

years, the writer has, in the strength of the Lord, invariably adhered to the doctrines of vital and experimental religion. He desires to say, "for me to live is Christ, to die is gain." He would say to that Saviour in the language used by the Roman virgin, "Tecum vivere amem, tecum obeam libens."

For the Colonial Churchman.

DYING TESTIMONY OF

<p><i>Believers.</i> (No. 1.)</p> <p>"Hark! they whisper! angels say, 'Sister spirit, come away!' The world recedes, it disappears! Heav'n opens on my eyes! my ears, With sounds seraphic ring."</p> <p><i>Pope.</i></p>	<p><i>Unbelievers.</i></p> <p>"Ah! wilt thou seek again Thy howling waste, thy charnel-house and chain, And with the demons be, Rather than clasp thine own Deliverer's knee? Dark frowns the future!"</p> <p><i>Keble.</i></p>
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Dr. Dwight, President of Yale College, closed a useful history of modern Europe, and most christian life, by a will recognise Cardinal Mazarine, as having risen to the As it approached, he desired administration of French affairs to his brother to read to him fairs, in the year 1643. The 17th John. While listening Queen Regent placed her to the latter verses of that whole confidence in him, and most comforting chapter, he after some reverses this exclaimed "O what triumph-lebrated minister of state didant TRUTHS!" A friend hav- ed in 1661, aged 59 years. In ing read to him 23d Psalm, his last moments he cried out inquired, "Can you now say, in agonizing tears—"O! my though I walk through the poor soul, what is to become of valley of the shadow of death, thee! Whither wilt thou go? I will fear no evil, for THOU "O! were I permitted again art with me!" His ready to live, I would sooner be reply was—"I hope so." He the humblest wretch in the was constantly engaged in ranks of mendicants than a prayer and devotion, and ex- courtier!" Sad reward this pired in peace, without a from the world to one of its struggle or a groan.

The pious Hervey thus. Thomas Scott, was one of poured out his soul in pray- the chief counsellors and er, just before his death— friends of James 5th of Scot- "How thankful am I for land, and a noted persecutor death! It is the passage to of the Reformers. He was the Lord and giver of eternal taken suddenly ill, and on life! O welcome—welcome the Romish priests seeking death! Thou mayest well be to comfort his tortured soul, reckoned among the *tree*- exclaimed—"Begone, you surs of the christian;—to and your trumpety, until this live, is Christ,—to die, is gain! moment I believed that there Lord, now lettest Thou thy was neither God, and a hell! servant depart in peace, for Now I know and feel that mine eyes have seen Thy sal- vation!"

That holy man, *Hilary*, Voltaire died in 1778, a-Bishop of Poitiers, A. D. mid the impious adulation of 355, was the fellow-labourer Frenchmen. He was one of of Athanasius, in defence of the most miserable of human the truth. In his last mo- beings;—smitten by the vi- ments he thus addressed his sible stroke of Almighty soul—"Soul thou hast serv- wrath; crying out in the hor- ed Christ these seventy years, rors of abject despair on the and art thou afraid to die? name of Christ, at one time, Go out, soul,—go out!" This and at another on the names affecting address may well re- of his associates and adm- mind us of good old Simeon rers. He execrated and curs- whose dying testimony our ed them, as the cause of his Church so frequently brings ruin, and of the abandonment to the devout attention of her of Heaven.—*Wilson's Evid.* worshippers. of *Christianity*.

For the Colonial Churchman.

A WORD TO THE LAITY.

This passage "the harvest truly is plenteous but the labourers are few" forces itself upon the mind of the Missionary as he travels from one district to another in the extensive field in which he is called to labour. In a tract of country embracing twenty or thirty square miles, and many of our mission grounds contain a much larger surface than that, with inhabitants scattered about in every part of it: (and in how many parts of the country has the Church no missionaries at all!) it is next to impossible that the people should receive that oversight of the regular Pastor, which their situation loudly calls for. It inevitably happens that the words, "when shall we see you again," how long before you will pay us another visit," fill the mind of the anxious clergyman with grief,

and laments that there is so little in his power. He looks upon the scattered sheep with poignant sorrow to think of their exposure to those ill qualified to feed them, or that they must in numberless cases be left to the thoughtlessness and wickedness of the natural heart, so prone to forget God and to disregard all holy commandments. For it is the melancholy condition of those who are living without the means of grace and the ordinances of religion, that though at first they mourned over their destitution, they for the most part at length become insensible to the wretchedness of their situation.

The cheering sounds of the Gospel seldom strike upon the ear, and the glad tidings of salvation, whilst they fill the hearts of their more favoured brethren with delight, come not with joy to them. If such persons are wholly neglected is it a matter of wonder that they should become a prey to infidelity or false opinions in religion? They will assuredly be lost to the Church.

How many places are there in these provinces, in which though there may not be enough members of our communion to claim the constant services of a Clergyman, or even if their claims are such as to entitle them to such services they cannot obtain them; but allowing that the number may be too small to be formed into a regular congregation, yet how melancholy the thought that because of their being few in number, they must be left entirely destitute of the ordinances of Religion.

In more favoured times, they have enjoyed the regular services of the sanctuary. Under a deep sense of their unworthiness, their hearts have melted in the confession of their sins, they have been transported with holy joy whilst the voice of praise has swelled in the repetition of our pious anthems, they have listened with delight to the word of God whilst read by his minister, and they have been warmed with fervent thankfulness, for the inestimable blessing of creation and redemption, for the means of grace and for the hope of glory.

But alas, for them! such favoured seasons have passed away. Circumstances over which they have had no control have driven them from the vicinity of the house of God. They are now in remote and desolate places. The sound of the Church-going bell no more calls them on the morning of the Sabbath to the worship of the God of their fathers. They have been accustomed to look upon a divinely constituted ministry as indispensable to the valid administration of the sacraments which Christ hath appointed in his Church; and hence they can find no relish in the modes of worship practised around them. These seem to them to be of man's devising, and those who conduct them to have received their authority from man. Of the Church of their earliest, warmest affections, they hear nothing except perhaps to be vilified and condemned. And are such conscientious christians and churchmen, who notwithstanding all the reproaches which may be heaped upon them for their fixed adherence to their holy faith, to receive no sympathy from their fellow christians? Will they who are abundantly blessed with wealth not contribute of their abundance to furnish nourishment for those who are hungering for the bread of life?—The Church is sadly in want of a few active young men, devoted to their Master's work, who could be unceasingly employed in carrying the glad tidings of salvation to such remote places. "But how shall they preach except they be sent?" And how shall they go on this warfare at their own cost? Surely it is time for the favoured and the wealthy (and who that has the will cannot give something?) in our large towns and country villages, to contribute for the sending of the gospel and the missionary to preach its saving truths to those who would joyfully receive him as the messenger of glad tidings to their saddened hearts.

To those who read these remarks, the writer would say, is the Church the object of your warm affections do you venerate her pious, rational formula- ry of devotion, do you look upon her ministry as divinely constituted?—Oh! then be not inattentive to the wants of those who entertain all these views in common with yourselves: but they have none to administer for them the ordinances of religion, none to break for them the bread of life, none to preach the word to be instant in season and out of season, to rebuke and exhort, and to direct them to that world beyond the skies.

If you had seen, as I have, the tears which have trickled down the cheek of the aged christian when after a long interval has elapsed, he has been enabled once more to commemorate a Saviour's death and receive the emblems of his dying love, if you had heard the trembling voice of the younger as with mingled emotions of fear and joy he has embraced the opportunity to present his little ones for Baptism to receive the covenanted mercies of God, if you had listened to the psalm of praise checked by the stifled feeling arising from the "joy of grief," you would know how to appreciate more highly than you have ever done the means of grace which you possess: you would gladly indulge in the luxury of doing good and contribute to cheer the drooping spirits of those deprived of the blessings which you enjoy. I persuade myself that the time is rapidly approaching when the members of the Church in these provinces will arouse themselves to a sense of the responsibility which rests upon them to advance the interests of our venerable Church and to extend the means of grace to her destitute children throughout the land. Nor can we doubt that those who give to the Lord, or rather return to Him a part of what He had given, shall be more abundantly blessed in all temporal and spiritual blessings.

New Brunswick.

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For the Colonial Churchman.

An esteemed correspondent has lately sent us the following, partly extracted and partly original remarks, on a subject which has too often called forth the superlative acrimony of religious controversy, but which we desire never to touch except for the sake of truth, and of confirming the minds of the members of our own church, in contentment with the baptism which they have received in infancy, so far as concerns the outward ordinance. "We acknowledge one Baptism" and do most entirely believe that which is administered by the duly authorised minister of Christ, when after the example of that Divine Master, he takes little children into his arms, is a full, sufficient and valid Baptism. But we believe also that it sayeth not by the outward washing but by the answer of a good conscience toward God—the death unto sin, and the new birth unto righteousness. Let all who have been baptized in infancy, seek no further washing by water, but O! let them ardently, constantly, anxiously, believingly, prayerfully, seek the inward purification of the soul by the spirit of God;—and Let them test their right to the privileges of the children of God, by their love to Him and their obedience to his holy laws.—*Ed C. C.*

BAPTISM.

Read Exodus ch. 4. v. 24—26.

"What Circumcision was of old, Baptism is now. Forasmuch therefore as our Lord Himself maketh Baptism necessary, whether we respect the good received by it or the testimony yielded to God of our humility and meek obedience; and though He by the secret ways of his own incomprehensible Mercy may be thought to save without Baptism, this doth not clear us from guilt, if through our superfluous scruples we cause a grace of so great moment to be withheld. By such scruples we may do an injury to ourselves, though not to our Infants;—we for the hardness of our hearts may perish, although they through God's unspeakable mercy may be saved. God who did not afflict the innocent Child, whose Circumcision Moses had too long deferred, took revenge upon Moses himself for the injury which was done through so great neglect. We have no set day for Baptism as the Jews had for Circumcision, Infants therefore are capable of receiving it from the very day of their birth; and if they have it not, whosoever is the occasion of that loss, doth as much as in him lieth, wilfully cast away their souls."—*Matt. c. 28. v. 19, 20.*

"These words contain that great commission granted by our Saviour to his apostles and their successors, by virtue of which all mankind have been called to the knowledge and practice of true religion. Here is no restriction or exception whatever as to the persons who were to be baptized. Nations consist of persons of all ages, therefore infants as well as adults must be included as objects of baptism; and this inference will be the more evident when we reflect that the command was given to Jews who were accustomed to see their infants received into covenant with God, by a sacred rite of his own appointment; and they would of course consider themselves authorized to receive converts to Christianity at as early an age as whensoever they were properly offered. Had our Saviour intended any alteration in the Jewish practice