

It, without commanding himself and his work to the direction and blessing of God.—There should be an habitual rising of his heart in humble dependence and hope to the Author of every mercy; and, above all others, distinguished by such submission and subjection of his own will as may prompt him in every undertaking, to desire and to pray that the plans of his erring judgment, even when best considered and most piously determined, may all be overruled by unerring wisdom, when they are not pleasing to God, or may be unsuitable or insufficient for their purposes, however clearly they may have been supposed to be proper and sufficient. Often will the devout servant of God, who is thus habitually exercised, discover the fallacy and the weakness of his apparently best intentions; and often will he see and gratefully acknowledge the mercy by which his own designs have been overruled and counteracted, and better means than he could ever suggest have been supplied for the accomplishment of his commendable inclinations. Habits of subjection and submission will also be so blest to their possessors as to assist in controlling that wandering of the mind in prayer, which has filled many a pious heart with sorrow, and shame, and alarm. And certainly this weakness ought to be regarded as one of the most humiliating circumstances in the experience of a religious mind. It should make us feel the value of those ardent supplications for Divine mercy, which every service of the Church suggests to her children; and our use of these, in the sincerity of a full faith, should encourage our determined and unceasing struggles against so distressing an infirmity.”

With regard to the duties of the pulpit, we have the following judicious counsel—

“It can hardly be necessary to press upon any of you, my brethren, I will not say the expediency, but the necessity, and paramount obligation, that is laid upon you, to urge from the pulpit, plainly, forcibly, and continually, the great and leading doctrines of the Gospel. In these we find that knowledge of Jesus Christ, and him crucified, by which the great Apostle to the Gentiles was contented and determined to limit his information when he visited the Corinthians—well knowing that it contained the sum and substance of the Gospel. These leading doctrines alone can reach the defects and sinfulness of the human heart, and these can alone supply the wants, and satisfy the desires of the soul—that is, devoutly anxious to see its God.

The fall of man from original purity and righteousness, with all the awful consequences of that most appalling event; the total insufficiency of our own efforts for recovery—the consequent necessity for reconciliation with God by virtue of such atonement, as none other than a Divine Redeemer could effect; the fact of that stupendous atonement—procuring pardon for sin, and the acceptance of the sinner; the necessity for the guidance and assistance of the Holy Spirit, leading them by Divine grace to vital faith, and so producing real penitence of heart, and full amendment of life, and all the blessed fruits of godliness; aiding our infirmities; comforting and supporting us under the many trials of our earthly conflict, and preparing us for eternal rest and happiness, by sanctification of the whole heart and affections; are subjects that may well engage our thoughts and prompt our exertions, for they might exhaust the eloquence of angels.—These things, therefore, brethren, teach and exhort; and in teaching them gladly avail yourselves of the powerful assistance of the Church, who in her appointed services, impressively reminds us of all the leading facts and doctrines of the Gospel.

In composing sermons it would be well to take advantage of such valuable suggestions as these—

The preacher should always be ready to avail himself of the various circumstances which may suggest subjects for his sermons. If he perceives a general deficiency in religious knowledge, or religious conduct, every page of his Bible will supply some topic that he ought to urge upon the attention of his flock.—

Neglect in any particular doctrines or precepts, which may be discovered in his pastoral visits, and pastoral conversations, will afford most profitable subjects. The Psalms and Lessons, the Collects, Epistles,

and Gospels, will often supply the very matter that he wants. In all these the preacher should take care to be accurately informed, and his people should be encouraged to come to him, as to their best earthly friend, for an explanation of every difficulty that meets their endeavours to understand them.—While informing himself, or assisting them, subjects for his discourses will be multiplied. It will be convenient to determine upon the particular subject in good season. The passage of Scripture, which is to be explained or enforced, should be carefully compared with its parallels; and, where it can be done, with the original Scriptures and the several versions of them. The consideration of it should be deep and serious, accompanied by fervent and oft repeated prayer, for right direction and assistance, that the supplicant may be saved from error, or from leading others into it, and may be enabled to prepare the most suitable and profitable instruction for his people. Thus commending his whole work to God, and humbly relying on the Divine blessing, he will find much advantage in reading with attention, every thing, upon his proposed subject that is within his reach, and in conversing upon it with well-informed and pious friends. No considerate Clergyman, who reflects upon the importance of the instruction and exhortation, which he is to deliver in the name of his Master, will think any pains too great, in preparing them.

EDUCATION WITHOUT RELIGION.—Bishop Chase of Illinois, gives the following striking testimony on this subject:—

“In our own country,” he says, “where religion has not been chiefly attended to, our young men have grown up to resemble those of whom the Apostle speaks, *ATHEOI*—atheists. They are ‘in the world,’ but without God; living as if there were no God to bring them to an account for their deeds.—Had the Church of God done her duty; had she insisted—(God grant that we may always insist) that religion, as it is the one thing needful, should also be the first thing attended to in the education of youth; had she not consented to leave this all important matter unperformed, or performed by those who were not shepherds of the flock, had she inculcated the knowledge of divine things with the same zealous care with which she has insisted on the study of the natural science—the state of our country would be far different from what it is. Good men would not have cause to weep at the downhill course in which all things are running. The good old way—the way pursued by the Apostles, of insisting that men, with all their house, should be baptized, all should be brought into the church of God, and there trained in the nurture and admonition of the Lord; that children should be fed with the milk, and the adults should partake of the strong meat of God’s word. This way, alas, has been neglected, and others, for a time more engaging, suited to men’s vain feelings, have been pursued. It was an awful epoch when this began to be exemplified in those who professed to conduct the destinies of the church; when men’s ways were preferred to the ways and sacraments of God. And it is heart-rending to behold now the consequences. A vast majority of our country are out of covenant with their Maker, and are uninstructed in the first rudiments of the Christian faith; not understanding even the terms in which religion is inculcated. If you call upon them to repent of their sins—to learn their fallen state by nature, and to implore the mercy of God in Jesus Christ—they tell you they know nothing of the necessity of either; they never bound themselves to any religion, and never intend to do so. Most of our youth cannot say the commandments, and those who can, have never heard them so expounded as to show the guilt of their transgression. They have been told there is some short way of ‘getting religion,’ and they hope to find it without all this trouble.”

Lord John Russell adds his testimony in a speech before the House of Commons—

He gives us two painfully interesting reports from chaplains of gaols. The chaplain of the gaol at Lancaster, in his report for 1838, says, “That of 1,129 prisoners, seven only were familiar with the

Holy Scriptures, and conversant with the principles of religion—516 were quite ignorant of the simplest truths—though 995 could say the Lord’s prayer, not more than 20 or 30 had habitually attended any place of divine worship.” “This estimate,” says the report “will be almost undisputed by all those who have observed the almost general desertion of the House of God by that portion of the working population which consists of males in the prime of life; and I think that if the subject were investigated, it would appear that this desertion is in the ratio of the density of population. Village congregations would be found least obnoxious to this remark, and those of large towns most so.” Upon this the noble Lord very reasonably asks, “Is not this a dreadful peculiarity in the state of society? Is it not dreadful to think, that where there are the most criminals, and where the population is the densest, and where there ought to be as complete education as possible, the house of God is deserted by that portion of the population which consists of males in the prime of life?” And he concludes his comments by deploring “the danger of promoting practical infidelity by total ignorance.”

ANNAPOLIS.—We have pleasure in giving publicity to the information lately received, that at Christmas last, Mr. Justice Ritchie presented to the Parish Church of St. Luke, at the above place, whereof the Rev. Edwin Gilpin is Rector, a Bell weighing 300 pounds, and that the Ladies of the same congregation have given a handsome set of hangings for the pulpit, altar, &c. Such things are cheering to the minister and honourable to the people, and they are nothing more than ought to be done wherever the ability is given. The rich should gladly give of their abundance to the cause of God and His Church, and esteem it their privilege so to do; and the poor should not withhold their humbler offerings, assured that they will be accepted if prompted by a ready mind.

GRAND MANAN.—Besides the contribution from Aylesford towards the rebuilding of the Church on that Island, which was noticed in a former number, there was forwarded to the Rev. Mr. Dunn, several months ago a collection made in the Churches in this Parish, amounting to £7 10 0,—no acknowledgment of which has met our eye.—For the same benevolent object, a collection of £6 was also made in Trinity Church, Liverpool, about the same time.

WEST INDIAN CHURCH.—Although we are in constant commercial intercourse with the West Indies, the state of Church affairs in that quarter is but little known in this Province: we therefore devote considerable space to the interesting letter of the Bishop of Barbados,—the perusal of which we beg to recommend to our readers.

The Notitia Parochialis for the Parish of St. Mary’s, Aylesford, for 1839—

Baptisms 32. Marriages 4. Burials 10. Communicants 47.

#### DIED.

At Chester, on the 5th inst. Dr. Wm. A. Kearney, in the 37th year of his age,—much lamented by the whole community.

#### A THOUGHT ON THE SEA-SHORE.

In ev’ry object here I see  
Something, O Lord, that leads to Thee;  
Firm as the rocks, thy promise stands,  
Thy mercies, countless as the sands;  
Thy love, a sea—a sea immensely wide,  
Thy grace, an ever-flowing tide.

In ev’ry object here I see  
Something, my heart, that points to thee;  
Hard as the rocks that bound the strand—  
Unfruitful as the barren sand;  
Deep and deceitful as the ocean  
And like the sea in constant motion.

Rev. J. Newton.