

P O E T R Y.

SELECTED.

FIRST SUNDAY AFTER EASTER.

Behold the Mountain of the Lord
In latter days shall rise,
Shall tower above the meaner hills,
And draw the wondering eyes.

To this the joyful nations round,
All tribes and tongues, shall flow:
"Ascend the hill of God,"—they say,
"And to his temple go!"

The beam that shines on Sion hill
Shall lighten every land,
The King that reigns in Sion's towers
Shall all the world command

No strife shall vex Messiah's reign,
Or mar the peaceful years;
To ploughshares shall they beat their swords,
To pruning-hooks their spears.

No longer host encountering host
Their millions slain deplore;
They hang the useless helm on high,
And study war no more.

Come then, oh! come from every land,
To worship at his shrine;
And walking in the light of God,
With holy beauty shine.

B I O G R A P H Y.

Right Rev. William White, D. D.—He is a native of Philadelphia, born March 24, 1747; the son of Thomas White, a native of London, who migrated to America in early youth. In his infancy he was impressed with serious views of religion by a pious mother; was educated at Philadelphia; in the year 1765, graduated at the College there; was led, by the extravagances of Whitfield, to a careful examination of Church doctrine and discipline; studied theology; was admitted, by Dr. Terrick, Bishop of London, to *Deacons' Orders* in October, 1770, and by Dr. Young, Bishop of Norwich, to *Priests' Orders*, in April, 1772. During his residence in England he visited many of the most interesting parts of the country, and had occasional interviews with celebrated men, such as Bishop Lowth, of London, Dr. Kennicott, Dr. Samuel Johnson, and Dr. Goldsmith. On his return to Philadelphia, Sept. 1772, he was settled as an Assistant Minister of Christ Church and St. Peter's; and, a few years after, he was chosen Rector of these Churches. During the revolutionary war he was a friend of Washington and his associates, and was elected Chaplain to Congress, at Yorktown, 1777. At one time he was the only Episcopal clergyman in Pennsylvania. In the year 1784, a meeting was held at his house, to organize the Protestant Episcopal Church in the United States. This meeting led to the call of a convention of delegates, and the final union of all the Episcopal congregations in our country. Dr. White presided at the first Convention; and the Constitution of the Church was written by him. As Bishop elect of the Diocese of Pennsylvania, he soon proceeded to England for Bishops' Orders, and was consecrated by the Archbishop of Canterbury, Dr. Moore, assisted by Archbishop Markham, of York, and Bishops Moss and Hincliffe. On Easter-day, 1787, he was again in the United States; and he then commenced the labors of an Episcopate, which has now continued more than 49 years. His chief publications are, *Memoirs of the Protestant Episcopal Church; Comparative Views of the Controversy between the Calvinists and Arminians; Lectures on the Catechism; and, Commentaries on the Ordination Services*. All our 26 bishops, consecrated in America, (excepting only Bishop Cloggett, who received the episcopate from Bishop Provost,) have been consecrated by Bishop White. He has been present at every one of our General Conventions, and is now in the 50th year of his episcopate, the 66th of his ministry, and the 90th of his good old age, the pride and ornament of the American Church.—*Churchman's Alm.*

Account of a dying Soldier, and of a dying Officer at Waterloo.—The comforting and consoling influence of the precious truths of the Bible at a dying hour were manifested in the case of a poor soldier,

who was mortally wounded at the battle of Waterloo. Having received the wound that was to end in death, his companion conveyed him to some distance, and laid him down under a tree. Before he left him, the dying soldier entreated him to open his knapsack, and take out his pocket Bible, and read to him a small portion of it before he died. When asked what portion of it he should read, he desired him to read John xiv. 17, 'Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you.—Let not your heart be troubled, neither let it be afraid, Now, said he, I die happy. I desire to have peace with God, and I possess the peace of God which passeth all understanding. A little time after, one of his officers passed him, and seeing him in such an exhausted state, asked him how he did. He said, 'I die happy; for I enjoy peace with God which passeth all understanding'—and then expired.

The officer left him and went into the battle, where he was soon after mortally wounded. When surrounded by his brother officers, full of anguish and dismay, he cried out, 'Oh! I would give ten thousand worlds, if I had them, if I possessed that peace which gladdened the heart of a dying soldier, whom I saw lying under a tree; for he declared that he possessed the peace of God that passeth all understanding. I know nothing of this peace! I die miserable! for I die in despair!

The above account was given by the Rev. Dr. Henderson, in his report to the Dundee Bible Society, 1819. I have sent it for insertion in your useful paper, in the hope that it may, by the blessing of God, be useful to some of its readers.—*Christian Intel.*

Anecdote.—'What is the use,' said the pupil of a medical friend of ours one morning to his master on their way to a place of worship, 'what is the use of going so often to Church, when you only hear the same things over again?' 'What is the use,' replied his master, 'of breakfasting, dining, and supping, every day, when you only eat the same thing over again?' 'I do not see,' said the youth, 'that the cases at all resemble each other. I must eat to support my life and nourish my body, which otherwise would languish and die.' 'The cases are more parallel than you are aware,' rejoined the master. 'What food is to the body, the ordinances of religion are to the soul. As the natural life in the one will languish and decay, unless we maintain it by the bounties of God's providence, so the divine life in the other will wither and pass away, unless we have recourse to the provisions of grace.' 'How does it happen then,' inquired the young man of our friend, 'that all have not the same relish for religious exercises, while all have the same appetite for their bodily food?'

'There,' answered the master, 'you again mistake the matter. It is very true that, when our bodies are in health, we desire and relish our daily bread. But when we are sick, it is widely different: we have then not only no relish for our food, but even loathe it; and not unfrequently desire that which is unnatural and injurious. So it is with the soul. When that is at peace with God, through the redemption which is in Christ, it is in health; and not only desires, but relishes, these exercises of devotion, and cannot exist without them. But while the soul continues in sin, it is in a state of disease; and having no appetite for spiritual food, it dislikes both the seasons and the exercises of devotion, considers the Lord's day a weariness, and avoids the society of his people. Nor does the resemblance stop even here. For as bodily disease, unless removed by the hand of skill, will speedily terminate our present existence, so the continuance of that spiritual disease, I mean sin, which we derive from our first parents, will issue in that spiritual and eternal death, which consists in the everlasting exclusion of the soul from the presence and favor of its Creator.'—*London Evangelical Magazine.*

A plain unvarnished Tale.—Some three or four and thirty years ago, a little company of the followers of the Redeemer, in connection with this Christian Church, some of whom remain to this day, but others are fallen asleep, resolved on directing the attention of the children of the poor more fully to Christ. Their number was not large; their attainments, generally speaking, were not great; and in the esteem of the world their prospect was not cheering. But God has always commenced his great proceedings

with small means. Among some of its earliest scholars, was a little orphan boy, 'the son of parents passed into the skies,' both of whom had formerly communed with this Christian society. The Sunday school taught him to read his Bible, to weep over sin, and to cherish high thoughts of the Saviour; while its best friends provided for each of his temporal wants. As time rolled along, it brought with it, new mercies, until that boy, it was humbly hoped became a follower of Jesus, was numbered with his people, entered the Christian ministry, and labored in that holy cause; it is believed, not without success. And at the end of eight and twenty years from the period of his dismissal as a scholar, he appears among you this morning to erect his stone of Ebenezer in grateful remembrance of Divine mercies, to weep over parental and friendly dust, and to avow his constantly increasing attachment to Sabbath schools. The fathers are gone; the prophets themselves depart hence; but, turning to these children, the objects of your friendly regard, we say, 'These same shall comfort you concerning the work and the toil of your hands.'

Pardon, my brethren, this allusion to the personal history of the preacher. It has been drawn forth by grateful recollections of by-gone days. 'If I forget thee, O thou Sunday school, let my right hand forget her cunning; let my tongue cleave to the roof of my mouth if I prefer not thee to my chief joy. For my brethren and companion's sake will I now say peace be within thee. Because of the house of the Lord our God, I will seek thy good!'

Questions for the Sick.—Have you thought so seriously of death, as to make a due preparation for it, in your domestic affairs, in your secular business, and, above all, in the concerns of your soul?

What are your evidences of the pardon of your sins, of a living faith in CHRIST, and of your being an heir of glory?

B O O K S

FOR SALE BY C. H. BELCHER,
HALIFAX.
At very low Prices.

Bagster's English Version Polyglott Bible, handsomely bound,
Bickersteth's Scripture Help,
— on the Lord's Supper,
— New Week's Preparation,
Blair's Sermons, 4 vols
Brown's Essays on the Existence of a Supreme Creator, 2 vols
— Life of Hervey,
Bunyan's Pilgrim's Progress,
Burkett on the New Testament, 2 vols
Cooke's View of Christianity, 3 vols
Cruden's Concordance to the Bible,
Dialogues on Prophecy, 3 vols
Doddridge's Family Expositor, in one vol.
— Rise and Progress of Religion in the Soul,
Evan's Sketch of all Religions,
— Golden memento, or Sequel to ditto,
Female Domestic Encyclopædia,
Grotius on the Christian Religion,
Hervey's Meditations,
Hewlett's Scripture History for Youth, 2 vols
— Natural History, 2 vols
Mason on Self-Knowledge
Murray's Discoveries and Travels in North America, 2 vols
Offices of the Church of England,
Paley's Sermons;— Natural Theology, Moral Philosophy,
and Evidences of Christianity,
— Works, complete, 2 vols
Pious Minstrel, a collection of Sacred Poetry,
Pollok's Course of Time,
Scott's Bible, 6 vols
Henry's Bible, 3 vols
Mrs. Sherwood's Lady of the Manor, 7 vols
Valpy's Greek Testament, with English Notes, 3 vols
Wilberforce's Practical View of Christianity,
Zimmerman on Solitude.
STATIONARY of every description.
FEBRUARY, 1836.

PRINTED AND PUBLISHED ONCE A FORTNIGHT, BY
E. A. MOODY, LUNENBURG, N. S.

Where Subscriptions, &c. will be thankfully received.
Terms—10s. per annum:—when sent to the country
by post, 11s. 3d.—Half to be paid in advance.

No subscriptions received for less than six months.
Communications to be addressed (POST PAID) to the
Editors of the Colonial Churchman, Lunenburg, N. S.
General Agent—C. H. Belcher, Esq. Halifax.