

ties are afforded to those who are desirous to profit by the preaching of the Gospel; and in the country, on the Sabbath morning, the sound of the church-going bell is wafted on the breeze from thousands of Churches, imparting solemnity to the very air, and the villages assembling in their numerous groups, and the reverence which is paid not to a part but to the whole of the day, manifest what a deep sense of religion pervades the mass of the people.

But how great the contrast presented to the mind in considering the privileges such persons enjoy in the land of their birth, and the many privations they must undergo when transplanted to the wilds of America!

I have been led into this train of thought by a visit made a few days ago, to an "English settlement" in the Province of New Brunswick.

This place furnished a strong proof of the success usually attendant upon perseverance and industry. It is now from twelve to fifteen years since the settlers were planted down in the midst of a New Brunswick forest, and though placed upon hills very difficult of access, from the deep ravines with which they are intersected, and which in any country, would be thought to exhibit most striking scenery (from the top of some of the heights the spectator looks upon apparently interminable hills and forests) and the having in some parts a very rugged surface to contend with, these honest, persevering Englishmen, are getting themselves into comfortable frame-houses, having good barns attached to them and with the cattle grazing in their pastures, giving signs of no small degree of increasing comfort. In neighbouring settlements, some honest, industrious people from the Emerald Isle, are shewing like symptoms of improvement.

But of one thing these people to their great grief are destitute, and that is the regular stated ordinances of Religion!

To those who have known how to appreciate the privileges which the Church of their fathers in their fathers' land afforded them, how trying to receive, but "few and far between," the visits of a minister of the Gospel; and from their remoteness it is not much more that they can receive;—and that visit, instead of having the delightful associations which the Sabbath ever brings with it, must for the most part be paid on a week day.

The visit, however, which I lately paid to this settlement, was on the Lord's day, or rather accompanied by the companion of my joys and my sorrows, I went to the place on the Saturday to be ready for divine service the next day.

In the morning a deep fog was spread upon the mountains, and I had my apprehensions lest the people should be interrupted in their way to the house set apart for the worship of God, by a rain storm; but in this my fears were happily groundless. The fog continued to drive in dense clouds over the hills; but this did not deter those from attendance to whom I was this day to preach the glad tidings of the Gospel, and to administer, according to notice given on a previous visit, the holy Sacrament.

Some time before the hour appointed for worship, the little family groups were hurrying along from their different cottages, and I could not but feel how much it was to be desired that this little flock should every Sunday have their place of worship open to receive them.

When I reached the building erected for the double purpose of a school house and place of worship, I found it quite crowded with "old men and maidens, young men and children;" and when the solemn service of the Church commenced, it was pleasing to see the marked attention of all present. As the confession was made, humbled on their knees, (thus teaching a lesson to much older congregations, they seemed to feel with the heart that sense of their sins, which with their lips they were acknowledging unto God. Several might be seen among the worshippers, upon whose heads, sixty, or seventy winters had shed their snows. This little congregation embracing upwards of a hundred souls, appeared to engage in the prayers with holy fervor,—to listen with fixed attention to the sacred lessons,—and when the singing was commenced, it was delightful to hear almost all present lifting up their voice to the praise of their Creator.

After the sermon, in which a compliance with the

commandments of Christ was urged as the best proof of being His disciples, I administered the sacred elements to upwards of twenty persons; who, if one might judge from their solemn manner as well as from the tears which trickled down their cheeks, were fully impressed with a sense of the heinousness of sin and its intolerable burden, and filled at the same time with overflowing gratitude at the remembrance of the Saviour's love.

After dismissing the congregation and when they were beginning to disperse to their several homes with cheerfulness beaming in their countenances, I could not but perceive the force of early impressions, and how blessed a thing it is to "remember our Creator in the days of our youth." Nor can I reflect, without lively emotions on my own unworthiness on the greatness of the trust committed to the minister of the Gospel; though the conduct of this people might bring to my mind that they were impressed with something of the feeling of the Prophet when he exclaimed "how beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace." A.

For the Colonial Churchman.

SHORT SERMONS.—NO. IV.

Discourses of our Saviour.

Men have always been disposed to make their religious services subservient to the nourishment of their feelings of vanity, and as performing duties for which human approbation is the appropriate recompense. In the second place, there seems to be a natural delusion of the human heart, which induces men to think that their religious services will be acceptable to God, not simply on account of the sincerity or purity of intention from which they proceed, but on account of the time which they devote to the performance of those duties. Now with a view to correct these errors, how beautiful are the directions given by our Lord, in his discourses on Prayer, and fasting, and almsgiving—6th Matt.

From "True plan of a living Temple."—*The word of God* is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart—4 Heb. 12. See Jude, 19. The great truths of the Gospel are adapted to the anxieties and necessities of man. If some should say, I am rich, and in need of nothing, there are many who know enough of themselves to hear the word *gladly*. In the mouth of him who feels the word of God it is as set forth in the text. This is known so well to many who affect to call themselves unbelievers, that they seek their quiet by keeping beyond the reach of the sound of the word. Dr. Owen.

The Judgment-day.—Behold! the Lord cometh with ten thousand of his saints, to execute judgment upon all—Jude 15. Exercise yourself daily, with all your might, to preserve a good conscience pure and void of offence towards God and towards man, remembering that dreadful Judgment when the whole human race shall appear before the supreme tribunal; and, whilst the trumpet shall sound, and angels stand by as spectators, Christ our Master, shall be exalted as Judge, and pronounce his final sentence; which we fervently pray, may be to all of us, full of unspeakable comfort, and the basis of our eternal happiness.

Translated from the charge in Latin of the Society for propagating the Gospel in Foreign Parts, July, 1772, to the Missionary Diema, a native of Austria.

A new creature—5 Gal. 6.—The apostle in these verses shows the unprofitableness of outside Religion, and sets up the inward sanctity and renewedness of heart against them all, as the only thing that will stand us in stead and appear to be of any weight in the balance of the sanctuary. Be you outwardly never so severe a Jew or christian, all that is nothing worth: there is one thing most pre-emptorily required of you—"for neither circumcision availeth any thing, nor uncircumcision, but a new creature."—Dr. Hammond, A. D. 1675.

Be covetous of nothing, but of doing good; and prodigal of nothing, but of good counsel. Do no

action upon which thou mayest not warrantably pray for God's blessing. Do nothing for which thou shalt need to ask God's pardon. Let thy first care be not to do an ill action; thy next care to repent of it, if done.—Burkitt.

For the Colonial Churchman.

Extract from a sermon on the text—"Let not your heart be troubled; ye believe in God, believe also in me."—14 c. St. John, 1 v.

Though all have their portion of trouble, the christian is more likely to keep his heart quiet under it than the ungodly world, and why? He believes in God. This brings comfort to his troubled bosom. God is his covenant God—has promised to be the protector of them that trust in Him—their sure defence and their exceeding great reward. The christian believes God to be *all powerful*, and therefore able to deliver him in a moment from all his troubles—to be *full of tender* pity and compassion, and therefore not inclined to lay an unnecessary burden upon His people. *All-merciful*, and therefore having an object of mercy in view in all His dealings with him—wounding the body, that He may heal the soul—chastising him in love for his eternal benefit—clouding his earthly prospects, that he may be more ardent in his pursuit after heavenly riches. He believes in Christ also, and remembering what He has suffered and undergone to redeem immortal souls from death eternal, is cheered and encouraged in his darkest hours. Jesus is the Christian's friend, pleading in his behalf with Divine Justice, and under the protection of such a mighty, such a well tried friend—believing in Him the Christian is safe. Another reason why the hearts of Christ's disciples should not be troubled is, that the blessedness and happiness of heaven is set before them. This consideration indeed would greatly tend to soothe their sorrows and enable them to bear their troubles with patience and resignation. Heaven is here represented as a father's house. We are always disposed to attach much of pleasure and comfort to the name of home—to associate with it the most pleasing ideas—to be in the house of a kind and affectionate parent surrounded by dear and affectionate friends; free from the cares of life and its bitter disappointments, here we may hope to find as much of happiness as we are capable of enjoying upon earth. But what earthly parent could possibly be so kind as our Father who is in heaven? In *His house* the Christian finds an eternal home. Freedom from trouble and care and anxiety—these are forgotten, or remembered only to heighten his joy. No more tossed about upon life's troubled sea, he has passed over its in safety—he has stemmed the opposing tides—he has been borne up against the fury of its waves—his wanderings over—his pilgrimage ended, he reaches home and is made welcome there after his long and perilous journey. He meets many a friend who had passed on before him. He beholds his God and Saviour—he mingles with the adoring hosts of saints, of angels and archangels;—he learns their song of praise—he tunes his golden harp and strikes the loud hosanna to the King of kings—his God and Father in whose house he now dwells, and from which he shall go out no more forever. It is this consideration which under God helps the christian to bear up against his difficulties and temptations. It is the thought of meeting his Redeemer in the clouds and accompanying Him to the mansions of bliss—to his Father's house which makes the disciple of Jesus patient and submissive and resigned in his journey through life.

Solid Comfort may copiously be derived from the following sources:—a quiet conscience; health; liberty; one's time one's own; or if not, usefully, innocently, and moderately employed by others; a freedom from inordinate passions of all kinds; a habit of living within one's income and of saving something for extraordinary occasions; an ability arising from rational economy to defray all necessary and expedient expenses; a habit of good humor, and aptitude to be pleased rather than offended; a preparation for adversity; love of one's family; sincerity to friends; benevolence to mankind; and piety to God.