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# 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.

VOLUME I.

LUNENBURG, N. S. THURSDAY, MARCH 24, 1836.

NUMBER 9.

*For the Colonial Churchman.*

FAMILY DEVOTION.

MESSRS. EDITORS,

When first created, Man had no idea of happiness without his MAKER. GOD was in all his thoughts, the object of all his affections, the end of all his desires and wishes. The holy law was written in his heart, and he delighted to run in the way of GOD's commandments. Such as he then was, such must he again be made by the power of the Holy Spirit, before he can be admitted into the garden of the Lord, and enjoy uninterrupted happiness in the immediate presence of angels and archangels around the throne of GOD. To man placed in this lower world of sin and sorrow, conscious of his daily progress to the same dark and silent grave, which from time to time has closed upon the objects of his affections,—and of the dread eternity which is to follow—how cheering is the sound of the precious Gospel, which from the hallowed lips of the Saviour, invites all who 'labour and are heavy laden, to come unto him and find rest,' and points out the way by which the 'inner man can be renewed,' and the image of GOD again stamped upon his soul. How delightful to such an one is also the privilege of Prayer, through which he can have access unto GOD, pour forth the sorrows of his soul and seek for 'grace and strength in every time of need.' Of prayer, it is well said, it is the *appointment of Heaven*. GOD has chosen it as the general means, or channel, through which He is pleased to communicate the needful blessings of His grace and salvation to the souls of mankind. Though he has promised His people deliverance from the guilt and dominion of sin, independently of any merit, or worthiness of their own, yet He has commanded it to be written 'Thus saith the Lord, I will yet for this be enquired of by the house of Israel to do it for them.' The following brief remark of an ancient Divine in one of your former numbers 'a family without prayer is like a house without a roof exposed to every storm,' led to the above remarks on prayer in general, and induced me to form the determination of forwarding the substance of my reflections on the important, but too much neglected duty of *family prayer*, for insertion in your useful paper,—a paper which I trust will prove a blessing, not only to the members of our own church, but to all those of every denomination who love our Lord JESUS CHRIST in sincerity. Instead, however, of my own remarks on that interesting and profitable duty, I shall now from time to time send those of another, said to be originally written for a friend, which I met with in a religious periodical published some fifteen or twenty years since. And thankful shall I be to the GOD who heareth prayer, if they meet the eye of any who, living in the habitual neglect of this duty, may be induced to bestow upon them a *practical* attention. The very heathen we read, had their *penates*, or household gods; yet many a family of professed christians will not blush to avow, in the words of the Roman Historian, *nobis larem, familiarem nullum!* no altar! no priest! no sacrifice! My earnest prayer shall be, that these remarks, under the divine blessing, may induce many such families, to institute this hallowed rite, then should 'the rains descend and the winds beat upon that house,' it will not be like one without a roof, but they will find that the favour of the GOD whom they worship, will be their protection in every storm.

Family prayer may be regarded as a kind of *supplementary* service. It occupies a place between public worship and private devotion. The latter is too special and particular; the former too general, to meet the exigencies of social and domestic life. In private, we unbosom our inmost souls to our Father which seeth in secret; and when no

eye is fixed upon us but His, and no ear but his is open to our accents, we disclose difficulties and temptations, hopes and fears, with which we desire none but our Maker and ourselves to be acquainted. In the house of GOD, an assembled district unite in acknowledging their common wants and imploring general blessings. And though we ought to rejoice in the provision made for our devotion by the wisdom and piety of our Reformers, in the use of a pure and simple, but sublime ritual, which applies to some of the most retiring feelings of the heart, while it grasps in its comprehensive range, the state and condition of the world, it is obvious that some intermediate link is needed, suited to the scenes and events which form the history of each family in this great assemblage. Some altar should be set up without the precincts both of the temple and the chamber, to be periodically approached by the members of each social circle, when their united spiritual concerns may be transacted with the Universal Parent in heaven, the GOD and Father of all the earth.

I propose to consider the obligations, the privilege, and the advantages of family devotion.

1. With regard to the obligation, it has been commanded by GOD himself, if not expressly, yet at least, by implication so strong that it is next to impossible to entertain a doubt of his will respecting it.—What means, otherwise, the commendation bestowed upon that patriarch who might well be regarded as a model to every parent in respect to family religion—'I know him, that he will command his children and his household after him, and they shall keep justice and judgment?' What mean else those injunctions to the children of Israel to speak of the statutes of GOD, and to explain his ordinances to their offspring as they walked by the way, or sat in their houses, as they lay down, and as they rose up, to the intent that they might not forget the works of GOD, but teach their children the same? Do we not read also of fury to be poured out on the families that call not on GOD's name? \* And is there not, likewise, a most encouraging promise made to social prayer? 'Whenever two or three,' the smallest possible number to compose a family, 'are met in my name, there am I in the midst of them.'

The duty is, in fact so reasonable and so coincident with the general injunctions of Scripture, that it seems to need no express appointment.

Not willing to occupy at one time too much space in your valuable paper, I shall leave for some future numbers what is said on the *privilege* of family prayer. The following lines from the *Protestant Episcopal Pulpit* for December 1835, are so very applicable, that I have to beg the favour of their insertion. SAMECH.

*To be continued.*

THE PRAYING CIRCLE.

'Come, let us pray,' the father said,  
In accents clear and loud,  
And ev'ry knee, with sweet consent,  
Before its Maker bow'd.

\* This and the preceding texts must not, perhaps, be pressed as literally inculcating that stated service which we are accustomed to denominate Family Prayer. But their general import bears fairly and strongly on the point. The religious instructions and exhortations of Abraham and of every pious Israelite in his family, would doubtless take something of a regular form; and though the expression 'families that call not upon thy name' is primarily only a periphrasis to describe the idolatrous nations, yet the specific fact mentioned serves to indicate that the families of true believers are such as do call upon the name of GOD generally, and doubtless, among other ways, in stated family devotion, consisting reading and instruction, of prayer and praise.

'We thank Thee, Lord,' the father hsp'd,  
'For thy unceasing care;  
Altho' we've sinn'd, yet wilt thou deign  
To listen to our prayer?

Forgive our sins, and give us light,  
That we may know thy way,  
And give us strength, that we may all  
Thy just commands obey.

We would not wander from Thee, Lord,  
Thy paths seem righteous still;  
O, save us from all pride, and strife,  
And ev'ry lurking ill.

O, keep these young and tender lambs  
From sin of ev'ry kind;  
And save them from the world's foul snares,  
And give them peace of mind.

They need thy smiles—they need thy care—  
Save them, or they will die;  
Encircle them in *Thine own arms*,  
And fit them for the sky.

O, may we always humbly bow,  
Whene'er the day doth end;  
And raise our notes in grateful praise,  
To Thee, our GOD, and friend.

And, when our breath on earth is spent,  
Conduct us safe on high;  
To praise Thy great and holy name,  
To all Eternity.

*For the Colonial Churchman.*

MESSRS. EDITORS,

The following very excellent remarks on the superiority of a Liturgy over extemporaneous prayer, by Thomas S. Brittan, I copy from the 'Protestant Episcopalian' for March, 1833, published at Philadelphia, in the hope that they may be inserted in your useful paper. Mr. Brittan, it appears, was a Dissenting preacher in England, strongly and deeply prejudiced, as he himself acknowledges, against the Episcopal Church and her Clergy. These prejudices, were, after a time, removed by the increasing strength of his convictions. He visited New York, and there became a candidate for Episcopal ordination. Mr. Brittan, though a congregationalist, had for some years, in England, used the Liturgy of the Established Church, and states that a very considerable number of churches in England, which are in their discipline and name, Congregational, have been so deeply convinced of the importance of a Liturgy, that they constantly use that of the Anglican Church in the public offices of their devotion. 'His letters on Episcopacy, addressed to Bishop Onderdonk, of New York, are worthy the attention of every churchman, and might be read with profit by every denomination of professing christians. Amongst other remarks on the advantages of a Liturgy over extemporary worship, Mr. B— has the following.—Many and great are the advantages peculiar to a public formula—ry of devotion—it admits of that due *Meditation* and *Preparation* by which the mind may be fitted for the solemn engagements of prayer; so that, beforehand, we may have those affections awakened, which are to be expressed either in adoration, confession, petition, thanksgiving, or the other acts of devotion; are advantages which cannot belong to an extemporaneous prayer, inasmuch as we must previously be ignorant what the prayer will be, whether it will suit our case or not—whether it will meet our religious views or not;

and such preparation is of great moment, if we would acquit ourselves suitably. Wise and skilful musicians will always tune their instruments before the concert begins. Forins, also, are better adapted to the spirit of *Light and Intelligence*, by which our devotions should ever be characterized; for prayer is the discourse of an intelligent creature with his God; not the mummery of ignorance, but high converse with the glorious Supreme. And as words are necessary to it, to fix the attention, to excite the zeal, and to interest the imagination and senses in these spiritual sacrifices, so ought the matter and words of the prayer to be thoroughly understood; an advantage which frequently is wanted in extemporaneous prayer, as often not only is the meaning of the person who offers such prayer not perfectly comprehended till his sentence be finished, but sometimes there are things uttered, to which, after due consideration, we could not repeat the cordial Amen. The service which God requires, is 'a reasonable service'—we must pray with 'the *Understanding*' as well as with the heart. The mere novelty or peculiarity of expression frequently so delights the fancy, and awakens the passions, as to afford pleasurable sensations, which if they were duly scrutinized and brought to the unerring test, would prove to be neither more nor less than mere *theatrical emotion*; whilst when this is wanting, the extemporaneous prayer is generally accounted so dull, that it is painfully irksome; its wearisome length is complained of—A sound argument for the employment of a liturgy, may be derived from necessity. The *meanness of talent* possessed by some ministers, renders it needful that such helps should be afforded them for the edification of the church. It is an old proverb, 'Omne genus habet suum vulgum,' (every profession has its little men.) As then there is a great disparity in the endowment of mankind, as in everything few only can excel; so to guard against what is so common in most congregations, the bringing into contempt this most sacred exercise, a prescribed liturgy is rendered necessary.

The ever-varying frames and feelings of men also require it. Since the best, the most learned and talented, sometimes find themselves in an unfit state of mind for such an exercise as extemporaneous prayer; for besides slight bodily ailments and contingencies of human life, there are many circumstances, such as the weight and temperature of the atmosphere, some unaccountable depression of spirits, extreme nervous excitement, together with other causes, which operate to unhinge the mind, as all must acknowledge; indeed those who are reputed to excel most in the gift of prayer, often are the first to admit it; therefore, in such cases, a liturgy must be highly necessary. The *corruptions and depravity* of the human heart no less enforce it. For as the excitement produced by a large assembly sometimes causes the minister to enlarge with great fluency, and produces much fervour of temper; so does this frequently minister no small occasion to temptation—to spiritual pride and display. The pleasure felt by the ingenuity excited in such engagements, is very frequently mistaken for high communion with heaven, when, in fact, it is no other than a carnal pleasure, such as is experienced by the poet or composer, whose 'eye is in a fine phrensy rolling.' This has been lamented as a source of trouble in their self-examination, by the most godly and talented men, they have confessed that it excited doubts in their minds relative to their true standing before God; since they seldom felt equal excitement and enlargement in the private exercises of devotion. The *decencies and order of public worship* requires it. It is acknowledged on all sides, that there are frequently many breaches in decorum, arising from the crudities, to say the best of them, sometimes uttered in extemporaneous prayer, the ridiculous expressions sometimes vented; and with some, the impertinent modes of address to the Deity, and also, attempts at finery of language and display. There are serious persons, not only laymen, to whom an appeal could be made, (who cannot endure a liturgy,) who have often confessed that some *eminently popular preachers* in the present day, excite so much their utter loathing and disgust, with their attempts at saying fine things, and uttering far-fetched words in their prayers, that instead of feeling any thing akin to devotion in listening to such gaudy and meretricious performances, they only sin in going to listen to them at all. In fine, the *unity of the faith* requires it. There is no way in which a man can more easily instruct his auditors in his peculiar tenets than in extemporaneous prayer. Few persons in public possess, or, to say the least, exercise any other talent than what has been termed '*preaching prayer*;' and when heterodox men wish insidiously to instil their sentiments upon religion, it will be found that in such a way they most effectually succeed. The fearful and pestilential heresies, now so widely prevalent, afford ample proof upon this subject. A liturgy prevents such a mode of teaching; it secures the true knowledge of orthodox doctrines; and the man in the pulpit will be afraid to give the lie to the man in the desk. Hence, most of the Reformed Presbyterian Churches have had liturgies compiled for them; although, for the most part, they have sunk into disuse. History informs us of a variety of different liturgies used in various churches from the earliest days of Christianity. Even the French and Dutch Churches had theirs. Calvin used a form of prayer himself, and composed one for the Sunday service, which was afterwards established at Geneva. In

his letter to the Lord Protector, in the reign of Edward the Sixth, he thus writes:—'For so much as concerns the forms of prayers and ecclesiastical rites, I highly approve that it be determined, so as it may not be lawful for the ministry in their administration to vary from it.'

Here the editor of the Protestant Episcopalian observes, to our liturgy Mr. B. gives the preference above all others; above the English, on account of the improvements we have made in it. His letter on this subject he entitles '*Surpassing Excellence of the American Liturgy*.' And most excellent and most beautiful it is—who, that makes a fair and honest trial of it, does not find it such? elegant, yet grand; sublime, yet plain—fervent, yet chastened—the brightest censer the church has ever had for her fragrant devotions; one voice, yet the voice of multitudes—one sacrifice of prayer and praise, yet the fruit of many lips and many hearts. In this beautiful liturgy all the worshippers take their part; every one is engaged; instead of leaving it to their minister, as their proxy, to offer up for them alone the sacrifice, the meanest, as well as the highest of the assembly, participates therein; the babe who can but lisp the praise of the Most High, as well as the hoary pilgrim whose head has been silvered over by time, all blend their voices in the solemn exercise, and uttering their different parts and alternate responses, feel an equal interest in the same important engagements, presenting an image of that blissful state, when the multitude 'out of every nation, kindred, and tongue' offer their united homage—where, loud as the sound of many waters and the voice of mighty thunders, they tender one song of praise to the Lamb. What sins can we be chargeable with, but in it are confessed! What lusts torment us, but in it are deplored? What evil can we dread, but in it is deprecated? What blessing can we desire, but in it is acknowledged? What hope can we cherish, but in it is uttered? In a word, there is no situation in which we can be placed, no character or relation we can sustain, no difficulty we may encounter, no affliction we may experience, no burden under which we may groan, but we find language therein in which our complaint is vented before God. There is no desire we can cherish, whether for time or eternity—for pardon, for peace, for purity, but is thereby presented before God. There is no pleasurable delight we can experience, whether of temporal prosperity or spiritual joy, but we have language put into our lips suited to our case. It seems as if the wisdom of the best and holiest of men had been concentrated to construct this beautiful liturgy; as if like Solomon of old, who brought from Paros its marble, from Lebanon its cedars, from Ophir its gold, from Egypt its linen, from India its jewels, from Arabia its perfume, from Tyre its purple and its workmen, and indeed from all the world its choicest materials, to construct and embellish a magnificent temple; it seems as if like him, the compilers of this liturgy had searched every clime and country, had examined every case and condition of mankind, and then that from all, and for all, they had constructed this apt, symmetrical, and comprehensive service for the temple of Messiah.

"A sacred fervour pervades the whole, not the wild fire of fanaticism, but of sober, serious piety; it resembles not a fire of straw blazing with fury, and as transient too, but the sacred flame kindled from on high on the altar of the tabernacle, pure, steady, and constant, ascending acceptably unto God."

The concluding remarks of our author are particularly worthy of the reader's attention.—'Fully am I aware that the majority of Presbyterians have never examined impartially both sides of the question. I speak from experience. Never, till my arrival in this country, had I fully done so myself. I have conversed with many of the laity among Presbyterians in this country, who have read the works of the Presbyterian advocates referred to in these letters, and who have told me how triumphantly they refuted their opponents; yet not one of whom, upon seriously questioning them, but admitted to me they had never read a single work on the opposite side. Perhaps I should not err, if I said also, that very many of the clergy, in this respect, closely resemble them. And this I say, not by way of reproach to them, for well I know they consider (as once the writer did,) that it would be time lost to examine the arguments adduced by the opponents of a system which they fully believe to be divinely instituted; they act from the deep convictions of their consciences. Whilst, then, I also most conscientiously withdraw myself from their communion, still will I enshrine their names in my heart.—I will hail them as my fellow Christians.—I will rejoice in their success in winning souls from the common enemy, and directing them to Christ, as alone, the Saviour, I will take as mine the motto of an ancient Bishop:—'In necessariis, unitas; in non necessariis, libertas; in omnibus, charitas.' In things necessary, unity; in things unnecessary, liberty; in all things, charity.

Yours &amp;c.

C.

*Golden Sentences.*—God takes men's hearty wishes and will instead of the deed; when they have not the power to fulfill it; but He never took the bare deed instead of the will.

Only the power that makes a world can make a Christian.

For the Colonial Churchman.

THE HUMBLE PASTOR AND HIS FAITHFUL FLOCK.

Concluded.

Thanks be to God, who giveth evermore  
The victory, through Jesus Christ our Lord!

Thus by grace restored

Unto His favour, even from the dust,  
Thou shalt be raised again, to join the good and just.

Bernard Barton.

While the rapid and sure progress in civilization and improvement which Oberlin had effected in the once neglected and destitute Steintal, caused general astonishment and admiration, the holy duties of the Parish Priest engrossed his anxious care. He erected a school house in each of the fine villages, principally at his own risk, though his income was limited to but 1000 francs, (£45.) As difficulties increased, he would say—"I have confidence in the goodness of our heavenly Father, and am convinced that if I ask for any thing with faith, and it really is right that it should take place, it will infallibly be granted to prayers." The event fulfilled his hopes, for soon the parishioners afforded ready aid towards the erecting the necessary buildings, and his Strasburg friends provided funds for libraries and prizes. He instructed the teachers, and established the first Infant Schools on record.

In the fifteenth year of his ministry, (1782) the zealous pastor established among his faithful flock, the '*Christian Society*,' which beneficially continued eighteen months. Among the rubrics were the following:—

We are all one in Christ Jesus. Abide in him: Christ is all and in all. Love not the world, nor the things that are in the world. Search the Scriptures diligently. Endeavour to promote the happiness of all. Appropriate part of your earnings, at stated intervals, to the public good. The injunction of St. Paul (I Corinth. x. 31)—'Do all to the glory of God,' afforded the grand moving point of his words and actions—although he entirely renounced any merit in himself. May thy virtues, good humble man! stimulate our imitation!

In 1784, death parted the pastor from his faithful Made'ine, after an happy union of 15 years. Seven children mourned with him. He deeply felt this bereavement, though he did not 'refuse to be comforted;' and found, that his God is indeed and in truth, 'the God of consolation.' Frequently was he heard to express the hope, that 'the world in which God would reunite him to his beloved wife, would soon open to him also.

Nor time nor death shall ever part them more!

At length came the awful and turbulent four years of the French Revolution, during which Oberlin, with the rest of the clergy, was deprived of his scanty allowance—so that in the year 1790, the most self-denying efforts of his affectionate people, could raise for him but 400 francs (£18)—but to this 10 or 12 pupils from the cities made some addition. But his treasure was in Heaven, and he shone even 'brighter in affliction's night.' The horrors of the reign of terror 'spread (like the sirocco of the desert) devastation, famine and dismay.' But the Ban de la Roche, with its humble pastor, seemed to be alone a harbour of comparative peace. Although throughout France, every kind of worship was interdicted, and the clergy imprisoned, yet Oberlin was allowed unmolested to minister to his people, and to those who flocked to this remarkable ark of refuge. He was the dove holding forth the olive-branch of peace. The tolerance of this pious worthy was equal to his benevolence.—'This is the dedication that I so much desire every soul,' [thus he wrote] 'in my parish, might join to make even the surrender of himself to Jesus, each one as he is, with all his faults, all his sins, in order to find in Him—pardon, righteousness sanctification and redemption.' Even so, reader! his must be your dedication, if you would be saved.

As a peace-maker too, Oberlin eminently shone, for his exertions quieted a dispute between his people and their Seigneurs which 80 years of litigation had left in doubt. His agricultural skill was acknowledged by the Paris Agricultural Society, which awarded him a golden medal, and he constantly wore the deco-

rations of the Legion of Honor which King Louis the 18th, had granted him as a reward for his uncommon merits and service.

But the Sabbaths in the Ban! The visiting agent of the Bible Society in 1818 declared that Walbach so completely filled his mind, and laid such hold on his warmest affections, that he could for some time scarce speak or write of any thing else 'but Pastor Oberlin and the Ban. The appearance of the Congregation; their order—their services—together with the fervour, tenderness and simplicity with which this *primitive evangelist* addressed them, conveyed to my mind the most delightful impression—that of a sincere and elevated devotion.' For Mrs. Steinkopff reported, 'I never witnessed so delightfully affecting a scene as the church of Walbach, quite full, apparently, of attentive people; every countenance expressed attention.' And Dr. S writes in 1820, 'I cannot describe the veneration I felt on approaching Mr. Oberlin, that servant of God, and benefactor of men, now in his 80th year.'

But this holy man has joined the 'spirits of just men made perfect,' through the Saviour whom they served: but, Messrs Editors, the good he effected has not passed away with him. The Ban is still remarkable for the piety of its population, and the report of last year of one of the English Religious Societies, remarks that their contributions astonished those who knew their extreme poverty.—'The last and highest of the Villages is probably the only one in all France, in which Popery has never been able to raise her head. In several parts of the district, Piety seems to be (as it were) the established Religion—They remained Lutherans, worthy of their founder and their Oberlin—Neither was their beneficence confined to their immediate vicinity; these Societies connected with religious education were indebted to Oberlin and his flock, for important assistance. Will not these facts, Messrs. Editors, shame some of us, of your flocks, who when applied to for similar aid, are too apt to forget the gracious promise, Luke vi. 38, 'Give and it shall be given unto you, good measure, pressed down, shaken together and running over.'

If space would permit, it would be easy to shew how Oberlin's parsonage was a house of mercy, in which he dispensed religious instruction to all; and guided them through their worldly troubles and disagreements. Partaker and witness of their sorrows, he hallowed them all.—His example teaches the ministers of the Gospel, with the Bible in their hand, and boundless Charity in their heart, to reclaim some from their wanderings; to stand by the sick bed of the languishing; and how when death pays his visit, they should with untiring affection point to Him who bindeth the breaking heart, and directeth the survivors to the Hope which

"Breaks through the veil of our mortality."

Oberlin's last illness attacked him suddenly and was of but short duration. Among his last words were—'Lord Jesus! take me speedily. Nevertheless, Thy will be done.' As his dying hour approached, he raised his eyes for the last time to that Heaven where 'he doth now continually dwell,' his countenance beaming with faith, joy and love.—The passing bell soon announced to the Villagers that God had taken to himself the soul of the pastor, benefactor and friend, who for nearly 60 years had so unceasingly laboured and prayed for, and with them.

"Oh! then did thy dust return to the earth,  
Thy Spirit to God who gave it;  
Yet affection shall tenderly cherish thy worth,  
And memory deeply engrave it,  
Not upon tables of brass or stone,  
But in those faithful bosoms where best 'twas known."

I now conclude, though not without expressing the hope, that your readers may have derived some benefit from this summary account of the life and labors and happy death of him whose name is passed into a Proverb. May Ministers be induced to follow his glorious example, not wearying in their well-doing, or allowing discouragements to deter them. And may we of the laity take heed to their warning voice, and enable them by the aid of God's spirit, to render in their great account with Joy.—Oh! that we may all be guided by Oberlin's zeal, humility and piety, and then shall we reap, with him, everlasting reward and be ready on our death-beds to exclaim with him—

"Thy will, O Lord Jesus, be done."

March, 1836.

O.

For the Colonial Churchman.

"This world is all a fleeting show,  
For man's illusion given;—  
The smiles of joy, the tears of woe  
Deceitful shine, deceitful flow"—  
There's nothing true but Heaven.

Truly indeed may it be said that this world is all a fleeting show. What are its pleasures or its riches? They are as a vapour which swiftly passes away, and is no more seen! Man heapeth up riches, but cannot tell who will gather them! None can tell this save that Almighty Being who knoweth and ordereth all things. Therefore reader set not your heart upon the uncertain riches and fleeting pleasures of this life, for they are a mere delusion. You may rejoice while in possession of them—but be assured that the time will come when you must part for ever from them; and if you continue to set your heart upon them, then at that time, at the hour of death, you will indeed shed tears of bitterness and misery; and you will find, but perhaps too late, that Riches and the pleasures of the world are empty and deceitful, and that though you possessed the riches of the whole world, they will avail you nothing at that terrible day of Judgment, which is rapidly drawing nigh to us all;—they can do nothing towards the peace of your immortal soul.—Reader, are your whole affections placed on the things of this transitory world? If they are, oh! delay not in weaning them from things below, and at once set them on Heaven and heavenly things; and then at the most solemn hour of death, you will have much cause for rejoicing. You may find it difficult for a time to work that change, but with the assistance of God's holy spirit (which you must earnestly pray for, and that not from your lips but from your heart) you may overcome every difficulty. True happiness is only to be found in leading a holy and righteous life;—therefore reader, be holy, be righteous, and then indeed you will be happy. Inquire if you were to be called into Eternity at this moment, what would be your state then? Are you ready for that all important change? The 'still small voice' of conscience will tell you.

March, 1836.

From the Bishop of Nova-Scotia's Sermon on board  
H. M. Ship President.

Why a Sailor, especially, should be religious.

You have also, my brethren, private and personal motives to the same attention, which ought to have the happiest influence. Your lives are necessarily exposed to constant danger, and your duty continually requires you to be careless of life, and fearless of death. This is the part of true courage; and true courage never rests upon so sure a foundation, as when it is grounded upon the holy fear of God. Few of you can hope for many hours, on your death-bed, for repentance. Even in time of peace, which the history of the world proves to be of very uncertain duration, your duty often calls you into danger as formidable as the perils of war. Your home is on the restless wave; and between you and death there is literally but a single step—Sometimes you must be exposed to the severest hardships of the most inclement climates; at others you must be in the midst of pestilence, more destructive than active warfare: and it is a well known fact that many more of your brother sailors have fallen victims to disease than in the battle. Here then are motives, we might hope, of sufficient strength, to make you earnestly desirous to live in constant preparation for a meeting with your God and Saviour, and to keep alive in your minds a continual recollection of that awful hour, when you must give account of every word and work.

In addition to the public claims upon you from your Country, and these powerful motives of a more private nature, we may also invite your attention to many shining examples of piety, which have been eminently displayed by persons of your own profession. These are among its most honorable ornaments, and little short of the delight afforded to your fellow subjects by the most splendid naval victories, has been the pious satisfaction of hearing the best and most distinguished of your Commanders, amid all

the tumult of the scene, with holy gratitude ascribe the glory to the God of Battles.

Listen then to the claims which have been urged upon you. Be influenced by the motives which ought to guide you; and imitate the pious examples which are before you. Be ambitious to deserve the honourable appellation of Christian Sailors; and while your humble hopes are raised to such glories beyond the grave, purchased by the precious blood of your Saviour and Redeemer, as neither eye hath seen, nor ear hath heard, immediate comfort and enjoyment will be imparted to you through His blessing. Sin and its attendant sorrow will be banished from your ship. The noise of riot and of drunkenness will no more be heard among you. Punishments will no longer be known, for they will no longer be deserved. Your duties will become more easy; and the subordination and discipline which are necessary to the service, will cease to be regarded as an irksome restraint. The righteous laws of your Almighty Maker and Redeemer will influence all your desires, and all your actions, and it will be your delight to live to Him and to His service.

CONCLUSION.

Finally, be guarded my Brethren, against the fatal delusion of considering the hour when the overwhelming events which have now occupied our attention, shall be manifested, so distant and uncertain, that we shall have time enough hereafter to give to them the serious regard which all admit to be due to them.—The enemy of souls has succeeded in destroying thousands by this artful deceit, which has induced them to wait for a *more convenient season* than the present for giving heed to those eternal truths; a *more convenient season*, which never came to them, and will never come to you, if you are now deceived by so awful a delusion.

Rather consider what your employments, your thoughts your words, your actions would be, if it were made sure to you, that before ten years shall pass away, all that we have now been contemplating would be exhibited to your view. What an astonishing change would be at once effected in your sentiments and lives! How sincerely would you strive to turn from every sin; and how diligently would you seek for Heavenly grace and guidance during the short period in which they might be found.—How anxiously would you labour to cleanse your hands and purify your hearts, that no stain of guilt might remain upon them! How devoutly and how continually would your hearts ascend in prayer to Heaven, that the mercies of redeeming love might be effectually extended to you.

Oh then begin at once the solemn, the vitally important work. Many of those, who were your comrades ten years ago, have gone to meet their God in Judgment; and before ten other years shall pass away, it may safely be regarded as a certainty, that some, perhaps many, of those who are now listening to me, will have departed from this transitory world. In a few years more, we know that every one of us must follow, and exchange time for eternity. We also know, that with our life, the time allotted for repentance, and for preparation to meet our God and Judge, is closed for ever. Nor is it improbable that the day of judgment may appear to follow our death, as rapidly as one hour succeeds another. Some of the signs, which are to denote the near approach of that awful day, may be regarded as attendant upon every man, at his departure from the world—to him the Sun is then forever darkened—to him the Moon no more affords her light—to him, the stars appear to fall from Heaven.

WATCH 'therefore for ye know not what hour your Lord doth come. Keep your Lamps continually trimmed.—Let your loins be girded, and your light always burning. For blessed are those servants, whom the Lord, when He cometh, shall find WATCHING.'

GOLDEN SENTENCE.—The very heart and root of sin is an independent spirit. We erect the idol *self*, and not only wish others to worship, but worship it ourselves.

## THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, MARCH 24, 1836.

**PASSION WEEK.**—In the next week the Church commemorates events most awful and affecting, and most deeply interesting to man,—those which marked the latter days in the suffering life of our adorable Redeemer—‘his agony and bloody sweat, his cross and passion, his precious death and burial.’ Those who are sensible of the inestimable love of Christ in pouring out his soul unto death for our sakes, will need no call to consecrate this solemn week to a devout meditation upon the greatness of that love as displayed in the greatness of his sufferings; and they will feel it especially proper at such a time to bow themselves down before God in the daily exercise of repentance and humiliation for those sins which had a share in swelling the sorrows of His beloved Son.—The piously disposed will be greatly assisted in such exercises, by a regard to the daily services appointed by the Church for this season. We extract the following from Wheatley on the Common Prayer:—

‘In ancient times this was called the *Great Week*, not because it had more hours or days in it than any other week, but because in this week was transacted an affair of the greatest importance to the happiness of man, and actions truly great were performed to secure his salvation: death was conquered, the devil’s tyranny was abolished, the partition-wall between Jew and Gentile was broken down, and God and man were reconciled. It was also called the *Holy-week*, from those devout exercises which Christians employed themselves in upon this occasion. They applied themselves to prayer, both in public and in private, to hearing and reading God’s holy word, and exercising a most solemn repentance for those sins which crucified the Lord of life. They observed the whole week with great strictness of fasting and humiliation; some fasting three days together; some four; and others, who could bear it, the whole six; beginning on Monday morning, and not eating any thing again till cock-crowing on the Sunday morning following. And several of the Christian Emperors, to show what veneration they had for this holy season, caused all law-suits to cease, and tribunal doors to be shut, and prisoners to be set free; thereby imitating their great Lord and Master, who by his death at this time delivered us from the prison and chains of sin.’

‘The Church of England uses all the means she can to retain this decent and pious custom, and hath made sufficient provision for the exercise of the devotion of her members in public; calling us every day this week to meditate upon our Lord’s sufferings, and collecting in the Lessons, Epistles, and Gospels, most of those portions of Scriptures that relate to this tragical subject, to increase our humiliation by the consideration of our Saviour’s; to the end that with penitent hearts, and firm resolution of dying likewise to sin, we may attend our Saviour through the several stages of his bitter Passion.’

We call the attention of our readers also to the following extract from the same work, with respect to that ever memorable day in the coming week, which is called

## GOOD FRIDAY.

‘This day received its name from the blessed effects of our Saviour’s sufferings, which are the ground of all our joy, and from those unspeakable good things he hath purchased for us by his death, whereby the blessed Jesus made expiation for the sins of the whole world, and, by the shedding his own blood, obtained eternal redemption for us.

‘The Commemoration of our Saviour’s sufferings, hath been kept from the very first age of Christianity, and was always observed as a day of the strictest fasting and humiliation; not that the grief and affliction they then expressed did arise from the loss they sustained, but from a sense of the guilt of the sins of the whole world, which drew upon our blessed Redeemer that painful and shameful death of the Cross.

‘The Gospel for this day (besides its coming in course) is properly taken out of St. John rather than any other Evangelist, because he was the only one that was present at the passion, and stood by the cross while others fled; and therefore, the passion being as

it were represented before our eyes, his testimony is read who saw it himself, and from whose example we may learn not to be ashamed or afraid of the cross of Christ.—The Epistle proves from the insufficiency of the Jewish sacrifices, that they only typified a more sufficient one, which the Son of God did as on this day offer up, and by one oblation of himself then made upon the cross, completed all other sacrifices, (which were only shadows of this,) and made full satisfaction for the sins of the whole world. In imitation of which divine and infinite love, the Church endeavours to shew her charity to be boundless and unlimited by praying in one of the proper Collects, that the effects of Christ’s death may be as universal as the design of it viz. that it may tend to the salvation of all *Jews, Turks, Infidels, and Heretics.*

‘How suitable the proper Psalms are to the day, is obvious to any one that reads them with a due attention: they were all composed by David in times of the greatest calamity and distress, and do most of them belong mystically to the crucifixion of our Saviour; especially the twenty-second, which is the first for the morning, which was in several passages literally fulfilled by his sufferings, and part either of it, or all, recited by him upon the cross. And for that reason (as St. Austin tells us) was always used upon that day by the African church.

‘The first Lesson for the morning is Genesis xxii. containing an account of Abraham’s readiness to offer up his son; thereby typifying that perfect oblation which was this day made by the Son of God: which was thought so proper a Lesson for this occasion, that the Church used it upon this day in St. Austin’s time. The second Lesson is St. John xviii. which needs no explanation. The first Lesson for the evening contains a clear prophecy of the passion of Christ, and of the benefits which the Church thereby receives. The second Lesson exhorts us to patience under afflictions from the example of Christ, who suffered so much for us.’

In an ‘Exhortation to the Religious Observance of Good Friday,’ by the late excellent Bishop Porteus—after speaking of the benefits derived from the death of our blessed Lord, he says—

‘Consider, I beseech you, what kind of return such invaluable mercies demand; consider whether that very day on which these mercies were conveyed to you, ought in reason, in justice, in gratitude, in common decency, to be treated with neglect. ‘I speak as to wise men; judge ye what I say’ and determine for yourselves. ‘Greater love’ you must allow, ‘hath no man than this, that a man lay down his life for his friends.’ Suppose then, for a moment, that some friend of your own had actually done this for you: that when your life was forfeited by some crime against the state, he had voluntarily substituted himself in your place, and suffered the punishment incurred by your offence: what would be your feelings, what would be your behaviour on this occasion? Would you suffer the annual return of that day on which your friend died for you to pass unheeded, undistinguished, unhallowed by a single tear or sigh, by a single reflection on that most transcendent act of kindness, to which you owed your very existence? There is not a man amongst you that would not think himself injured and insulted by such a suspicion. Yet this supposed act of kindness (great as it undoubtedly is) falls far below what you have actually experienced from the love of your Redeemer.

It was not when you were his *friends*, but when you were his *enemies* that he sacrificed his life for you. ‘For God commendeth his love to us, in that while we were yet sinners, Christ died for us.’ We believe, or profess to believe, that this is true; and yet what is our behaviour in consequence of it? Why, on the anniversary of the day when it is supposed to have taken place, too many of us, alas! are as easy and unconcerned, as much devoted to business, or to pleasure, as if nothing in the world had happened with which we had the least concern! Is this right? is this fitting? is it Christian like? is it decent? is it creditable? Does it shew that veneration, love, and gratitude, which malefactors reprieved from death are wont to testify toward their benefactor and deliverer?

‘How then,’ you will perhaps say, ‘would you have us observe this day?’ In the manner certainly prescribed by the Church, and in which it used anciently to be observed, with as much seriousness, solemnity and devotion; with as absolute a cessation of all

worldly business and pleasure as usually takes place on a Sunday.

‘The fast on which the primitive Church seems to have laid the greatest stress, and which was anciently observed with great seriousness, is that of Good Friday. And surely, if ever any restraint on our appetites and pleasures can be proper, if ever it can be a reasonable duty ‘to turn to the Lord with weeping, fasting, and prayer,’ and to bewail our sins with every inward sentiment and every outward expression of the deepest humiliation and contrition, it must be on that day, when to deliver us from the power and the punishment of these sins, Christ Jesus offered himself up as a sacrifice on the cross: when ‘he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.’ It would certainly be decent, and probably useful too, to make some little sacrifice of our common indulgences on Good Friday to him, who then made so great a one for us. They who cannot wholly omit their refreshments, may at least delay them a little, or partake of them more sparingly. This, one would think, must be consistent with the tenderest constitution and most delicate health.

‘But they who are incapable of complying with the injunctions of the Church in this respect, are certainly able, and ought to be doubly careful to conform to them in all others. If men cannot fast they can pray; if they cannot abstain from their ordinary food, they can abstain at least from their ordinary labours, cares, and amusements; they can put this world and its concerns out of their minds, and give themselves up to God; they can attend divine service both parts of the day; they can dedicate the remainder of it to private meditation and prayer; they can examine into their past and present conduct; they can possess themselves with a just sense of their own natural weakness and depravity; of the infinite need they have of a Mediator, a Redeemer, a Propitiator for their sins; they can adore the goodness of God in providing, the goodness of Christ in consenting to become the very Sacrifice they so much wanted, the ‘Lamb slain’ to expiate their guilt, to restore them to the favour of God, and render their best services acceptable in his sight. For let them, let all the world know and acknowledge, with the deepest humility and gratitude, that ‘not by works of righteousness which we have done, but according to his mercy God saved us; and that it is by grace we are saved through faith, and that not of ourselves, it is the gift of God.’

**BOOK OF COMMON-PRAYER.**—We copy the following testimony to the excellency of our Liturgy from the Christian Watchman—a respectable Baptist paper published in Boston:—

‘We are not in favor of the use of written forms of prayer in leading public devotions. We nevertheless hold the English Book of Common Prayer in the highest estimation, and could wish that it had a place in every family library and especially in the library of every minister, to be read as a devotional book for the purpose of incorporating its sentiments, and forms of expression, with their own thoughts, and manner of addressing the throne of grace.

‘For chasteness and elegance of diction, for pureness of sentiment, except on some few points, the Book of Common Prayer is without a rival in the English language.’

We have very high gratification in laying before our readers the following beautiful composition:—

‘TO THE ARCHBISHOPS, BISHOPS, AND CLERGY OF THAT PORTION OF THE UNITED CHURCH OF ENGLAND AND IRELAND, WHICH IS BY LAW ESTABLISHED IN IRELAND.

‘We the Bishops and Clergy of the Protestant Episcopal Church in Scotland, during this dark hour of trouble and anguish to our sister church in Ireland, hasten to assure the bishops and pastors of this pure branch of Christ’s Holy Catholic and Apostolical Church, of the lively interest which we take in the sufferings of a body of men, of whose heads, through no fault of their own, the waters of affliction have been poured out.

‘Being ourselves the decendants or successors of men who suffered long under unmerited persecution, we should indeed be undeserving of the rest which the Lord in these

latter days hath given us were we capable of beholding, without deep regret, similar persecutions directed against you; or of ceasing to present our supplications, by day and by night, to the Divine Head of the Church, that it may please him, as far as may be consistent with his own glory and the Church's good, to shorten the period of your trial. Yet are we not without grounds of consolation, in the midst of our anxiety on your account, when we behold the meekness and Christian fortitude with which your numerous tribulations are borne. By your patience—by your unwavering adherence to the cause of gospel truth—by your continued and faithful execution of the trust which our Common Master has committed to your keeping, ye have earned the respect of the whole christian world; nor can we doubt that He, in whose hands the issues of events repose, will at his own appointed season, reward your zeal and constancy by delivering you out of all your troubles.

"Brethren, it hath pleased Divine Providence so to order our worldly matters, that, except by the prayers which we offer up in your behalf, our ability to serve you is small; but the little which we can do, we will endeavour, God being our helper, to do effectually. We have exhorted our several congregations to contribute, as far as their means will allow, towards the alleviation of your immediate distress, and we will transmit the amount of the collections thus made, with as little delay as possible, to your venerated Primate.

"Assuring you once more of our unfeigned sympathy, and beseeching you to pray for us that we may continue steadfast unto the end, we commend you to the keeping of Him who is abundantly able to save, and who according to his own most gracious promise, will never permit the gates of hell to prevail against the Church which was founded in his own blood, and of which ye are the faithful ministers and stewards.

"Given at Stirling this 29th day of December, in the year of our Lord 1835, and signed by the authority and in the names of all Bishops and Clergy, by me,

"Geo. Gleig, LL. D. Bishop of Brechin and Wremus"

Letters, received since our last from—the Lord Bishop of Nova-Scotia; Rev. J. Shreve; Rev. Dr. Jarvis, Hartford, Conn.; Rev. G. Jarvis, Hampstead, N. B.; Rev. W. E. Scovil; Rev. J. Stannage; Rev. J. Moody; Rev. A. Balfour, New Carlisle; Rev. T. H. White, (with remit.) Geo. Morris, 2 (with do.); Rev. J. Robertson; Rev. J. D. Street; Rev. H. N. Arnold.

DIED,—in this Town on Tuesday last Mr. Henry S. Stafford—Son of Mr. W. Stafford of Salem, Mass. At New York, Mrs. Rowland; in the 84th year of her age, relict of Rev. Mr. Rowland, formerly Rector of Shelburne, N. S.

#### ATONEMENT OF CHRIST.

From a Sermon by Rev. Dr. JACOB, of Fredericton. Heb. c. 9. v. 13. 14.

It is the doctrine of the Gospel that Christ is 'the Lamb of God that taketh away the sins of the world;'—that 'God hath set forth him to be a propitiation in his (own) blood, to declare his righteousness for the remission of sins—that he might be just, and the justifier of him which believeth;' that Jesus, the Christ, the holy and beloved son of God, being pure from every stain of sin, and of infinite worth and dignity by the union of the divine nature with his human person, by the impulse of that eternal Spirit which formed and conducted the plan of redemption, offered himself a sacrifice to eternal justice; that he laid down his life as a satisfaction and vicarious atonement for the sins of men; and that through him all who believe in his name are justified—his blood being really accepted as a sufficient expiation for iniquity, transgression, and sin.

The consequence, stated by the sacred writer, is this; that, as persons living under the Old Testament, after they had contracted guilt or defilement in the cases specified by the Law, might consider themselves sanctified or cleansed by the legal sacrifices and purifications, so that they needed not to fear the presence of the God of Israel; in like manner, but far

more satisfactorily, is the conscience of believers in Christ purified from the sense of guilt and defilement by their faith in his atonement, so that they feel themselves enabled with assured and joyful hope to 'serve the living God.'

That the atonement of Christ is, thus efficacious, may be shown, as well from the reason of the thing, as from actual experience.

By the reason of the thing I mean, that the sacrifice of Christ is that expiation on which the soul of man may securely rely.

In the first place we are distinctly and fully assured, that it is a sufficient and satisfactory expiation. No doubt obscures the promises of the Gospel. To every one who truly repents of his sins, and seeks forgiveness with humble faith in Christ, complete and eternal deliverance is unequivocally promised through the Redeemer's blood. On this promise we might—we unquestionably should—rely, even if we knew nothing whatever of the way in which that blood avails for expiation. The word of God, duly attested as it is in the Gospel, must surely be a sufficient warrant for our faith.

But we are enabled to discern something of the propriety of the sacrifice. We can in some measure perceive how the death of Christ is capable of satisfying divine justice. For whether we regard the punishment of sin as requisite to maintain the honour of God's law, or to deter from future transgression, the death of Christ on our behalf must appear abundantly effectual for either purpose. No man—no being in the universe—can think of God's beloved Son bearing the guilt of our iniquity and dying for our forgiveness, without the deepest and most awful conviction of the justice of God, and the most dreadful apprehension of the consequences, should that atonement in any case be unavailing. And let it not be forgotten that salvation is promised, even through that atonement, to those alone who so repent as to renounce and abandon sin; for the impenitent and willfully disobedient, neither will the Redeemer's blood avail, nor can there 'remain' any other 'sacrifice for sins.'

The feeling of the believer therefore is,—whether he looks at the absolute promises of God through Christ, or at the satisfactory atonement which Christ has made,—'I am pardoned: I am justified from all things; God has accepted the propitiatory sacrifice which himself provided, and which must have been of infinite value.' Hence his conscience is cleansed; he no longer looks upon himself as polluted and dead in sin, but as sanctified and alive to God in Christ; he rejoices in the salvation of his soul; and proceeds to live as one who is 'alive from the dead.'

Such is the reasonable and probable effect of a belief in Christ's atonement. And does not experience confirm the argument? What sort of persons have they been who have believed? I do not say—who have been called Christians, but who have sincerely trusted in Christ crucified? Those whom the new Testament exhibits to our view—whom did they become? Did they not all—the Apostles, and all whom they acknowledged as faithful disciples of their Master—purify themselves from all sin and serve God in holiness of life? Those who in every age have known the Gospel and felt its power—have they not all, as far as we have reason to believe that they understood and applied Christian truth—been distinguished by the same marks? And now—wherever men believe in Christ—truly believe in his atoning blood, is not the same effect produced? 'Who is he that overcometh the world?—but he who confesseth that Jesus is the Son of God!' Who endeavours to 'purify himself even as God is pure?' but he who believes that Christ died to 'redeem him from iniquity?' Who discover the deepest penitence for sins committed, and the greatest vigilance to avoid future transgressions? Are they not those who pay the devoutest regard to the Redeemer's Cross? Who are most distinguished for all the graces and virtues of Christianity—for humility, heavenly-mindedness, patience, meekness, charity? Are they not such as could most justly say, 'We are crucified with Christ?'

Let us then humbly and gratefully adore the mercy of Almighty God, who has given us our life under the light and grace of the Gospel. Great indeed is the privilege to 'behold the Lamb of God;' to be enabled to look to that sacrifice which is a full expiation for sin; to know him in whose blood we have complete redemption. We might have been born among heathens,

destitute of any sacrifice in which confidence could be reasonably placed; or among Jews, where the sacrifices, although of divine appointment, were of such a nature as to give but very imperfect relief to the conscience; or among Christians (for such in name there are) ignorant of the true value of the Redeemer's blood. Blessed then—blessed from all our hearts be that mercy which has cast our lot in a Christian and enlightened land—where the pure word of God at least is read and heard—and where (if we have but 'ears to hear,') the true and perfect salvation of Christ is known!

Let us settle it in our minds as a certain truth that the death of Christ was a real and effectual atonement. Many have been tempted to pass over or explain away the doctrine of the Gospel on this grand subject. The Cross, 'to the Jews' of old 'a stumbling block, and to the Greeks foolishness,' is to these persons any thing rather than 'the power of God.'—Should any doubt arise in our minds, let us remember how very plainly the Apostles speak of the atoning efficacy of the Redeemer's blood; how decidedly Jesus himself spoke of the necessity of his death; how the types and prophecies of the Old Testament point to such a propitiation; and finally how 'the desire of all nations,' as discovered by their numberless sacrifices, required a sacrifice in which the soul could confide. An atoning Saviour is evidently the end of the Law, the fulfilment of the Prophets, the hope and the want of man. O! now that such a one has been revealed, let us not shut our eyes to his glory, but 'look unto him and be saved!'

Lastly, let us call ourselves to a solemn enquiry, whether we are 'redeemed to God' by the 'blood' of Christ. That blood was shed 'for the life of the world;' but unless it has been 'sprinkled on our hearts by faith,' and we 'have washed our robes and made them white in the blood of the Lamb,' it cannot yet have availed for ourselves. But how shall we know the fact? Surely every man's own conscience should be able to inform him of it. Have we, or have we not, as a plain matter of fact, placed our trust, in Christ crucified for the pardon of our sins? But if the answer should not at once be given, there is still a decisive criterion. Faith in Christ is an active principle; it must shew itself by the feelings which it excites, and the life which it produces. Does then our faith 'sanctify to the purifying' of the soul? Has it 'purged our conscience from dead works,' and constrained as well as enabled us to 'serve the living God?' If any would pass for believers in whom such effects are not observable, O let them remember who it was that said, 'If I wash thee not, thou hast no part in me.'

Dr. Dwight on Episcopacy.—Dr. Dwight was unquestionably as much distinguished as any American Congregationalist or Presbyterian has ever been, and his opinion has perhaps had as much weight as that of any non-Episcopalian in the world, within the last fifty years. He thus speaks of Episcopacy—See Theology, vol. iv. 245, edition 5—'Nor can I willingly adopt the severe aspersions thrown upon it by individual Presbyterians. I cannot but remember, and remember with emotions of gratitude and respect, the very great and beneficial exertions made by the English church in the cause of christianity, and made in many instances by the dignitaries of that church.—Butler, Berkely, Jewell, Beveridge, Bedell, and Wilson, were bishops. Cranmer, Leighton, and Usher, were archbishops. Cranmer, Latimer, and Ridley, were martyrs.

'In that church also, real religion has at times flourished to a great and very desirable extent. Like other churches, it has had its bright and dark days; but it has undoubtedly sent multitudes of its members to heaven, and at the present time, is fast rising in the gradations of piety.'—Church Adv.

Rev. Joseph Wolff.—Mr. Wolff was at Malta in the beginning of November last, intending to go thence to Abyssinia, and having there preached to the Jews; to proceed on his way to Timbuctoo. He says in a letter from Malta, published in an English paper—'It is a blessed and joyful occupation, the going about and preaching salvation by a crucified Saviour to a perishing world.'

From a Sermon on 1 Cor. 11 c. 26 v. by Rev. W. Cogswell, M. A. Curate of St. Paul's, Halifax.

"As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

"Who is there that knows he is a sinner, who that knows that Jesus died for sinners, that can fail of being excited by that love to come and commemorate the love of his Saviour for him, to plead the agonies which the supper of the Lord recalls to mind, as the ground of his acceptance with God, and to renew his acquaintance with that wonderful event which blotted out a world's iniquities? Who is there that pretends to call himself a Christian, that can hesitate about coming to avow himself such in the sight of God and man; or that can be indifferent to the promises of grace, to be conveyed in the faithful feeding upon his Saviour's body and blood, whose supplies, every one having any knowledge of himself, and of the work before him, must feel not only a monthly, but a daily need of! O! who is there that really believes that Jesus died *for him*, that he bore *his* sins in his own body on the tree, and hath forgiven him all his trespasses, that can need to be urged to come and remember what his Saviour has done for him, and refresh his soul with a view of those tremendous agonies which his sins have caused the Saviour, and by which he has been reconciled to God? No one surely, that hath the love of God in Christ in his heart; none that can look to God as reconciled to him in the broken, dying body of Christ; none, that feels how Christ hath loved him, and can believe the promises of forgiveness, of grace, of renewal in holiness made in Christ, can need to be pressed, to be urged, to be entreated to come and shew his remembrance of Christ in the way which his dying Lord himself appointed!

*Timid Believers encouraged to come to the Lord's Table.*

Surely, there is nothing here to terrify, but every thing to encourage such a one, however weak his faith may be, to draw near and shew his Lord's death to God and to his soul, as the only plea of his acceptance with God, and the sure foundation of his peace, the authority for his boldness in approaching God. He that simply believeth in Jesus, and rests in His death as his only atonement and his only righteousness, though his soul may be overwhelmed with a sense of his own unworthiness, and though he may mourn and groan under the remaining corruption that defiles him, yet is he the very person most clearly invited, most encouragingly called to shew his Lord's death till he come.—For does such a soul hold back from a deep sense of its unworthiness; and is not its unworthiness, its utter unworthiness, the very reason that Jesus died? And does not this very soul, in the sense of its unworthiness, depend only on the merits of Christ's death, and trust in His perfect righteousness, as its only hope, its only refuge? O! then, surely it should come and shew the Lord's death to God, as thus its plea of acceptance, its condition of reconciliation and of peace with God! Does such a soul hesitate about approaching the table of the Lord, because it has not that peaceful assurance of hope, that confidence that it is of the brethren of Jesus, which it longs for? And does it expect to find this in staying away from Jesus? Does it look for grace in the neglect of the means of grace? Nay, let it examine itself, whether its trust is in the death and righteousness of Christ, and if it be resting only upon that foundation, let it come and shew to God that it is so, and assuredly God will come to meet it, and manifest Himself to it in all the fulness and comfort of His grace. Yes! believer in Jesus, whosoever thou art! is He all your salvation, is He all your desire? then come and feed upon the memorials of His love for you; come and certify yourselves of the agonies He has endured for you—come and look upon the victories He has gained for you—come and see the righteousness He has accomplished for you—and the Lord will be made known to you, in the breaking of bread, as your Wisdom, your Redemption, your Holiness, your Peace—as your Brother, your Companion, your Friend,—as your Atonement, your Intercessor, your Priest, your King, your God. Yea, examine yourselves only whether ye be in the faith, and so come and eat the flesh, and drink the blood of Christ.

"I WOULD NOT BEAR THAT."

A Christian said so. One, not a Christian, had been giving an account of his ill-usage, and the above was the disciple's reply. A few words with you, brother, about that speech.

It was not well. The man's ill-usage was a torch suited to set on fire the combustible in his heart, and lest there should be a failure of ignition, you must bring a little fire and make sure of it.

You will not bear it. But your Master would, and it were well if you 'could not bear' to be so unlike him. Paul would have borne it. Pity you 'could not bear' a little closer resemblance to Paul.

But what would you have done? Give him 'a piece of your mind,' I suppose. A piece of your heart rather. Such a heart! I should think you would not wish to have a piece of it seen. But then you must receive a piece of his heart quite as black, in return. Now you are fairly at it. And Satan cheers up both sides, in all the glee of a demon, malignantly exclaiming, 'What a precious disciple of the Prince of Peace!'

'You would not bear it,' you said. That was enough. The man heard it from a disciple. The flame of resentment is kindled afresh. It had almost gone out. It would perhaps have been extinguished utterly; but you must add fresh fuel. So it burns again. It may become a fierce, a dreadful flame! and he poured oil upon it, who professes to have been anointed with the grace of Him who was 'meek and lowly in heart,'—'who when he was reviled, reviled not again.'

So then it is not enough for you to indulge a passion which the whole spirit of Christianity forbids, but you must give others countenance in the same indulgence. You must needs augment the powers of sinful principle in another bosom, where it may have already been giving fearful tokens of perdition. You could scarcely have failed of giving vehemence to the passion of anger in that man's bosom, and you gave him countenance, by that speech, in any future occasion for the indulgence of resentment. The influence you have thus exerted over the character and destiny of a fellow being may be unspeakably unhappy.

You would not bear it! Then others ought not to bear their persecutions, for surely you would not claim for yourself the exclusive honor and happiness of revenge. Paul is at Philippi. A villainous Jew insults him. 'Give him a piece of your mind, Paul.' And so he does, suppose, in a volley of reproach. But he does not turn the next corner before a missile from the tongue or the hand of some malicious Pagan reaches him. 'You have but one thing to do, Paul. You must not bear that. Give him a piece—' stop, if a man may throw any thing, in such a case, I see not why he may not as well throw it out of his hand as out of his heart. Especially since that is 'paying one in his own coin;' the very sweet and precious principle of revenge. 'Therefore, Paul, instead of giving him a piece of your mind, just throw back that stone.' And if Paul has fifty such cases in a day, he must dispose of them all in the same manner. And when the day closes, do you not think, brother, he has done a fine day's work for an apostle?

You would not bear it! But you had better, for a dozen reasons, of which these are a specimen. You would please Jesus Christ, the best friend you have in the universe. You would set a lovely and powerful example of one of the most important Christian graces. You might send a deep conviction of his guilt into the bosom of your enemy. You would show the world your sacred profession is not an empty name. And last, not least, you would disappoint the devil, who delights in finding Christians in a passion. And I beg you would do so.—*Boston Rec.*

#### YOUTH'S COMPANION.

##### THE BOY THAT TOLD A FALSEHOOD.

The following is from the story of a boy who told a falsehood to excuse himself to his teacher, Mr. Palmer, for not knowing his lesson. To conceal this he told a second and then a third. At last he was obliged to tell his father, after which, "with a heavy heart, Alfred took up his books, and went to school; his eyes were red with weeping, and he looked very unhappy. His school-fellows tried to make him play, but he would not; and he was hurrying away after school,

when Mr. Palmer stopped him, and kindly asked what was the matter."

"O, do not ask me! do not ask me!" said Alfred, and he hurried off. He dreaded speaking, for he did not feel prepared to confess the whole to Mr. Palmer, and he feared he might again be tempted to depart from the truth.

At the dinner-table no one spoke: Mr. Singleton looked extremely sad, and Alfred saw by his mother's countenance that she had been weeping. What a different scene from that of the Saturday evening before! And how miserably did Alfred feel, as he witnessed the sorrow he had caused.

'I can bear this no longer,' he said to himself; and after dinner he followed his father into his study. 'O father, my dear father, do forgive me!' he exclaimed: 'only smile upon me once more, and I never, never will tell another lie. Can you not forgive me? I cannot bear to see you and mother looking so sorrowful.'

'You have lost the smile of a kinder father, a better friend, than I am, Alfred. You broke the commandment of God some days since, and you must know that you are not receiving his approbation; for he has said, that 'lying lips are abomination in his sight. I can punish you for this sin, but I have no power to make you better. God alone can do that. Your first offence is against him: obtain his forgiveness and you will readily receive mine.'

'I will never sin again in this way,' said Alfred; 'I will set a guard upon my lips, that I sin not with my tongue.'

'You can promise this, Alfred, but you have not the power to keep your promise. Peter also promised. He declared that he would never deny his master: but he was depending upon himself—upon his poor human strength; and what was the result? 'Before the cock crew,' he thrice denied his blessed Lord. Like you, he feared man more than God.'

'But, father, what am I to do? Will God hear me if I pray? I am almost afraid to appear before him.'

'You were afraid to confess your fault to me, Alfred, and now you rejoice that you have done so. 'Like as a father pitieth his children, so the Lord pitieth them that fear him.' God is a more tender parent than I am. He is waiting to be gracious. Go to him, in the name of the Lord Jesus Christ, and claim his promise, that whosoever cometh to the Father through Him shall in no wise be cast out. If you really feel your sin, you will be willing to go, like the publican, and say, 'God be merciful to me a sinner.'

'We spoke of Peter—you have read the story of his repentance, and how his affectionate Master again received him into his service. This account is given us for a warning and an encouragement that we may see the effect of real repentance, and imitate his zeal and fidelity. You must seek the help that cometh from above, and then you too may regain the lost favour of God.'

#### NEVER DO MISCHIEF.

A very fine-looking and intelligent youth, named Henry, resided for a time near one of our great public schools. A scholar at this place who lodged in the same house, united with the servant-boy in the following stratagem to frighten him. One night when the master of the house was absent, the servant boy hid himself under Henry's bed, and remained there till midnight, when, as previously agreed, on three raps given at the chamber-door, it suddenly opened, and in stalked the school-boy dressed in a white sheet, with his face frightfully disguised, and bearing a lighted candle in his hand; and at the same moment, the servant boy heaved up the bed in which Henry was lying with his back.

Now mark what followed. Henry did not rise as usual in the morning, and when some of the family went to call him, he could only answer by incoherent cries—his reason was gone—he was an idiot! In the course of the first year after this, reason appeared in a small degree to return! thus what has been related became partly known, and other particulars were disclosed by the confession of the servant-boy; but it again retired, and though he is perfectly harmless and gentle, his state for many years has been one of idiocy. Seldom does he betray any violent emotions, except occasionally about midnight, when, full of indescribable terror, he exclaims, 'Oh, they are coming! They are coming!'—*Praise and Blame.*

From the Episcopal Recorder.

The letter from which the following extracts are given, was written by Mrs Smith, while accompanying her husband on a journey to the Holy Land. It was rendered still more interesting to the recipient, by containing a flower plucked from the sacred margin

"Of Siloa's brook that flow'd  
Fast by the oracle of God."

L. H. S.

Hartford, Jan. 16, 1836.

Jerusalem, April 30, 1835.

Often, dear madam, have I thought of my obligation to address you from missionary ground, and still oftener have you been the subject of conversation with Mr. Smith and myself, since our agreeable call at your house. A few days since, while wandering over some of the sacred places of this interesting city, we came to the fountain which furnishes the 'pool of Siloam.' I said to my husband, 'I will write to our friend before I leave Jerusalem,' and he plucked a tiny flower from that memorable spot, that I might enclose it to you. As we ascended from the Pool itself, which stands in the 'kings' garden,' after bathing our hands and tasting its soft and limpid water, I thought how your poetic pen would gain additional inspiration from such a spot, and I almost wished that you were with us. In that garden, Solomon built a house for Pharaoh's daughter, and its location and verdure, even now, indicate its former beauty and adaptedness. Yet nought remains of the splendour of the days of Solomon and of Herod the great. The glory is departed.

This being the verdant season, it is the most favorable period for visiting Jerusalem. Zion and Olivet, the vale of Cedron, and the garden of Gethsemane, appear green and beautiful under the brilliant rays of the same glorious sun, which once illumined them; the birds, too, sing sweetly as ever, and 'while marble columns, palaces, &c., have crumbled into dust, the simple flower of the field grows and multiplies forever.'

You can readily believe that, while we derive no satisfaction from visiting the church of the Holy Sepulchre, within whose glittering walls, priestly policy and ingenuity have concentrated all the scenes of Calvary, we still enjoy much from those natural features of Jerusalem which can easily be identified. These are certainly peculiar and striking.

I am not surprised at the tenacity with which the Jews attach themselves to their former capital, or that in their ignorance of the spiritual nature of the Messiah's kingdom, they should still cherish expectations of future glory to their nation. The great adversary of God and man has brought them, as well as various sects who occupy this country, to the same level of deep degradation and subservience to his jurisdiction. If you wish to know what mankind have lost in breaking away from their allegiance to the rightful governor of the universe, *come hither*. And if you would then wish to realize what Christ has done for his recovery, *go back to America*. The most trifling comforts there, which you have been accustomed to regard as accidental, will then appear, as they really were, to have been purchased by his love. Personal cleanliness, the orderly arrangement of a house, to say nothing of matters of greater refinement and taste, would strike you as features of the kingdom of purity and love, in distinction from the kingdom of confusion and darkness, which exists here. But I need not dwell on this subject, for your information, neither upon the interesting locations of this vicinity, as the recitals of those who have preceded me have doubtless made you familiar with them.

Since arriving in Jerusalem, we made two excursions, each occupying about three days. The first was to Bethlehem, Hebron, and the cave of Adullam, the second to the Jordan and the Dead Sea. We tasted of the 'water of the well of Bethlehem,' for which David so longed when he was in the cave of Adullam. Those very mountains and valleys resounded the sweet sounds of his harp, when he wandered over them with his father's sheep, and there he doubtless composed many of his choicest psalms of praise to the author of so much beautiful scenery. 'In the same country,' too, did angelic voices sing higher praise to him who also sent 'peace on earth and good will to men.' We visited, it is true, the subterranean apartments of a convent, where are shown the

stable and the manger in which the infant Jesus was laid; but I would recommend to the Christian who wishes to enjoy and profit by a short tarry in this region not to waste his time and energies in resorting to the places which are marked out as the identical scenes of such and such events. The incredulity and disgust thus excited, tend rather to exhaust the mind and to interfere with those simple and agreeable feelings which would naturally arise in the breast, if not to take the place of them altogether.

A cold rain prevented us from pitching our tents 'in the plain of Mamre which is in Hebron,' though in this patriarchal mode we had spent most of our nights since leaving Beyroot. We found a comfortable shelter in the house of the governor, who is a Turk. I was particularly interested in a call at the house of a Jewish Rabbi there, in which, it being the week following the passover, we were entertained with unleavened bread, wine from the grapes of Eschol, honey, fruit, &c.

After encamping two nights in the valley of the Jordan, and bathing in its waters, drinking at the fountain of Jericho which Elisha cured, and spending two or three hours on the barren shore of the Dead Sea, we returned to Jerusalem over the same road which our Saviour took in his last journey hither. I say the same, because, if there had ever been a better or even another, this, much of which is cut out of the solid rock, would never have been made.

Next week, we expect to set our faces homeward by the way of Sychor, Nazareth, and Tiberias, taking with us our widowed sister Dodge and her little girl, who will become residents in our family at Beyroot, for the present. Your attached friend,

SARAH L. SMITH.

#### RECOLLECTIONS OF WILBERFORCE.

Mr. Wilberforce was born at Kingston-upon-Hull, in the county of York, Aug. 24th, 1759, at the same period, and almost the same year with Mr. Pitt, Lord Grenville, Mr. H. Thornton, Lord Sidmouth, and other leading persons of his time. For a short time after his entrance on public life, in 1780, as member for Hull, he was worldly and careless as to religion; admired indeed by every one—his company sought—admitted into all the fashionable societies and clubs, but in danger of sinking, as many other amiable men have done, under the fascination of flatteries, follies, and sins. Upon the change which took place in his religious views, he had to withdraw his name at once from six or seven of these associations.

It will be recollected that this religious change was prompted by the conversation and advice of Dr. Isaac Milner, during their tour on the continent. A description of it may be found in Mr. Wilberforce's work on Christianity which was published in 1797, and has gone through nearly twenty editions.

The first burst of this religious change upon his former circle of associates, excited a surprise, and afterwards a grief at such an amiable young man's being lost, as it was termed, as can scarcely now be credited.

He was, however, soon established in public esteem and, at times, produced an unparalleled impression in the House of Commons.

He continued intimate with Mr. Pitt for some years after his election for Yorkshire, going down with that minister often to his country seat and unbending from the fatigues of the Senate. No opportunity was lost by Mr. Wilberforce to impress on his friend the importance of Christianity. Pitt used to say, Every thing sits so well on Wilberforce, that even his religion appears becoming in him.

Circumstances gradually withdrew the two friends from each other, but Mr. Wilberforce always spoke of Mr. Pitt as an old friend, and began a life of the minister, intending to make it a vehicle of observations on the times in which they both lived, but it was never prosecuted.

The name of Wilberforce will ever be associated with the abolition of Slavery in the West India Islands. It was by suggestion of Mr. Pitt, that he first brought the question before Parliament.

They were at Mr. Pitt's country retreat, (Holwood House, I think was the name,) when Granville Sharpe's proceedings in favor of the slave, and some other public occurrences relating to them, became the topic

of conversation. Pitt said, 'Why should you not be the man to bring the whole question before Parliament?' This led to that train of measures which terminated in the abolition of the slave trade, under Lord Grenville's administration, in 1807, and the emancipation of the slaves in the colonies themselves in 1823, just before his death. His extreme benevolence contributed largely to his success. I have heard him say, that it was one of his constant rules, on this question especially, never to provoke an adversary—to allow him full sincerity and purity of motive—to abstain from irritating expressions—to avoid even such political attacks as would indispose his opponents for his great cause. Not only on this occasion did he restrain himself, but generally. Once he had been called during a whole debate, by a considerable speaker of the opposition, 'the religious member,' in a kind of scorn. The impropriety had been checked by the interference of the house. Mr. Wilberforce told me afterwards that he was much inclined to have retorted by calling his opponent, 'the irreligious member,' but that he refrained, as it would have been a returning of evil for evil.

Mr. Wilberforce had constantly observed that public men would never attend to him about religion, unless they found that he knew as much as themselves on other topics.

It required some management to draw him out in conversation. But if he was lighted up and in a small circle where he was entirely at ease, his powers of conversation were prodigious. One instance of his playful humor is related. The conversation turning on a public man of little talent or influence, Wilberforce said, 'Don't talk of him, he is like a parenthesis in writing, better left out.'—*Christian Keepsake*.

*Mission to the Mohammedans of Persia.*—A letter has been received from the Rev. J. L. Merrick, dated Trebizond, (on the Black Sea,) Sept. 5th, 1835, where he had arrived on the 30th of August, having been detained by providential circumstances at Constantinople three months longer than he had anticipated; but with his characteristic spirit he says, 'in this I rejoice.' He was expecting to leave for Tabreez, and probably for Teheran. He regards the course designated for him as one of no little toil and exposure, although it does not seem very probable that he would be called to suffer personal violence. He expresses an earnest desire that a suitable associate should join him in his mission, and especially a physician, 'like Luke the beloved.' Affectionate remembrances are sent to his numerous friends in this city, and in other parts of the State. [Charls Obs.]

*Clergymen's Wives.*—Mr. Fletcher mentions the custom in some of the Foreign Protestant Churches, of condemning the minister himself for the faults of his wife. Thus, in the Protestant Churches of Hungary, they degrade a pastor whose wife indulges herself in cards, dancing, or any other public amusements which bespeak the gaiety of a lover of the world, rather than the gravity of a Christian matron. This severity springs from the supposition, that the woman, having promised obedience to her husband, can do nothing but what he either directs or approves. Hence they conclude, that, example having a greater weight than precept, the wife of a minister, if she is inclined to the world, will preach worldly compliance with more success by her conduct, than her husband can preach the renunciation of the world by the most solemn discourses.—*Bridge's Christian Ministry*.

*Bishop Chase* writes to a friend in this city that he is likely to succeed in the object of his visit to England, to a degree far exceeding his most sanguine expectations. Moneyed men have offered to give him \$50,000 to build his seminary on lands which they will purchase, besides building on the said lands a church and a school house in every township. [Churchman.]

*Living unto Christ.*—The loadstone draws all the iron and steel that comes near to it, and then communicates of its own virtue to that which it draws. And if by grace we come near to Christ, he will not only draw us to himself, but communicate to us of his divine properties and attributes.



## P O E T R Y .

SELECTED.

## THE SICK CHILD.

"O! Mother, when will morning come!"  
A weeping creature said;  
As on a wo-worn, wither'd breast  
It laid its little head.  
"And when it does, I hope 'twill be  
All pleasant, warm and bright,  
And pay me for the many pangs  
I've felt this weary night.

"O! mother, would you not, if rich,  
Like the rector, or the squire,  
Burn a bright candle all the night,  
And make a nice warm fire?  
O! I should be so glad to see  
Their kind and cheerful glow!  
O! then I should not feel the night  
So very long, I know.

"Tis true you told me to your heart,  
And kiss me when I cry—  
And lift the cup unto my lip  
When I complain I'm dry.  
Across my shoulders, your dear arm,  
All tenderly is press'd,  
And often I am lull'd to sleep  
By the throbbing of your breast.

"But 'twould be comfort, would it not,  
For you as well as me,  
To have a light—to have a fire—  
Perhaps—a cup of tea?  
I often think I should be well  
If these things were but so—  
For, mother, I remember, once  
We had them—long ago.

"But you were not a widow then,  
I not an orphan boy;  
When father (long ago) came home—  
I used to jump with joy.  
I us'd to climb about his knee,  
And cling about his neck,  
And listen while he told us tales  
Of battle and of wreck.

"O! had we not a bright fire then?  
And such a many friends!  
Where are they all gone mother dear,  
For no one to us sends?  
I think if some of them would come  
We might know comfort now,  
Though of them all, not one could be  
Like him I will allow.

"But he was sick, and then his wounds  
Would often give him pain,  
So that I cannot bear to wish  
Him with us once again.  
You say that we shall go to him  
In such a happy place—  
I wish it was this very night  
That I might see his face!"

The little murmurer's wish was heard,  
Before the morning broke,  
He slept the long and silent sleep,  
From which he never woke;  
Above the little pain-worn thing  
The sailor's widow wept,  
And wonder'd how her lonely heart  
Its vital pulses kept!

But she lived on, though all bereft,  
A toil-worn, heart-rung slave;  
And oft she came to weep upon  
Her young boy's little grave.  
A corner of the poor-house ground  
Contained his mould'ring clay,  
And there the mourning mother wept  
A sabbath hour away.

And as she felt the dull decay  
Through all her pulses creep,  
She cried—"By his unconscious dust  
I'll soon be laid asleep:  
Then valor, patience, innocence,  
Like visions will have past;  
And th' sailor, and his wife and child,  
Will find relief at last."

FAITH makes us draw all our comforts from a fountain  
that will never fail.

## Infant-School Instruction in Philadelphia.

## THE AMOUNT OF KNOWLEDGE IMPARTED.

We take the following statement from an eye witness, who was present at an examination of one of the schools, about two years ago.

"The children for the most part, were under six years of age. They could sing pretty well. They spelled; went through the multiplication table; added up sums; enumerated as high as a million. Told what is a continent; what an island; a mountain; a promontory; a cape; an ocean; a sea; a bay; a strait; an isthmus. Told the different oceans; seas. Distance to Europe; all the countries of Europe; capital towns of several countries. Enumerated the States of our Union, &c. Gave an account of the Bible; how divided into Old and New Testaments, into books, chapters and verses. The meaning of the words Genesis, Exodus, Leviticus, Deuteronomy. The occasion of the Jews going into Egypt; their number at the time; the length of their continuance; their number on coming away. They gave an account of the Gospels. An account of the earth, its shape, its size, how it is proved to be round; its zones; climates; an account of the equator, of the meridian lines, of its diurnal and annual revolutions. An account of the human system; the number of bones in the body; character of its joints, explained the use of muscles. An account of some fish. Of the cow, of milk, &c. Of bread, beginning with the farmer preparing the earth, sowing seed; of the importance of rain in making it grow; of reaping, threshing; grinding; making bread. An account of language: how the alphabet is divided. Of mechanical powers. In astronomy, they gave an account of eclipses."

In fine, this spectator observes, that they told a great deal more than he was able to recollect, though he made notes soon after; and he adds, that on the teacher, a young lady, being asked to give a detail of their knowledge, she said, 'she could give an account of a great deal, but that she could not tell all, for she had only recently taken charge of the school.' The individual who witnessed the foregoing, adds, 'one might suppose that there would be fatigue and distraction in listening to so much; but it was not so, for singing, clapping of hands, gestures were intermingled.'

Here let us pause. Why should it be thought incredible? Children have all the senses, and all the external inlets of knowledge that adults have, with perhaps more susceptibility; memories, fresh, unburdened, keen, retentive. Pictures, maps, globes, models, representations of islands, of eclipses, of the planetary system, may all be presented to their sight. Their attention may be undivided, and over the instruction, with endless variety, may be diffused, the charms of eloquence and vocal music.—*Epis. Rec.*

*Piety of Linnaeus.*—This great botanist was born in Sweden, in 1707, and died in 1778. One of the most distinguished attributes of his mind, was the warmth of his religious sentiments and profound adoration of the Deity. He resembled, in this respect, Newton, Haller, Locke, and others, whose respect for religion rendered their knowledge still more estimable. The deeper he penetrated into the secrets of nature, the more he admired the wisdom of her Creator. He praised this wisdom in his works, recommended it by his speeches, and honored it by his actions. Through all his writings there breathes forth a lively admiration of the greatness and wisdom of God, and a tender gratitude for his benefits. Whenever he found an opportunity of expatiating on the greatness, the providence and omnipotence of God, which frequently happened in his lectures and botanical excursions, his heart glowed with a celestial fire, and his mouth poured forth torrents of admirable eloquence. This made him one of the best inculcators of morality; he instilled by so doing a similar spirit of religion into the breasts of his pupils. Over the door of the hall in which he gave his lectures, was this inscription, "Live virtuous; God observes you." He could never think on the wonderful paths by which the Almighty had guided him, without being much affected, and thanking Providence for all the instance of his grace and mercy. [Standard.]

*The Sick.*—What holy resolutions have you formed in the strength of the LORD to be more watchful against sin, and more diligent in duty, if God shall be pleased to restore you to health?

*Dr. Payley and the Farmer.*—The late Dr. Payley, having naturally a weak voice, submitted to the churchwardens of Dalston, near Carlisle (of which parish he was vicar,) the propriety of having a sounding box put over his pulpit. While the matter was discussing in the vestry, 'Oh!' said a thrifty farmer, 'if the doctor would but speak as loud in the pulpit as he does at christenings and tithe-days, faith, I think there would be no occasion to put the parish to the expense of a sounding box.' The doctor, with his characteristic mildness, retorted, 'Friend, you are mistaken; you hear much better out of the church than in it! When a man's worldly interest is concerned, he is so sharp-eared that he can hear even a whisper, but the preacher needs the voice of John the Baptist to rouse the sleepers.' This silenced the satirical farmer, who felt conscious of having frequently indulged in a nap during the doctor's sermon.

*Arrival of Bishop Ives.*—The Raleigh Register states that Bishop Ives has arrived in New York—that his health is entirely restored, and that he expects to reach North Carolina about the middle of February.

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