

THE CHRISTIAN LIFE.

"Our conversation is in heaven."

When life around us gaily beams  
A summer sky;  
No cloud to dim youth's fairy dreams  
Fast sitting by:  
Then turn away from fading things,  
That soon must die;  
And join, on faith's aspiring wings,  
The choir on high;  
There, leaning on the Saviour's breast,  
Partake in His eternal rest.

And when His love hath bid thee feel  
Care's painful dart;  
Still look to Him: His love can heal  
The wounded heart.  
Counting for Him, thy labours rest,  
And treasures loss;  
Sharing with Him, in union blest,  
His painful cross:  
Till treading in the path he trod,  
Thou meet Him on the mount of God.

Strangers and pilgrims! day by day,  
We live as those  
Whose thoughts from earth have passed away,  
Its joys and woes;  
Compell'd to linger for awhile  
Afar from home;  
Our solace Christ's approving smile,  
Our rest, to come:  
Our life, the life of man forgiven,  
Who breathes on earth, but lives in heaven.

For the Colonial Churchman.

Messrs Editors,

Allow me to express the satisfaction I have found in perusing in your paper the religious experience and opinions of John Newcomb, and which I believe to be written in that plain and yet charitable style which unites the great properties of instructing, and reproving without giving offence except to those who are determined never to listen to the truth. I was also not a little pleased to see such a clear exposition of some of the most common historical events of our church's history, because, however, common they may be, so few in these days study them enough to understand them properly, and therefore many are so easily misled, and so long miserably perplexed about what every body ought to know as A. B. C.—At a time when the Christian world is so sadly divided, I have often wondered that the lay-members of the episcopal church do not take more interest in examining the distinctive tenets of the religious body which many prefer merely because they were born in it, or on account of some very superficial reasons.—It is evident that if they were better acquainted with the history, government, and doctrines of their church, so many of them would not be so careless about its prosperity as they seem to be, while they would be ever ready to give an account of their faith, and to disseminate abroad, among their divided friends, views and sentiments which are so commonly and so greatly misunderstood by them. Oh! may a genuine christian spirit spread more universally among us, and then, no doubt, all important questions will be attended to both by the Clergy and Laity. May the love of Christ constrain us, and then we shall most certainly love his church, and do all in our power to promote her interests, and extend her efficiency. It is clear that next to the salvation of souls, the unity and extension of the church occupied a place

in St. Paul's mind; and so it must ever be in those who follow him as he followed Christ. I would therefore sincerely thank the author of the articles I have alluded to for this noble zeal in imparting to others the benefits he has received from his patient and praise-worthy investigations and researches after the true church. I pray that his efforts may be blessed, and that many others, who like him are now "carried about by every wind of doctrine," may soon find the way to that "haven" which has proved to him so comfortable a retreat.

I am, Messrs. Editors,  
Your's &c.

A CHURCHMAN.

Nov. 5th, 1840.

P. S.—Should the articles referred to above be printed in a pamphlet form, I would gladly take a number of copies for distribution.

ON FORMING AN IMPERFECT MORAL STANDARD.\*

Pause, and consider your state. The law of God we have shown to be the true rule of life, and the Scriptures to be the only perfect revelation of it.—There it shines forth, holy, just, and good; the greater and minuter points of duty alike displayed in its illumination. There principle is directed, and thought controlled—precepts furnished for all the relations of human life, liable to none but wilful misinterpretation. If, instead of such, you have adopted an imperfect rule, what plea can you urge in self-vindication at the bar of eternal righteousness? What is the real worth of all the virtues in which you may have hitherto gloried? Is it too much to affirm that they are lighter than vanity.—constituting as they do, but a weak and miserable attempt at conforming to a false rule? No—

'The judge of all men owes them no regard.'

In the annals of our world, one, and the one only, character is found on which none could ever fix a stain: one only being is named who honoured and fulfilled the divine law. To do the will of his Heavenly Father was meat and drink to him; his nature was purity, and his practice perfection. He could challenge all the scrutiny of his enemies, and say, 'which of you convinceth me of sin?' Such is the character on which eyes purer than to behold iniquity can look with satisfaction; such is the righteousness that will bear the test of the balance of the sanctuary. Such a righteousness we must be prepared to exhibit, if we would find acceptance with God.—There must be no flaw in our performances, no blemish in our characters, or they must be altogether worthless before Him. If sin be upon them, it is impossible they can in any measure commend us to his favour. Let us not be deceived. Is it by the opinions of the world, or by the principles of his own government, that God will direct the proceedings of the final judgment? No insufficient plea will there be admitted—no righteousness recognized, that does not exceed that of the moralists of the world; no performances approved that were never directed by the divine law; no excellences allowed, of which an Atheist may be capable. You may, by your public worth and private virtues, command the love and veneration of earthly society, yet be excluded from the society of Heaven as men who feared not God. Between a perfect righteousness and none, there can be no medium; an imperfect righteousness is a contradiction in terms. But such a one as you need is proposed for your acceptance—'Christ is the end of the law for righteousness to every one that believeth.' Invested with such a covering, our souls present no visible stain to the eye of divine justice. The Father beholds us in legal identity with the Son, and the beauty of the Lord is upon us. Over against the believer's name there was once a dark catalogue of transgression in the book of remembrance; but the recording angel has blotted it with the blood of the Lamb, and written in

\* Selected for the Colonial Churchman, from a sermon on G. Matt. 23, by Rev. P. E. Butler.

its stead an everlasting righteousness. How it lightens and awakens conscience of her burden to realize this, and removes a weight off the penitent heart!

THE THEOLOGICAL INSTITUTION of the Episcopal Church of Scotland consists at present of a Chair of Divinity, and one of Church History, conjoined with what is termed the Bell Lecture. The founder of this lecture was the celebrated Dr. Bell, so well known from the connexion of his name with the Madras system of Education. The Right Rev. James Walker, D. D., Bishop of Edinburgh and Prime is Professor of Divinity, and the Right Rev. Michael Russell, LL. D., Bishop of Glasgow, and the author of the 'Connexion between Sacred and Profane History,' and of various other distinguished works of theology and general literature, unites the two Professorships of Church History and the Bell Lecture in his own person. The annual course commences on Monday (or on the Monday next after), the 11th of November, and continues to the end of March.—Church Magazine.

THE COLONIAL CHURCHMAN.

LANCENBURG, THURSDAY, DECEMBER 10, 1840.

BE READY!—We observed in a late No. of the New York Churchman, the sudden death of the Rev. Peter Williams, Rector of St. Philip's Church, New York—congregation of coloured people, and himself of the same race. He was in his usual health on the Saturday night.—The Bishop of New York preached an eloquent and impressive sermon on the occasion of his funeral, from which extracts were given in the Churchman. Ample testimony is borne by the Bishop to the worth of Mr. Williams as a faithful minister of Christ, and the beloved pastor of a numerous and interesting flock. A pleasing proof of the latter is given in a subsequent paper, which states that the next Sunday after the funeral, a gentleman passing through the church, between the services, found a large group collected together and listening with intense interest and evident feeling, to a person who was reading to them the published extracts from the Bishop's sermon. It is pleasing to observe how there, as well as in the West Indies and in our own Province, these members of the flock of Christ, though different in race and colour, are objects of the church's tender care, and regarded as one in Christ Jesus—fellow heirs of his purchased Redemption, and partakers of his precious promises of eternal life.

COMPLIMENTARY.—We perceive from the Churchman that the Rev. Mr. Bethune has lately received a very honorable testimonial to his worth in an address from his parishioners at Cobourg—and subsequently we have seen notice of the present of a plated tablet, with suitable inscription, from his brethren of the Clerical association, specially designed to manifest their sense of the value of his labours as Editor of the Church.

RELIGIOUS STATISTICS.—The following information collected with much trouble by the Committee of the Society for Propagating the Gospel in Foreign parts, is interesting:—

Christians,.....	260,000,000
Jews,.....	4,000,000
Mahomettans,.....	96,000,000
Idolaters of all sorts,.....	500,000,000

NOTICE.

All Persons having demands against the Colonial Churchman, are requested to present them to the Subscriber; and all those indebted to it, up to the end of December 1840, are desired to make payment to

LANCENBURG, Dec. 10th, 1840.

E. A. MOODY.