

## POETRY.

## THE CHRISTIAN'S CROSS OF COMFORT.\*

God wounds, but 'tis to heal the heart,  
The immortal soul to save;  
No bids man "choose that better part,"  
That shall survive the grave.

How desolate thou, and forlorn  
Is he whose home 's on earth;  
Who feels he is "to trouble born,"  
Yet knows no second birth.

How poor, who has no wealth above,  
No portion in the skies!  
On earth through life he rests his love,  
That fails, him when he dies.

The christian knows—and only he—  
The secret of true bliss,  
For time, and for eternity,  
The next world and for this.

To him, indeed, each cloud of grief  
Bears impress of his God;  
That love, he knows, will send relief  
Which sends the chast'ning rod.

He knows on whom his sins were laid,  
And who his sorrows bore;  
He knows the rich provision made,  
The joys that are in store.

He suffers still—God doth not spare—  
But oh! he soothes his grief;—  
The christian has a cross to bear,—  
But has a Christ's relief!

A crown was purchased by his cross,  
A paradise by pain;  
And, for his sake, each present loss  
Shall prove eternal gain.

## CHRISTIAN OBSERVER AND LORD KING.

The last number of the Observer, a New School Presbyterian paper published in Philadelphia, contains an analysis of Lord Chancellor King's book entitled:

"An Inquiry into the Constitution, Discipline, Unity and worship of the Primitive Church, that flourished within the first three hundred years after Christ. Faithfully collected out of the extant writings of those ages by an impartial hand. London: Printed for J. Wyatt, at the Rose, and Robinson at the Golden Lyon in St. Paul's Churchyard 1713."

Prepared by a member of the "Pastoral Association of the city of Philadelphia," and published in pursuance of the vote of that body. The Observer says of the work:—

"It presents very briefly, some of the important facts relative to the government, order and worship, of the primitive churches, gathered by a scholar of great industry and research, from the works of christian writers of the first, second, and third centuries."

The work was originally published in 1691 or 2, when the author was only 22 years of age. Yet the Observer says:—

"He took nothing from second hand quotation.—He went through the wilderness of folio pages, for, and by himself alone, and returned with what, to his young but active mind, moved as it was, by an irrestable desire for the truth, must have been more precious than the clusters of Eschol."

Those who know that Lord King was the son of a grocer, and that he himself was brought up to the same trade, will hardly suppose that he could have gone over all that "wilderness of folio pages," before he was 22 years of age, and "faithfully collected out of the writings of the three last centuries," whatever might relate to the "Constitution, Discipline, Unity and worship of the Primitive Church." However that may be, the book at its first appearance attracted little attention, and was seldom appealed to, even by dissenters; and it was not until

\*From the Church of England Magazine.

the second edition was published in 1713, backed by the high authority of its author, that it came to be known. On this head the Observer says:—

From the fact that the work was reprinted with additions in 1713, 22 years after its first publication, and at a time when its author had risen high in professional eminence, and from circumstantial testimony, it is inferred that the friends of infallibility and apostolical claim, like the Philistines before David, concluded it best to let the stone in the forehead take care of itself. Goliath might be slain—they lived and were Philistines still.

Will the Observer have the goodness to tell its readers that "the inference" here drawn "circumstantial evidence," is contradicted by the history; that the book of Lord King was answered, very soon after it became known in a second edition; that Lord King himself acknowledged the answer complete, and the refutation triumphant; and that he rewarded the author of the answer, by bestowing upon him a benefice, which was within his gift. As the "Pastoral Association of Philadelphia" seems never to have heard of the answer, we will give the title of the book; "An Original Draught of the Primitive Church in answer to a discourse entitled 'An Enquiry, &c. by Lord Chancellor King.'" This book was reprinted at Columbus, Ohio, 1833, and has been, and probably now is for sale in Philadelphia. We are not surprised at the Observer's ignorance on this point, as we have known Professors in "Theological Seminaries, Professors in this very department too, that had never heard it.—*Chronicle of the Church.*

In a recent authorised return of the population of Upper Canada, it is stated that there are no fewer than 34,000 persons who belong to no denomination of Christians.

Observance of the Lord's day in London. It is peculiarly gratifying to know that the important subject of a more proper observance of the Lord's day is increasingly felt in the metropolis. Many shops once open in the morning, or even in the afternoon are now entirely closed. A meeting of the Metropolitan Church Wardens, was recently held with reference to this subject.

## CHINA.

The first protestant mission to China was commenced by the London Missionary Society in 1806, by the appointment of two missionaries, Messrs. Brown and Morrison. The former not accepting the appointment, Mr. Morrison left England for Canton, in January 1807, by way of America, and arrived in China, September 4, 1807. The labours of this judicious man were at once principally devoted to the acquisition of the language, and the translation of the New Testament. In January 1814, he gave notice to the society of the completion of the New Testament into Chinese. In 1818, the translation of the whole bible was completed by Dr. Morrison and Mr. Milne, who joined the mission in 1813. In 1822 Dr. Morrison finished his Chinese Dictionary, which was printed by the East India Company at an expense of £15,000. Thus it will be seen, God seems to have made Dr. M. an instrument of doing much to aid others, who may succeed him, in the acquisition of the language, and that by his labours, that people have now the bible in their own language.—The first Chinese convert was baptised in 1814, who adhered to the profession of the gospel until his death, which took place in 1818. Dr. Morrison himself died, August 1, 1834. Dr. Milne was earlier called from his labours; he died at Malacca, June 1821. The number of missionaries at present engaged in China is not large; so far as the writer is informed, about twenty only; and as China itself is not accessible to foreigners, the nation can only be reached through their swarming population out of the empire.—*Christian Witness.*

Attend to the presence of God: this will dignify a small congregation, and annihilate a large one.—*Cecil.*

## BOOKS,

For Sale by the Subscriber.

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The Scottish Christian Herald  
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Niagara—Athens—Spring  
To a Cloud—Rizpah—Letho  
The Passage of the Jordan  
Kennebec.

C. H. BELCHER.

Halifax, May 5th, 1840.

## ILLUSTRATIONS

OF NOVA-SCOTIA SCENERY.

PART 1 contains I. Vignette, Rotunda at the Prince's Lodge, near Halifax  
II. Halifax, from the Red Mill, Dartmouth.  
III. Entrance to Halifax Harbour from Reeve's Hill, Dartmouth  
IV. View on Bedford Basin.  
PART 2 contains I. View of Halifax from Mc. Nab's Island.  
II. View on the North West Arm  
III. Ruins of the Duke of Kent's Lodge, Windsor Road.  
PART 3 contains I. Windsor, N. S. from Retreat Farm.  
II. View from Retreat Farm, Windsor, N. S.  
III. View from the Horton Mountains.

For sale by

C. H. BELCHER.

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