

POETRY.

THE BARK OF LIFE.*

My bark of life o'er the waters of strife
Has long been sailing slow;
With rudder lost, and tempest-toss'd,
It bears its weight of woe.

Like a troubled dream does my voyage seem,
So rough has been its course;
For against my bark the billows dark
Have spent their utmost force.

As a living grave, o'er the sullen wave
Listless my bark moves on;
And clouds of ill are hov'ring still,
Though the ireful storm be gone.

Now all around a gloom profound
Enshrouds the circling air;
Of hope bereft, my bark is left
A prey to fell despair.

But see, from afar heaven's polar star,
The beacon of grace shines clear;
And the radiance bright of that blessed light
Dispels each gloomy fear.

Faith springs the gale that fills my sail,
And wafts me towards the shore—
That land of peace, where troubles cease,
And sorrow is no more.

For the Colonial Churchman.

THE SELECTOR.—NO. 1.

Will you allow me Messrs. Editors, to solicit for *Selections* which I have of late set aside for the purpose, a few columns of your Journal?—The mere compiler can claim for himself but little praise, so that my sole object in seeking for the attention of your readers, can be none other than a desire to promote their benefit, and the objects contemplated by your editorial labours.

ORION.

MIRACULOUS PROPAGATION OF THE GOSPEL.

The Gospel of Christ, at its earliest appearance, had all the probabilities in the world against its success; for it was possessed scarce of any one of those advantages, which do most signally recommend a new doctrine, and make it thrive. It had no complying tenets, to sooth mens' appetites and passions! but was all harsh and austere. It had no encouragement, no protection from the civil power; no force or cunning to uphold it; no men of eminence and esteem to engage on its side. The age, which was pitched upon for the discovery of it, was more discerning and enlightened, more curious and inquisitive, than, perhaps, any that either preceded or followed, and therefore the success of this doctrine could not be owing to mens' ignorance or supineness. Finally, its promulgators delivered it not out by parcels, as is the way of cunning and designing men; but offered the whole of it to be altogether examined, and compared.—Nevertheless, though pressed with all these clogs and incumbrances, it sprung forth, and made its way into the world, by a swift and incredible progress.—The inference from hence is plain and indubitable; that a divine power and virtue certainly went along with it, to supply what was wanting to it upon other accounts; and that its increase must needs have been supernatural and miraculous.—*Bishop Atterbury.*

CONNECTION BETWEEN THE SOUL AND BODY.

Scarcely can I conceive, even to myself, this union between my body and my soul—how it is that I bear upon me the stamp of divinity, and that at the same time I grovel in the dust! Is my body in health, it wars against me—is it sick, I languish with it in sympathy—it is at once a companion that I love, and an

* From the Church of England Magazine.

enemy that I dread—it is a prison that frightens me, a partner with whom I dwell. If I weaken it by excess, I become incapable of any thing noble; if I indulge it, or treat it with too much consideration, it revolts and my slave escapes me. It fastens me to the earth by ties I cannot break; and prevents me from taking my upward flight to God, for which end alone I was created. It is an enemy that I love; a treacherous friend whom it is my duty to distrust. To fear and yet to love! At once what union, and what discord! For what end, with what secret motive, is it that man has been thus organized? Is it not that God has seen it fit by this means to humble our pride, which might otherwise have carried us to the height of disdain even our Creator, in the thought that, being derived from the same fount of being, we might be permitted to regard ourselves as on terms of equality with him? It is then to recall us incessantly to the sense of our entire dependence on him, that God has reduced our bodies to this state of frailty, which exposes us to perpetual combats; balancing our nobleness by our baseness; holding us in suspense between death and immortality, according to the affection which inclines us to the body or the soul; so that, if the excellencies of our souls should inspire us with pride, the imperfections inseparable from our bodies may bring us back to humility.—*St. Gregory Nazianzen.*

HISTORY TEACHING BY EXAMPLE.

The store-house and the very life of memory, is the history of time; and a special charge have we, all along the Scriptures, to call upon men to look to that. For, all our wisdom consisting either in experience or memory, experience of our own memory of others; our days are so short, that our experience can be but slender. "We are but of yesterday, (saith Job,) and our own time cannot afford us observations enough for so many cases, as we need direction in. Needs must we then ask the former age, what they did in like case; search the records of former times, wherein our cases we shall be able to match, and to pattern them all. Solomon saith excellently, *What is it that hath been? That that shall be: and back again, What is it that shall be? That that hath been: and there is nothing new under the sun of which it may be said, it is new, but it hath been already in the former generation.* So that it is but turning the wheel, and setting before us some case of antiquity, which may sample ours, and either remembering to follow it, if it fell out well; or to eschew it, if the success were thereafter. For example: by Abimelech's story, King David reproveth his captains for pursuing the enemy too near the wall, seeing Abimelech miscarried by like adventure, and so maketh use of remembering Abimelech. And by David's example (that, in want of all other bread, refused not the shew-bread) Christ our Saviour defendeth His disciples in like distress, and sheweth that, upon such extremity, necessity doth even give a law, even to the law itself.—*Bishop Andrews.*

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C. H. BELCHER.

Halifax, Nov. 1, 1839.

"I feel that I knew and all I teach will do nothing for my own soul if I spend my time, as most people do, in business or company. My soul starves to death in the best company; and God is often lost in prayers and ordinances. "Enter into the closet," said he, "and shut thy door." Some words in Scripture are very emphatical. "Shut thy door," means much; it means—shut out not only nonsense, but business; not only the company abroad, but the company at home; it means—let thy poor soul have a little rest and refreshment; and God have an opportunity to speak to thee in a small still voice, or he will speak to thee in thunder.—*Cecil.*

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