

*From the Church.*

A Tribute to the Memory of the Right Reverend CHARLES JAMES STEWART, D.D. late Lord Bishop of Quebec.

"There remaineth therefore a rest to the people of God."—Heb. iv. 9.

## I.

Rest—Christian warrior! rest;—the war is past,  
Rest—for the fight is fought,  
The battle bravely won;  
Death is disarm'd;—the enemy—the last—  
Yields to the strength supplied  
By God's victorious Son!  
No more thy cheering voice  
May marshal for the field;  
That practised arm no more  
The Spirit's sword shall wield;  
Our honour'd chief no more shall need  
Faith's all-protecting shield;—  
Rest—Christian Warrior! rest.

## II.

Rest—faithful Shepherd! rest,—your task is done,  
Rest—for your Pastor saith—  
"To me the Charge resign—  
"True to thy trust, thou good and faithful one!  
"Enter my heavenly fold,  
"Partake of bliss divine.  
"The streams to which thou erst  
"Wast wont my flock to lead,  
"The pastures where by thee  
"My sheep were taught to feed,  
"Are all surpass'd by higher joys  
"For thee by Love decreed."  
Rest—Faithful Shepherd! rest.

## III.

Rest—wakeful Watchman! rest;—the night is past;  
Rest—for a glorious day  
Bursts on thy wearied eye!  
Spent was the night in vigil, pray'r, and fast,  
Lest Zion to the foe  
Should fall a sacrifice.  
Rest—where no ruthless storm  
Thy watchfire can destroy;  
Rest—where no ambush'd foe  
God's Israel can annoy;  
Securely rest in perfect peace  
In Israel's Keeper's joy!  
Rest—Wakeful Watchman! rest.

## IV.

Rest—pilgrim Bishop! rest;—thy toils are o'er;  
Rest—for the great Highpriest,  
The Bishop of thy soul  
Stayeth thy pilgrimage for evermore;  
Run is the rugged race,  
And gain'd is glory's goal!  
Thou guileless man of God!  
Thou venerable priest!  
Unnumber'd works of love  
Thy righteousness attest.  
Apostle of the western wilds,—  
Thy ministry was best,  
Rest—pilgrim Bishop! rest.

## V.

Rest—on the Saviour rest thy rev'rend head;  
Rest—thou who ne'er desired  
Labour or loss to shun;  
Old at three score, and gather'd to the dead!  
The glass of 'rolling years'  
How prematurely run!—  
Thus God to us appoints  
A clouded, darksome day;  
Thus God from ills to come  
The righteous takes away;

Yet,—to her Father's will resigned

The Church bereav'd doth say:—  
"Rest,—Soldier—Shepherd—Pilgrim—Priest—  
"Friend—Father—worn out watcher, rest;—  
"Sleep thou in Jesus—on that Saviour's breast!"  
E. D.

*For the Colonial Churchman.*

Luke 19. 46.—"My house is the house of prayer."

Listen to any notice given in certain places of worship,—  
"Mr. — will preach in the union meeting house on Sunday next." Again, ask the first dozen you happen to meet on that Lord's day, for what they are going to meeting, and they will certainly reply, "to hear Mr. So-and-So preach." God's house by them is supposed to be a house for preaching instead of a house for prayer. And I am afraid that in their zeal to differ from the practice of the church, they have so long slighted prayer, and mustered all their powers for their preaching, as almost to have forgotten the very end for which the congregation ought to be assembled.

The reading of God's word—prayer and praise—are the ingredients of the christian's worship;—they constitute the christian's sacrifice; and admirably are they mingled in the services of the church. Strange therefore does it seem that men's ears should so perversely itch as to slight in their religious assemblies the noblest privilege vouchsafed us by a gracious Providence.

C.

*For the Colonial Churchman.*

Messrs. Editors,

The annexed charge of Bishop McLVINE, the present Bishop of Ohio, to the Clergy of his Diocese, has given to my own mind, very great pleasure, and I humbly trust, instruction also; and having somewhere met with an admonition that it is a duty to communicate to others, any work or writing which we conceive to have benefited ourselves, I send it for insertion in the Colonial Churchman, should you deem it to possess sufficient value.

A.

"Brethren in the ministry of Christ,—it has pleased God to allow us the pleasure of assembling ourselves together, and consulting with one another for the promotion of the blessed Gospel committed to our trust. I would embrace the opportunity thus presented, of addressing you in obedience to an enactment of our church, which requires her Bishops, occasionally, and not unfrequently to deliver a charge to the clergy of their respective dioceses. My object will be the promotion of an increase of faithfulness and of fruit in the discharge of your work as ambassadors of Christ; humbly beseeching Him, without whom we can do nothing in wisdom, nothing in holiness, nothing to edification, to give me grace, that in all things I may speak "as the oracles of God" in "the mind of Christ."

You are well aware that the great work for which your sacred office was established, is the preaching of the Gospel.

However various the means and modes by which christians of all orders are bound, in their respective spheres, and according to their distinctive vocations, to be co-workers with God in promoting his kingdom; all are subordinate to—all depend for sufficiency upon the faithful and enlightened execution of that last command of the Saviour to his ministry—"Go preach the Gospel." It was the simple unquestioning obedience of an undaunted faith to this one command, united with unquenchable love to Christ and the souls of sinners, that constituted, under God, the whole power of the apostolic ministry, and gained those stupendous victories of the truth at which the weaker faith and more hesitating obedience of modern times have so much wondered. And none can read the scriptures intelligently without perceiving that it hath pleased God that sinners shall be saved chiefly through the instrumentality of the preaching of the Gospel: and especially, that the great things to come—the in-gathering of the nations—the univer-

sal reign of the Son of Man as the accepted King over all people and languages, are to be accomplished by means which, without excluding the use of many subordinate measures, will refer the grand result to the preaching of the Gospel—"the foolishness of preaching," as the chosen and chief ordinance of God, by which to make known His wisdom and power in saving them that believe. Hence should it be inferred, that while there are many objects of christian benevolence which have an imperious claim on the affections and assistance of christians, no should stand so exalted in the hearts of all that love the Lord Jesus Christ in sincerity, as the increase of the number of devoted ministers of the Gospel, and the furtherance of all who have received the ministry, in that heavenly skill by which they may most successfully preach the word, and that missionary spirit by which they may emulate the examples of the Apostles, till there be no speech in language where their voice is not heard.

Another thing you cannot have failed to notice. While such eminent importance is attached to the preaching of the Gospel—so that it is written "faith cometh by hearing;" there is one distinguishing feature of the preaching of the Apostles, on the continual and prominent exhibition of which they rested all their hope of advancing the cause of their Master. Various as were the topics on which they spake, and skilful as they were to accommodate their instructions to the different circumstances and characters of their hearers,—there was one great subject in which all hearers were taught to behold the beginning and the ending of religion, the whole consolation of a sinful world—the whole business strength and glory of a christian minister. They made it their invariable principle to know nothing, glory in nothing, among men, but "Jesus Christ as him crucified," so that "every where, in the temple and in every house, they ceased not to teach and preach Jesus Christ." To set forth the glories of his person and of his work—to teach him in his various offices and benefits, in his humiliation and death, his resurrection and exaltation, in his freedom of grace to receive, and his fulness of grace to save the chief of sinners; to persuade men to flee to him as their refuge, to follow him as their shepherd, submit to him as their King, to rejoice in him as the everlasting portion, and always and by all means glorify him as head over all things for his people, this was their life's business unto which they had separated themselves as to be virtually dead to whatever might hinder its promotion. Sitting at the feet of their inspiration, to learn by what teaching the minister of the gospel, in those days, may hope to be made instrumental "in bringing many sons to glory," we obtain this most important lesson, that preach "Christ crucified" is to preach the Gospel, that nothing can be done to any purpose for the salvation of sinners, but so far as this one subject is exhibited in simplicity; that while all learning and eloquence and human wisdom, without this, can do nothing; all that is feeble and foolish among the men of the world, if it have but this, may be mighty through God, to confound the wise and win souls to Christ; consequently, that all our talents and prayers should be drawn this way and concentrated upon this very thing of learning through the enlightenment of the Holy Ghost, the more simple, spiritually, completely "to teach and preach Jesus Christ. Dear Brethren, if this be a lesson for life, it is worth a thousand lives to know and practice it. Without what would it profit us, or the perishing souls whom we are sent, should we understand all mysteries and all knowledge, and speak with the various tongues of men and the eloquence of angels? Preaching would be as effectual to the overthrowing of the kingdom of Satan in the hearts of men, as sounding brass and a tinkling cymbal—while we, the balance of the sanctuary, would weigh as "straw than nothing and vanity."

What then is it so to preach, that it may be justified, in the sense of the apostle, that we "preach Christ crucified?" There are many ways of preaching this excellence without reaching it, of failing in the fruits of an evangelical ministry without perceiving the cause. It is possible to preach a great deal of important truth having an essential relation to the gospel—truth unmingled with any