sunday, Easter is then to be on the following Sunday, and not on the day of the full moon.

By these regulations, Easter-day cannot fall earlier than 22d March, nor later than 25th April, in any year; and hence these two days have obtained the appellation of the "Easter Limits."

Formerly the feast of Easter, styled for pre-eminence the Queen of Feasts, was solemnized for fifty days in succession; by degrees this very long period became abridged to a week of religious observance, and finally to the two days next succeeding the joyful period of Christ's Resurrection.

The Irish Clergy.—The following is the reply of the Archbishop of Armagh to the address of the bishops and clergy of the Episcopal Church of Scotland:—

TO THE RIGHT REVEREND THE BISHOPS AND THE REVEREND THE CLERGY OF THE PROTESTANT EPISCOPAL CHURCH IN SCOTLAND.

My Right Reverend and Reverend Brethren,—Your affectionate and truly Christian address to archbishops, bishops, and pastors of that portion of the United Church established in Ireland, having been transmitted to me by your venerable bishop and primate, it becomes my welcome duty to convey to you, in our common name, the expression of our most lively gratitude and esteem for the generous sympathy which the privations and distress of the Irish clergy have excited in your bosoms.

If not sufferers yourselves, at least successors to those who have suffered for conscience sake, and inheritors of their unshaken constancy and unflinching charity, you will above all men be able to appreciate the comfort and encouragement which this seasonable proof of your fellow-feeling is calculated to impart.

With pride and exultation do we acknowledge your claim to be accounted one with us in doctrine, in worship, in discipline; in all in short, that constitutes and adorns a true and apostolic member of Christ's Holy Catholic Church.

The evils brought upon the ministers of the Irish branch of the United Church by a sudden and almost

total suspension of income, entailing pecuniary embarrassments of the severest kind, and the disappointment of well founded hopes, by harassing and combined opposition to legal claims—by personal insecurity and actual outrage—by expulsion from their parishes and the destitution of their families—by unceasing clamours and the most unjust accusations—are far greater than can be represented in any general exposition of suffering. By none better than yourselves will the nature and extent of these sufferings be understood.

The liberal contributions from every quarter of the united empire, unexpected in their amount, and never sufficiently to be acknowledged on account of the Christian spirit in which they have been made, will suffice, I trust, to administer a temporary relief; but the injuries inflicted upon present incumbents of parishes are too deep to be repaired by an act of private benevolence, however munificent. The rich consolations of a religion pure and undefiled—the consciousness of having done their duty in patience and forbearance—the approbation of their Christian brethren—the hope of their acceptance by their heavenly master—these things, beyond all price, remain to the Irish clergy, and animate it to persevere in that course which, through the grace of God, they have been hitherto enabled to pursue.

Nor is it one of the least of our consolations to know that amidst those diversities of opinion which have rent, and are still rending, Christ's kingdom on earth, there has been preserved a sister Church in Scotland, holding with us the faith as it was once delivered to the saints, and abiding in that pure form of ecclesiastical polity which was consecrated by apostolical institution. May that Church continue to be a pattern to ourselves in all Christian graces. Like it, may we be found faithful amidst the greatest discouragements in all things pertaining to our common ministry.

My brethren in Christ, permit me to repeat to you with no ordinary feelings of affection our cordial thanks for your solicitude on our behalf, and for your contributions in relief of our temporal wants. We humbly pray, and we desire your prayers in conjunction with our own, that, in the inscrutable way of God's providence, his name may be glorified on earth, and gospel truth illustrated and more firmly established in the hearts of men by our affliction.

With sentiments of the most sincere regard I subscribe myself your faithful friend and servant,
JOHN G. ARMAGH.

The Garden of Gethsemane.—The garden is now surrounded by a coarse low wall, of a few feet in height, and about the third part of an acre in extent. When Mr. Catherwood was there in 1834, taking his drawings of his beautiful Panorama of Jerusalem, it was planted with olive, almond, and fig trees. Eight of the olive trees are so large that they are said to have been in existence ever since the time of Jesus Christ, although we are informed by Josephus that Titus cut down all the trees within one hundred furlongs of the city; yet it is not improbable that these trees, which are unquestionably of very great antiquity, may have arisen from the roots of the ancient trees, because the olive is very long lived, and possesses the peculiar property of shooting up again, however frequently it may be cut down. The trees now standing in the Garden of Gethsemane are of the species known to botanists as the *Olea Europea*; they are wild olives and appear pollarded from extreme old age, and their stems are very rough and knarled. They are highly venerated by the members of the Roman communion here, who consider any attempt to cut or to injure them as an act of profanation. Should any one of them indeed be known to pluck any of the leaves he would incur a sentence of excommunication.—*Finden's Illustrations to the Bible.*

The ordinances of God are but little understood, until the conscience is once awakened: then a man knows the evil of sin, the worth of the soul, the want of a Saviour, and the exceeding value of the means of grace.

Do the Lord's work, in the Lord's time, and in the Lord's way. Pray while he hears; hear while he speaks; believe while he promises, and obey while he commands.

The word, sacraments and prayer, all weaken sin; but death only can kill it.