

THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE. . . . Eph. 2 c. 20 v.

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From the Forget-me-not, for 1838.

PARTING WORDS.

"And he said, let me go, for the day breaketh."—Gen. 30.26.

Let me go, the day is breaking,
Dear companions, let me go;
We have spent a night of waking
In the wilderness below;
Upward now I bend my way,
Part we here at break of day.

Let me go, I may not tarry,
Wrestling thus with doubts and fears;
Angels wait my soul to carry
Where my risen Lord appears;
Friends and kindred, weep not so,
If ye love me let me go.

We have travell'd long together,
Hand in hand, and heart and heart,
Both through fair and stormy weather,
And 'tis hard, 'tis hard to part,
While I sigh Farewell to you,
Answer, one and all, Adieu!

'Tis not darkness gathering round me
That withdraws me from your sight;
Walls of flesh no more can bound me,
But, translated into light,
Like the lark on mounting wing,
Though unseen, you hear me sing.

Heaven's broad day hath o'er me broken,
Far beyond earth's span of sky;
Am I dead? Nay, by this token,
Know that I have ceased to die,
Would you solve mystery,
Come up hither, come and see.

J. MONTGOMERY.

For the Colonial Churchman.

Dear Editors,
The following letter from the Rev. Philip Henry to a young friend, may prove the means of assisting beginners in the christian life, it is transcribed for them, to be inserted, at your discretion, in the columns of the Colonial Churchman. L.

My dear friend,
I am glad to hear that God hath been of late at work with your soul; and I hope it will prove the work, which, where He once begins, He will perform until the day of Jesus Christ.— Now I send these few lines to you from my affectionate love, and from the true desire which I have of your spiritual and everlasting welfare, to be your encourager, that you be sure, by all means, to lay a good foundation, for want of which multitudes perish and come to nothing. Now, that foundation must be laid in sound convictions of, and hearty contrition for, sin;—you must bethink yourself of the error of your way, in how many things you have offended; and who can tell, in how many? You must lay before you the pure, and holy, and spiritual law of God; and if the commandment came to you by the Spirit of God working with it, as it came to Paul, Rom. 7. 9, it will make sin to revive;

and the reviving of sin, in that manner, will be the death of all your vain hopes and carnal confidences. You will change your note, and from the Pharisee's, God, I thank Thee, that I am not as other men are, you will cry out with the poor publican, *God be merciful to me a sinner!* Oh! the numberless numbers of vain thoughts, idle words, unprofitable communications that have past you in any one day, the best of your days! the multitudes of omissions of duty to God, to man in general, in particular relations! the multitudes of commissions, whereby from time to time you have transgressed and turned aside, in the several ages and stages of your life, through which you have passed: though you are but young, and therefore free from much of that guilt which others lie under, yet conclude, I say conclude, you have enough and enough again, if God should enter into judgment with you, to sink you into the bottomless pit of hell; and therefore you must enter into judgment with yourself, and condemn yourself, and if you do it aright, you shall not be judged of the Lord, nor be condemned with the world. Be free and full in your confessions, and after all you must close with David's—"who can understand his errors? Cleanse Thou me from secret faults"—Ps. 19. 12. Let the streams lead you to the fountain; you see a root, a root of bitterness in your nature, bearing gall and wormwood in your life and actions; and be sure lay the axe to that, and bewail that, and see an absolute necessity of a change, for except ye be born again, and become a new creature; that is, except a contrary principle of grace be wrought in you to work out that naughty principle of corruption by degrees, you cannot enter into the kingdom of God. And here all the creatures in Heaven and earth cannot help you; they must each of them say, it is not in me, it is not in me; they have neither a righteousness for you wherein to stand before God for justification, nor a power to give for the mortifying of one vicious habit, or for the performing of any one act of acceptable obedience; but, blessed be God, help is laid for us upon One that is mighty, able to save to the uttermost those that come unto God by Him, the only Mediator between God and man, the man Christ Jesus: and therefore by Him you must go to God. I say *must*, or you are undone; for there is none other name under Heaven by which we can be saved:—you must in the sight and sense of your own lost and undone condition in yourself, by reason of the guilt which lies upon you, resolve to cast yourself upon the free grace of the Gospel, making this your only plea at the bar of His offended justice, I have sinned, but Christ Jesus hath died, yea rather, is risen again, and in Him mercy is promised to the penitent, and therefore to me. Do not suffer the tempter, nor your own unbelief, to beat you from this plea. These will tell you, you are a great sinner, it may be a backslider after convictions, and that often, and therefore it is to no purpose; but do not hearken to them: say, "faithful is He that hath promised:" and hold fast there; say, the worse I am, the more need I have of a Saviour,

the more His mercy will be magnified in saving me; remember David's argument, Ps. 25. 11—"For Thy Name's sake, O Lord, pardon mine iniquity: for it is great." And when you have in this manner by faith applied Christ crucified to your soul, you are bound to believe that God doth accept you, that your sins are pardoned, and that you shall not come into condemnation. And then your next work must be to study what you shall render, to love Him that hath loved you first, and out of love to Him to forsake all sin, and to set about all duty, to read, hear, and meditate in the Word of God, that you may know what the will of God is concerning you, and what you ought to do: and when you know it, resolve to do it. You will say, I cannot. I know you cannot: but in this also help is laid up for you in Jesus Christ. If you come to Him daily as you have occasion, in the sense of your own impotency, He will strengthen you with all might by His Spirit in the inner man. He will plant grace, and water His own planting, and make it to grow and bring forth fruit. "I can do all things," saith St. Paul, "through Christ strengthening me;" and, "without Him we can do nothing." The terms of that blessed covenant that we are under, are, that we endeavour in the strength of Christ to do as well as we can, aiming at perfection; and wherein we come short, that we may be humbled for it but not discouraged, as if there were no hope—for—"we are not under the law, but under grace."—Seek acquaintance with the servants of the Lord, and prize at a very high rate an interest in their love and prayers. If you have not joined in the fellowship of the Holy Supper, I would you should not by any means delay to do it. It is not privilege only, but duty, commanded duty: and if you love the Lord Jesus, how can you answer for your neglect so long of such a gracious appointment of His, when you have an opportunity for it? Behold, He calls you. It is one thing to be unworthy to come, and another thing to come unworthily. He that is not fit to day will be less fit to-morrow. I know those that can witness that though there were treaties before between their souls and the Lord Jesus, in order to that blessed match, yet the matter was never consummated, nor the knot fully tied till they came to that ordinance: it is a sealing ordinance: God is there sealing to us, and we sealing to Him in a precious Mediator. You cannot imagine the benefits of it, and therefore put not off. So commending you to God, and to the Word of His grace, which is able to build you up, and give you an inheritance amongst them that are sanctified in Christ Jesus, I rest your friend,
PHILIP HENRY.

As it was said of Naaman, he was a great man, an honourable man, a mighty man of war, but he was a leper; so whatever other ornaments a man hath, sin stains them with the foulest "but" that can be brought to deprave the fairest endowments—a learned man, a wealthy man, a wise man, an honourable man, but a wicked man. This makes all those other good things tributary unto Satan.—Bp. Reynolds.