

If a man is not able to manage his own affairs, and to act reasonably and prudently in them, it would seem to indicate his unsuitness for the management of those of others, and for the difficult task of framing laws for the regulation of the varied interests of society.—2. They are to provide such as fear God. With all their ability they will be poorly qualified for any office of trust, if they do not fear God. By this may be understood such a regard for the Divine will, and the Divine glory, as will make them conscientious in all their public measures, and regulating their conduct with reference to the account they are to give at God's judgment seat. In short, by men that fear God we are to understand holy, religious men. These are the only men we can depend upon for doing justice to any trust reposed in them. If they fear God, they will do their duty to man—they will be honest and upright in the midst of temptation. They will not waver, nor change with every breath that blows—but knowing no other rule of action than what religion gives, they will prove themselves always faithful stewards, upon whom we can rely. If David with reason said "whoso leadeth a godly life he shall be my servant"—with not less reason may we seek such a character in those who offer to be the servants of the public. These are times, as we have said, brethren, requiring men in all public stations that fear God. Now there is no qualification more to be desired in our Legislators than religion—that they may devise measures for the glory of God and the real improvement of his people. Such men we want to help to banish Intemperance and all its attendant train of evils from our land—to procure a greater reverence for God's day, and diminish the crying profanation of it which still prevails—to continue and increase the means of sound and useful education throughout the land,—and to keep down those loose principles which would tend to subvert the happy balance of our constitution, and destroy that loyalty to the Queen which scripture so closely connects with the fear of God. Where there must be a choice between small ability, coupled with the fear of God, and greater ability without it, we should not hesitate to prefer the former, in every case where we entrust our important interests.—3. Another qualification pointed out in the text is, that they be men of truth—men having a supreme regard to truth in all their words, professions and actions.—This would seem to be merely an amplification of the other requisite—that they fear God:—for every one that fears the God of truth, will be a man of truth, and hate and fear the lie, in all its varieties. I have often expressed my lamentations, brethren, on the disregard of truth, which so generally prevails, and have implored you to watch yourselves well in this particular, never allowing an approach to falsehood; and so to train your children after you. And if a failure in this be too general in private dealings and intercourse, between man and man, it is alas! yet more general in public men. Insincerity here is so common as to be proverbial. Promises are made without any intention of being performed; and "deceit and guile go not out of our streets." True men are precious in these days; but if we can find them—men whose word is good as their bond—to these we may safely confide, in matters great and small.—4. Once more,—the worthy coadjutors of Moses are described in the text, as having covetousness;—men that would not be tempted by a bribe to do injustice to those who might come before them—nor to grasp at their property if it should be in their power. Here again we may regard this as only another branch from the root of all fair and honest dealing,—the fear of God. The danger of a covetous spirit is such as to exclude all that have it, from the kingdom of God. Take heed and beware of covetousness, doubly cautioned are we by the Saviour.—What is thus bad and condemned by the Lord, cannot be good for man; and therefore should be regarded as an insuperable objection in one chosen to act for the public good, and not for his own. None will be so likely to act advantageously for others as those who are endued with that christian spirit, which seeketh not his own, but another's prosperity—a disinterested and real public spirit, which will pursue public good, even in opposition to his own private interest.

veral marks of a faithful public servant such as God will approve, and will do justly by man. But surely, every sincere patriot and christian, will pray that the men who shall be chosen in the several parts of our country at this time, may be men to whom those marks will apply—able men, such as fear God, men of truth hating covetousness. Then may we hope for a blessing upon our land—that all things may be so ordered by their united endeavours, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations.—Let us hope that in the manner of discharging this great public duty to which you are called, there may be no increase of those divisions, and enmities and quarrellings, which are already too abundant. May not a fair, open and manly competition be maintained, without converting into malignant enemies, those who ought to love as brethren? May not each man exercise his liberty without animosity, and without the evils which party spirit always brings? Surely they may, and brethren it must be so, if we value the favour of God. Let me earnestly warn you all, therefore, to avoid whatever may gender strifes. Let all these things "be done without murmurings and disputings." Follow the things that make for peace, and not for war. Let the fury of passion be curbed by the wholesome restraints of religion. Let holy motives, such as alone become a christian citizen, actuate all concerned, and then we may hope for a good result. Let the ardour of pursuit after this and every earthly object, be moderated and cooled by the conviction, that it is not worthy of all the heart, nor all the soul, being set upon it:—and that the bosom that beats high with hope and anxiety to-day, may be stilled by the hand of death before to-morrow's sun shall rise,—and that those whose eager hopes and endeavours now tend all to his one object of ambition, may soon be stretched in the grave. Let your moderation then, brethren, in this and all things, be known unto all men—the Lord is at hand.

There is but one prize entirely worthy of our most eager endeavours, and most ardent pursuit—the crown of Glory which fadeth not away. There is one election which we all should strive night and day to secure—our election of God. Oh! that we were all inspired with more ardour in that pursuit,—that we would indeed give all diligence to make our calling and election sure. Let us not lose sight of this,—Let us remember that we are going away from the scene of worldly honors and pleasures—that the fashion of this world passeth away;—that there is an eternal scene before us, where the honor that cometh of God will alone be good,—where it will profit us nothing to have gained the whole world and lost our own souls. God give us grace to lay this to heart. Amen.

For the Colonial Churchman.

MISSIONARY RECOLLECTIONS.—No. VI.

FIRST VISITS TO A SICK ROOM.

How deeply interesting to the mind of the minister of Christ are his first ministrations in a sick room. How anxiously is his responsibility felt, and how heartily are his endeavours put forth for the benefit of the first soul that he is called to prepare for its flight from this sinful world. His not meant that such feelings should be diminished by the frequency of their exercise, or that less care should be bestowed on the latest, than on the earliest, subject of ministerial attention. But who alas! has not found cause to lament, that familiarity with death-bed scenes does sometimes blunt that liveliness of feeling and interest, with which we first enter the chamber of sickness, as the ministers of the great Physician above? And we all doubtless feel the need of continual watchfulness and prayer against a cold and perfunctory performance of this solemn part of our professional duties.

The first time that I felt myself in charge of a departing spirit with, I think, never fade from my memory. Other momentous things have come and gone, but that still remains after the lapse of many years, as vivid as ever; and the impression is often renewed by the sight of the mound of earth that now covers

the remains of my first patient. She was the victim of that disease which too often flatters with the hope of life, so as to cause a fatal delay in preparation for death. I saw her first in the early part of 182— under circumstances not favourable to thoughts of eternity. Not long a wife—very youthful—accustomed to gay and thoughtless scenes—just removed from her home, and about commencing the usual round of what the world calls pleasure and enjoyment. Yet even then, notwithstanding the struggle for the shew of health, there was written upon her brow the mark of fatal disease; and the racking cough gave to the discerning ear, evidence too plain that this scene must quickly change. And so it did. A few weeks found her on the bed of restless pain, the course of festivity stopped, and the minister of religion called in. It was not easy for one so young, and so suddenly arrested by the paralyzing hand of sickness, to believe that death could be so near. Nor was it a welcome task to present the fearful theme, with due and repeated earnestness, to her mind. Many a deeply interesting conversation passed in that sick room; many a fervent prayer was put up to the Lord to give her grace to attend to the things that belonged to her peace; and most deeply and affectionately was her case interwoven with the whole current of my thoughts. With what trembling anxiety have I opened her door, inwardly, saying that the Lord might make me instrumental to her good. It is believed that He was pleased to bless our poor endeavours, and to hear our prayers. A change came over her mind. Life lost its charms—the world its allurements—death its terrors. The soul became the object of concern—the Saviour was applied to in apparent sincerity—severe sufferings were borne with increased patience—and she acknowledged with the psalmist—"It is good for me that I have been afflicted. Before I was troubled, I went wrong; but now I have kept thy word."

Circumstances called me for a while to another land, and when I returned I found my interesting patient had been released from earthly suffering, and was now a tenant of the grave. It was gratifying to learn that the Lord continued to be gracious unto her soul, and that she died with "a good hope because of His word." Often as my eyes have since been directed to the spot where rest her remains, my mind dwells with undiminished interest upon this early subject of my pastoral care, and upon the scenes in her sick chamber, so vividly written, still upon the page of memory. And as at evening hour I have stood by her grave, the prayer has not been forgotten, that the Lord would pardon the short comings of duty in regard to that precious soul which is now amid the changeless scenes of Eternity.

My gentle and beloved female reader! whosoever thou art,—learn holy wisdom from this brief and imperfect sketch.—Thou mayest be young, and fair, and gay—with bright prospects of worldly bliss before thee. So was she. But on a sudden, the hand of death laid her low, and she bid a hasty farewell to all that was charming here. So may it be with thee. O give then thine heart, not to the follies of the world, not to gaiety and pleasure—but to thy God and Saviour, whose ways are "ways of real pleasantness, and all whose paths are peace," such as the world can neither give nor take away. Remember that the hours of sickness and death must come, and that for these, the ball room, or the card table, will prove a sorry preparation. Remember the inspired record—"she that lieth in pleasure is dead while she liveth"—dead to all the real purposes of life—dead to the hopes of an endless life of heavenly pleasure above.

A MISSIONARY.

November, 1840.

D O N O V I T T.

We have seen stated of late a number of instances of great old age among the coloured people of our country. A Rev. Brother has just informed us that there is now living in the city of New-York, a coloured woman, attached to the congregation of St. Philip's Church, whose age is known to be 120 years, and is supposed to be 125. This woman walks every fair Sunday, to her parish Church, under the care of the Rev. Peter Williams, a distance of one and a half mile.—Goss' Miss.

I will not enlarge farther, brethren, on these se-