

Mrs. Cooper

THE

COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE."

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GUIDO'S HEAD OF CHRIST.*

Look on the pale and bleeding brow—
 On the faint, upturned eye;
 The Son of God, enrobed in woe
 And human agonies,
 Look on the quivering lips whence sprang
 The holy words of life;
 Now pallid with the mortal pang,
 The fierce and deadly strife.
 Behold where crimson blood drops roll,
 From the broad forehead spilt;
 Forced by its burden from his soul,
 The burden of our guilt.
 Methinks, fair picture, were thou mine,
 Thy power would be a spell,
 To raise the soul to things divine,
 The troubled heart to quell.
 If placed within the festal-hall,
 That look of suffering earth,
 Holding his holy soul in thrall,
 Would check unseemly mirth.
 If placed beside the couch of pain,
 When the feverish pulses thrill,
 This thought my spirit would sustain—
 His pangs were greater still.
 If seen when passion's tide roll'd high,
 Stirring the inner war,
 That sad, but uncomplaining eye,
 Would be a guiding star.
 Vain thought, that beauty and that woe
 Could have hut little power
 To bid the spirit's tides beat low
 In their tumultuous hour.
 To raise the heart from dark despair,
 Its passions to command,
 A holier image must be there,
 Drawn by no painter's hand.

Church.

EDUCATION.

For the Colonial Churchman.

PICTURE OF DOMESTIC INSTRUCTION, IN A JEWISH FAMILY.

Editors,
 The subject of Education is now happily attracting
 attention in this Province, and begins to receive
 somewhat more of that favourable consideration to which
 eminently entitled, the following extract from Dr. Bon-
 work, on American Education, will probably be ac-
 able to many of your readers. It may help to remind
 that as instruction from within doors should entirely
 precede domestic education—neither week day, nor
 day school instruction, should supplant parents, su-
 attendance and personal control.

Yours'
 STON.

We are led to infer, that parental instruction was
 not in general communicated so much by lectures or
 lessons as by occasional conversation, whilst the pa-
 rents and children were at work together, in the field,
 or on a journey, or in the social moments of domes-
 tic converse; at the rising of the sun, and going down
 thereof.
 But since the degeneration (if it be one) naturally
 arises from the subject, and indeed belongs to it, let
 us for a moment try to fancy and to describe in what
 manner a Jewish sire probably communicated his in-
 structions. Imagine, then, to yourselves so venera-
 ble a man sitting in his house, with his infant charge
 around him. Taught by the law, induced by the customs
 or his country, and prompted by natural affection, in-
 stead of uninteresting (and sometimes perhaps improp-
 er) conversations which elsewhere engross these
 moments which to a good man are the happiest of
 any he passes, a Jewish father would be led to gra-
 tify the natural inquisitiveness of his rising family, by
 explaining to them the origin, the design, and the
 authority of all their feasts, rites, and institutions.
 Every public festival (like a parable or an allegory)
 carried with it its own peculiar moral or instruction;
 and was celebrated for the express purpose that it
 might be not only a memorial to the present gene-
 ration, but as it were a living monument to all pos-
 terity, of the mercies which it was instituted to com-
 memorate. And it was expressly enjoined, that the
 celebration of every feast, as well as of the passover,
 should be introduced with this preface: "Thou
 shalt show thy son in that day, saying, this is done
 because of that which the Lord did unto us." Aware
 how much more easily as well as effectually that
 kind of instruction which it was his object to impart
 is communicated through the medium, and with the
 aid of sensible and even visible imagery, imagine you
 see him binding round their arms, or their foreheads,
 phylacteries or frontlets, on which were written (See
 Exod. xiii. 2-10; Deut. vi. 4-9; xi. 13-21; xiii. 11-
 16) four passages of the law, commemorative of such
 interesting parts of their history as were best calcu-
 lated to impress them with ideas of the goodness of
 God; that, looking on these, they might remember
 the commandments of God, and do them. Imagine
 him dwelling on the endearing topic, the infinite mer-
 cies of God, and recounting them in the enraptured
 strains of the hundred and thirty-sixth Psalm; which
 psalm, if it was not originally composed for one of
 these parental lectures, is undoubtedly well adapted
 to such an occasion. Imagine, farther, that you hear
 such a father, with all the dignity of authority, and
 the earnestness of conviction, first singing (as was
 then the general mode of worship) the first stanza
 or portion of each verse or versicle alone in the
 manner of recitative; and his little congregation,
 trained by example as well as by precept to catch
 some portion of his piety and his ardor, joining in re-
 sponsive chorus, "For his mercy endureth for ever!"
 We know that some of the psalms were actually
 sung in some such manner: and I own I cannot
 figure to myself a way by which the two great pur-
 poses of historical instruction and national devotion
 could be more happily promoted than by such a
 scheme of family worship.
 Next, suppose him in the same little happy circle,
 walking by the way. Catching his ideas from the
 objects and imagery around him, (which most proba-
 bly were in general rural,) he would naturally direct
 his discourse to those topics. If he saw valleys (as
 in that country he often would) standing so thick with
 corn that they laughed and sang for joy, himself and
 his children might raise a choral song of praise to
 God who crowned the year with his goodness.

Struck with the astonishing fertility of the soil of
 Palestine, and reminded by their phylacteries of the
 passages of Scripture in which that happy circum-
 stance was celebrated, their hearts would be taught
 to glow with gratitude, that the lines had fallen un-
 to them in pleasant places, even in a land flowing
 with milk and honey, a land of hills and valleys, that
 drank (very different from Egypt!) water of the
 rain of heaven, a land which the Lord their God
 cared for, and upon which the eyes of the Lord were
 fixed from the beginning of the year even unto the
 end of the year. Nor could he well help pointing out
 to them its superiority over that land of Egypt
 whence they came out; where (by a difficult and
 troublesome husbandry) they sowed their land, and
 watered it with their feet, as a garden of herbs.
 At the lying down or rising up of our supposed
 Jewish sire, the inexhaustible goodness of God, who
 gave the sun to rule by day, and the moon and stars
 to rule by night, would still be the unvarying theme
 of every morning and evening hymn. Beginning at
 the creation, when the light was called day, and the
 darkness night, we may imagine him to have traced
 their own history in regular succession down to that
 night when the Lord passed through Egypt, that night
 of the Lord which, for that reason, was for ever to be
 much observed of Israel; and down to day when he
 smote the first-born of Egypt, unto the day when
 they departed out of Egypt, while God himself went
 before them to lead them the way, by day in a pillar
 of cloud, and by night in a pillar of fire. It is hard-
 ly possible to imagine an evening song more appo-
 site to their circumstances, more instructive, or more
 pleasing. And after such an evening sacrifice, they
 could not but lie down and rise up gratefully ac-
 knowledging how true it was (at least in their own
 case) that day unto day uttereth speech, and night
 unto night showeth knowledge.

State of Religion in Ireland.—A converted Roman
 Catholic priest, in a letter addressed to a clergyman
 at Durham, says:—"A movement in religion is at
 present in progress. The times are big with com-
 ing events. The Roman Catholic aristocracy are,
 almost to a man, disgusted with the conduct of their
 priests, and set little or no value on their ministry.
 This disgust is extending itself among all classes, and
 will in all probability, with the spread of knowledge
 and reflection, at no distant period pervade the whole
 kingdom, urged by the force of truth, have openly
 protested against the errors and abuses of Popery,
 and declared in favor of the Gospel. Two priests of the
 name of Grotty, [uncle and nephew.] have in conjunc-
 tion, established an *Independent Catholic Congregation*
 in the town of Birr, in the King's county. In all the
 cities Roman Catholics flock in crowds to hear Pro-
 testant sermons—quite a novel thing; and both in
 town and country many people, who never before
 troubled themselves on the subject, are beginning to
 make vital inquiries concerning religion. If due ad-
 vantage be taken of this critical state of things, the
 happiest results may be expected."—*Ibid.*

PREMEDITATION AND PRAYER.

Prayer is a part of religion so important, that every
 thing which can maintain its purity, or promote its useful-
 ness, deserves the most serious attention. That Chris-
 tians often pray without profit to themselves, or edifi-
 cations to others, is a fact which cannot be too deeply in-
 mented. For this many causes might be specified; but
 may not one of them be, the neglect of premeditation?—
 CLARKE.