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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 II.

LUNENBURG, N. S. THURSDAY, FEBRUARY 23, 1837.

NUMBER 7.

From an English Tract.

ON THE ENDOWMENTS OF THE PARISH CHURCHES IN ENGLAND.—Concluded.

When the followers of the Conqueror had been put into possession of the lands of the native owners of the soil, one of the first evils which the Church experienced was the withdrawal of their maintenance from the parochial clergy. These, from being English, were objects of dislike to the Norman lords; who, therefore, in numerous instances, withheld the tithes of their manors from the parish churches, and bestowed them on monasteries that had been founded for Norman monks.* Lay-patrons, in other instances, gave up their right of patronage to collegiate churches, or monastic societies, in consequence of which the latter usually presented one of their own community to the benefices. But as these monks, or canons soon found that they could not attend to the duties of their Order, and at the same time perform the duties of parochial clergymen, they were in the habit of employing an annual curate to represent them in their benefices. These curates, however, received but a small pecuniary stipend for discharging the spiritual duties of the parish, and were little better than pensioners on the bounty of the several parties that appointed them. The great land-owners, too, following the example of the monastic Orders, required all clergymen whom they appointed to benefices, to pay a certain portion of the tithes to the patron and his heirs; so that within one hundred years after the Norman Conquest, the parochial clergy were reduced to the condition of tributaries to their patrons.

This abuse of endowments by lay-patrons was effectually put a stop to; and when the monks of the various Orders found that they would not any longer be allowed to oppress the clergy whom they employed on their benefices, they retained the preferment in their own hands, serving the churches by turns, or by lot, or even by penance. By these means they were enabled to retain for the use of their respective societies, all the profits of the livings that were in their patronage.

It is not surprising that a speculation so profitable should have been speculatively grasped at by all corporate bodies. Hence, by paying a fine to the Pope, Secular Colleges, Chantryes, Military Orders, Lay Hospitals, and even Nunneries, obtained leave to appropriate the revenues of parish churches to the use of their several communities. At length the evils of this system reached such an extremity, that although the different monastic societies could not be forced to relinquish the tithes and revenues of such parishes as they had robbed, yet were they obliged, in each case to appoint a perpetual Vicar with a competent maintenance. This Vicar was instituted by the Bishop, and was altogether independent of the monastic societies.

When, therefore, a King and Parliament (in every respect Popish, except as to the Article of the King's supremacy,) decided, that it would be for the increase of religion and morality to confiscate the revenues of the monasteries, for the purpose of enriching a few profligate courtiers; if the parish churches of England were, in many instances, still in possession of those tithes and revenues with which they had been originally endowed. In very many instances, however, the parochial tithes and revenues had been seized upon, as has been stated, by monastic houses, and were in the possession of those societies when the monasteries were dissolved. One pretence for dissolving the monasteries was, that their "revenues

were not employed according to the intent of the donor," but as neither King nor Parliament deemed it worth while to inquire how the religious houses became possessed of their revenues, or to what purpose it was intended that those revenues should be applied, the tithes and endowments of about half the parishes in England, were greedily seized upon in the general plunder. Thus though the Reformation delivered the Church of England from the usurped authority of the Romish Bishop, and purified her from those false doctrines, by which in her Anglo-Saxon state she had never been corrupted; yet it left her stripped of nearly half those parochial endowments of which she was possessed before the Norman Conquest.

From these historical facts it may, therefore, be collected.

1. That before Christianity became the religion of any State, individual churches, as well as churches collectively, were in possession of endowments; and that those endowments arose from the piety of individual Christians.

2. That it was customary to pay tithes to the clergy of the English Church, from the remotest period of the Christian era; and that the Anglo-Saxon Kings and Parliaments only confirmed by law the payments of those tithes, which in all instances were the oblations of private individuals.

3. That before the Norman Conquest, the division into parishes, and the endowment of churches, was general throughout England; the tithes of each parish being set apart for the maintenance of the parochial clergy, those clergy being Episcopal, and the Church being as yet uncorrupted by the peculiar doctrines of Popery.

4. That the progress of Popery, under the Norman rule, was marked by a corresponding robbery of parish churches; a striking feature in the papal tyranny having ever been, to leave the working clergy to be supported by the "Voluntary System."

5. That so far as the revenues of parish churches are concerned, the only effect of the Reformation in England, was comparatively to leave the church in much greater poverty than she was before she was enslaved and corrupted by Popery.

If, therefore, for party purposes, interested persons will continue to declaim against the possessions of the Established Church, the commonest regard for truth and decency, demands that tithes should be spoken of, not as having been given to the Church by the State; but as the gifts of Land-owners, who had a right to devote to the service of religion, a part of that property which was undoubtedly their own to give. It ought to be told, that what the Land-owners chose to give was secured, by due process of law, for the maintenance of Episcopal clergymen, who ministered in a Church, as yet uncorrupted by those errors which are peculiar to Popery. It ought to be stated, that the property of this country has been sold, and bought, and transferred, from time immemorial, on the express condition that Tithes should be paid out of it; and that it is a notorious fact, that the person who buys, and the tenant who rents, land subject to Tithes, pays less for his land, on that very account, than he otherwise would.

Let these important facts be but fairly made known, and the most dishonest will have to confess, that the Endowments of the Church are as strictly private as the Endowments of the Dissenters; and that, though the Papists may, for a time, have usurped the revenues of the Church, as the Socinians are at this moment in possession of the Hewley Charity, yet the Protestant Clergy have a more indisputable title to the Tithes of their parishes, than most landlords have to the rents of the soil.

*The Bishops, and Patrons, and not the State, are the Trustees of Church Property. The right of a State, therefore, to interfere with Tithes or Parochial Endowments, extends only so far as its right to interfere with the Endowments of Dissenters, but no farther.

TENETS OF THE GREEK CHURCH.

Like the Roman Catholic, the Greek Church recognizes two sources of doctrine—the Bible and tradition. Under the last, it comprehends the doctrines orally delivered by the apostles, by the fathers of the Greek Church, and by seven general councils. It treats its tenets as entirely obligatory and essential to salvation. It holds that the Holy Ghost proceeds from the Father, but not from the Son. It has seven sacraments—baptism, chrism, the eucharist, penance, ordination, marriage, and supreme unction. It baptizes by triple immersion, administers the eucharist to children, and holds to transubstantiation. It allows the clergy, except the monks, and higher clergy chosen from them, to marry a virgin, but not a widow; and they must not marry a second time. It frequently grants divorces to the laity; but does not allow them a fourth marriage. It rejects the doctrines of purgatory, supererogation, and indulgences; but a printed form of forgiveness of sin is sometimes given to the deceased, for the comfort of survivors. It acknowledges no visible vicar of Christ on earth. It allows no carved, sculptured, or molten image of holy persons or things; but admits painted representations of Christ, the virgin Mary, and the saints; which are objects of religious veneration in the churches, and in private houses. But in the Russian churches, works of sculpture are found on the altars. The Greeks invoke the saints, especially the Virgin, as zealously as the Romanists. They hold relics, graves, and crosses, sacred; and crossing in the name of Jesus, to have a blessed influence. Among the means of penance, fasts are numerous, at which it is unlawful to eat any thing but fruits, vegetables, bread and fish. Their church services consist almost entirely in outward forms. Preaching and catechising are little practised. The congregations have choirs, who sing psalms and hymns, but not from books: and instrumental music is excluded. Besides the mass, which is regarded as the chief thing, the liturgy consists of passages of Scripture, prayers, and legends of the saints. From the monks, bishops are chosen; and from the bishops, archbishops, metropolitan, and patriarchs. The government of the church in Russia, is now intrusted to the holy Synod, at Petersburg; under which, besides four metropolitans seated at Petersburg, Kiev, Kasan, and Tobolsk, stand 11 archbishops, 29 bishops, 12,400 parishes, and 425 convents, 58 of which are connected with monastic schools for educating the clergy. The dignities of patriarch of Constantinople, Alexandria, Antioch, and Jerusalem, still subsist. The former, however, exercises the highest ecclesiastical jurisdiction over the Greeks in the whole Turkish empire. He has considerable income; but is compelled to pay nearly half of it, as a tribute, to the Sultan.—Portland Times.

TRIBUTE TO EPISCOPACY.

The following panegyric on the Episcopal Church; from the pen of a most determined opponent of Episcopacy, is copied, from *The Quarterly Christian Spectator*, for December, 1836, published at New Haven;—

Though the Episcopal Church, [in the United States,] is comparatively small as respects the number of its ministers and Churches, MANY CIRCUMSTANCES SEEM TO INDICATE THAT IT MAY BE DESTINED IN THE PROVIDENCE OF GOD, to sustain an important part in the work of saving our land and of saving THE WORLD. All who, with enlarged minds and liberal hearts, pray for the peace of Jerusalem, must pray for the prosperity of that Church, and for the effusion upon it of the reviving influences of the Holy Spirit. To the prayer of their liturgy, "Send down upon our Bishops and other clergy, and upon the congregations committed to their charge, the healthful spirit of thy grace,"—what heart that loves the Lord Jesus Christ will not respond, Amen.

*All the Monastic Orders except the Benedictines, settled in England after the Conquest.

†The Duke of Bedford alone is in possession of Monastic property to the amount of £100,000 a year, at the lowest calculation.

From 'Gems of Sacred Poetry.'

THE GLORIFIED SPIRIT'S ADDRESS TO MOURNING FRIENDS.

Friends in Jesus, why those tears,
O'er my dull and lifeless clay?
Could you see my present bliss,
Tears to joys would pass away.

Do you envy my delights?
Do you mourn that I am bless'd?
Freed from pain, and doubt, and sin,
Enter'd into perfect rest?

Would the captive, now made free,
Choose his dark and dreary cell?
Can the ransom'd spirit grieve
Near the Saviour's face to dwell?

Would you wish my joys to cease?
Drag me downwards from the skies?—
Rather soar with strong desires,
After me to heaven arise.

Could you take a moment's glance
Of His face whom now I view;
All your tears would be exhaled
Like the drops of morning dew.

Here, the spirits of the just,
Here, the holy angels dwell;
Here, our friends are hastening fast,
Here, is our Immanuel.

Earth grows poor and heaven more rich
As our friends attain this place—
Hasten, loiterers, hasten then,
In your heavenward, homeward race.

Dry your tears, and seize your harps,
Join to praise the Saviour's grace;
Hither let your hearts ascend,
Till you see him face to face.

Now to Him who died to save,
Saints on earth, and saints above,
Join in one harmonious song,
Join to praise his endless love.

The above hymn was handed to us a few days ago, in a house of mourning, by an afflicted parent, who had just been deprived of two fine children, with a request that it should be inserted in our columns.—Ed. C.C.

For the Colonial Churchman.

THE BLESSEDNESS OF THE MOURNER.

The following extracts from a sermon lately preached in a country Church, during a season of unusual affliction, are published in compliance with the request of "a number of those who heard the discourse," and in the hope that they may convey a word in season, to some at a distance who may be "afflicted in mind, body, or estate," of whom so many are always to be found in every land.

ST. MATTHEW, 5 ch. 4 v.—"Blessed are they that mourn, for they shall be comforted."

These are the words of the blessed Author of our religion, of Him whose office is described by Isaiah as being "to preach good tidings to them that are poor, to heal the broken heart, to appoint to them that mourn in Zion, to give them the oil of joy for mourning, the garment of praise for the spirit of heaviness."

It was the recommendation of one who had himself tried its efficacy, and who I trust is now with God, that if ever through the crosses and disappointments, and troubles of life, my spirit should sink within me, I should open the 5th chapter of St. Matthew's Gospel, and read it with a devout and humble temper; adding his belief that I would arise from the perusal with a heart fortified against all the evils of the worst situation, and filled with the peaceful comforts of that Religion which points us onward to a better world. I can safely recommend the same course to you, my hearers, as an exercise likely to allay the smart of temporal sorrow, to calm the stormy passions which are too apt to arise in our bosoms, and to sweeten those rebellious tempers which are too apt to become soured by the crosses of life, and by collision with the like tempers among those with whom our earthly portion is cast.

The heavenly declaration in our text—"Blessed are they that mourn, for they shall be comforted," is one that comes with a sweet and pleasing sound to every ear. There is that disposition in our nature that we always love the voice that speaks to our hearts in the soothing strains of consolation. Who

has not experienced in the dreary hours of sickness, an inward pleasure which has for a while beguiled the influence of pain and languor, when the voice of a kind friend has been heard at the bedside making some tender enquiry, or offering some word of comfort. And in the still darker hours which the visitations of death may have brought upon our dwellings, who has not found their gloominess in some degree cheered and brightened by the presence of those we love, and by the expression of their sympathy in our sorrows? And yet how insufficient will all these comforters, however kind, be found, in comparison with Him who says in my text—"Blessed are they that mourn, for they shall be comforted."

But with regard to our text we must be careful not to extend its meaning too widely, so as to include within its comfortable limits, those who have no right to be there. It is evident that all who mourn are not therefore blessed, nor on that account entitled to expect the comforts to which our Lord has reference. If this were so, this would be a world of blessedness, since there is not a path in it wherein the mourner of some sort or other may not be found. At some time or other in the lives of all, the hour will come that calls aloud for comfort. But it is not every one who then will find it: because it is not every one that seeks it in that quarter, where alone abiding comfort is to be found. When assaulted by any of the troubles or calamities of life, there are many who in place of seeking their consolation in religion, look for it in quarters which the word of God either wholly condemns, or which are broken cisterns that hold no waters of comfort. Thus many a man when poverty or distress assaults him, if he does not yield himself up at once as a prey to despair, will take no less deadly course of intemperance; and by way of drowning his cares, will increase their weight and bitterness a hundred fold; forcing his senses into a brutal sleep for a short time, only to awaken afterwards to a keener and more overwhelming conviction of his troubles whatever they are, and of his own degradation. Whereas, had he taken the more manly and rational and christian course of starring his difficulties in the face, and applying for the grace of God to bear him through them, he would have experienced a far different result and been comforted under them all. But casting away from him religion, he casts away from him the only substantial comfort, and bears his troubles uncheered and unblessed from on high. And of those numbers who are continually made mourners by the hand of Providence in the visitations of death, there are many who exclude themselves from the blessedness and the comfort of the text, by a mistake somewhat similar. When the Lord thus lays his afflicting hand upon them, and ranges them among the number of those that mourn, they too often fail to look unto Him as the 'God of all comfort.' They find the seriousness and the solemnity of the house, and the garb of mourning, irksome to their feelings and unsuited to their previous habits; and they are generally in too great a hurry to be rid of them for the good of their souls. They seek for comfort to their drooping spirits, by plunging afresh into the business or the pleasures of the world, whereby they dissipate every salutary feeling which affliction might create, and cast away from their bosoms that which in the end turns out the only substantial consolation in the trying cases of domestic sorrow. These persons come out of the severe school of affliction no better than they go in, no more fitted for the future scene—and no more weaned from this. And they are not of that happy troop of mourners whom our Lord pronounces blessed, because theirs are the comforts of his religion and of God. But if when trouble comes upon us we fly unto Him that says—"Call upon me in the time of trouble, and I will hear you;" "Come unto me all ye that travail and are heavy laden, and I will give you rest,"—then blessed are we, for we shall be comforted. If when the Lord takes from us the joy of our hearts, we look to Him for strength and resignation, and comfort,—then blessed will we be. In the days of our mourning we shall assuredly be comforted. He will come down into our hearts in the endearing character of 'the Holy Ghost the Comforter.' He will heal the wounds which his hand has made. He will bring home to our minds the consolations of the Gospel. He will turn the thoughts of the mourning parent from earth

to heaven—from the darkness of the grave where he lays his dear child—to the bright mansions of the skies, where its spirit dwells;—assuring him that though his house is left unto him desolate, and though the cold blasts of winter sweep over the place where the body of his child is wrapped in frost and snow, the soul is returned to the Father's house on high, where they hunger no more, nor thirst any more, exchanging the sorrows of time for the joys of Eternity. And thus he is blessed with comfort.—But it is in an especial manner of the spiritual mourners that our Lord declares in the text that they are blessed, and shall be comforted. He has been pleased to annex to the enjoyment of every privilege of his religion, a corresponding duty on our part, or some corresponding disposition of the mind.—Thus He represents himself as the Physician ready to heal the sick—those that feel themselves labouring under sin, the disease of the soul, with all its evils. Again, He came into the world to save sinners, that is, those that feel and acknowledge themselves to be sinners. Thus He bids those that feel themselves weary and heavy laden with their sins to come to Him. And thus in the text He attaches the comforts of religion to those who feel their need of them. He confines them to those that mourn with spiritual sorrow over their miserable condition as sinners, so as to make it necessary in order to attain this comfort that men first should mourn. Indeed common sense suggests to us the same thing: for there is an absurdity in offering comfort to one that feels no sorrow. We never think of condoling with one who is sensible of no grief and no misfortune: neither are the sweet comforts of religion proposed to those that know nothing of the misery of sin, or the wretchedness of the creature that is not at peace with his Creator.

Now we meet with mourning enough, brethren, from various causes in our daily paths: there is affliction of mind, of body and estate, wheresoever we turn our eyes. We see the garment of heaviness on every side—worn for causes which relate only to this world. But it is not so common to find the sort of mourner to which we now allude. The tear of sorrow often flows, and the pang of sorrow is often felt for other causes: but it is very rare to find one mourning over his past sins, or to hear of tears flowing for aggravated offences against a gracious God; or of distress of heart being felt for the loss of His favour, and for our distance from Him. Every tender feeling of the heart is touched to the quick, and the bitterness of sorrow is sorely felt for the loss of friends. but it is rare to find any mourning for the loss of the best friend man can have, his gracious God, whom sin, the death of the soul, separates from the sinner. Yet surely, if the sinner duly considers his situation, he will find in it what every awakened soul does find in it,—matter not of joy, but of sorrow; not of exultation, but of mourning.

When we regard the perfection of God's law, and consider how much we come short of it,—when we reflect how great things God has done for us, and how little we have done for God,—when we turn our eyes backward upon the time we have already sojourned in the world, and consider how little progress we have made in the great business of life,—when we remember how much of our precious existence has been unprofitably and idly, and how many hours have been wickedly spent,—when we consider with candour and impartiality the deficiencies that mark our conduct even in the eyes of men, and much more its worthlessness before Him who seeth not as man seeth,—when we turn our thoughts with the seriousness which the subject demands to the hour of Death, and to the awful Day of Judgment which cometh after it, when an account so strict is to be required of us who are so ill prepared to give it,—when all this presses upon our thoughts, one would think it not unreasonable if mournful feelings should arise in our hearts as to our prospects in the world beyond the grave—instead of the coldness, the indifference, the ease and even gaiety, with which the sins of men too generally rest upon their minds. The truth is, brethren, that if our sins do rest in that light and easy manner upon us, we are not what we ought to be. If we are true penitents, such as can lay claim to Divine consolations, we will be of those that mourn for their numerous transgressions; their sins of omission and of commission—of thought, of word, and of deed;—we will consider just and

weighty cause of mourning, that we can trace in our conduct so little agreement with the Divine will, and in our souls so little resemblance to the Divine image, and that we are consequently so far from His favour. We will consider it cause of mourning that we have returned the providential care, the tender mercies, the continual love of our Almighty Parent by frequent acts of open disobedience, by coldness of affections, and by so long a course of ungrateful forgetfulness. We will mourn, because when He had done so much to bless us, we have done so much to provoke and displease Him. In short, my hearers, if we are imbued with the true spirit of Christ, our sins and thousand imperfections will assuredly make us mourners before God. And then, and not till then, do we become entitled to the comforts which God has in store for his people—*Blessed are they that mourn, for they shall be comforted.*

And how shall they be comforted? By the assurance in God's word of divine forgiveness through the merits of the Saviour's blood. They will be comforted by the continual and cheering influence of the Holy Ghost the Comforter, communicating an animating sense of restoration to the Divine favour. They will be comforted by the sure and certain hope of eternal blessedness in the future world, after the days of their mourning here have ended. And they will be comforted at last by the full realizing of that hope, and the complete enjoyment of that blessedness in the land of immortality. This is the sort of comfort, my hearers, that the Gospel holds out to the spiritual mourner, but to no other,—not to the gay, haughty, or self-righteous whose spirits are never bowed down by any thing but the sorrows of scenes that are temporal.—Let us enquire, my hearers, since only those that mourn for their iniquity are blessed with a share in the privileges of the Gospel of Peace—whether sin, our own individual sinfulness, has ever been, and is now with us, the subject of penitential sorrow? Whether our worldly laughter has ever been turned to spiritual heaviness, and our thoughtless joy to suitable mourning, by the contemplation of our manifold iniquities, our great unworthiness, and our deplorable deficiency before God, in every thing which he requires of his faithful creatures. If such has been the case—if when your past lives come in review before you, you are humbled and sorrowful under a sense of their manifold deficiencies;—if in your private retirements there is sincere sorrow awakened in your bosom that you are such unprofitable creatures of so bountiful a God;—if repentance be an exercise familiar to your souls—happy, brethren, are ye,—*Blessed are they that mourn, for they shall be comforted.* God looks down with favourable eyes upon hearts like these; He puts their tears into His bottle; He values and preserves them all; He notes these sorrowful feelings in His book against the Day of Judgment. To this man does He look, even to him that is of an humble and contrite spirit—His sacrifice is a broken and contrite spirit, which He will never despise.

Take comfort therefore, my brethren, from these merciful assurances of the "God of all comfort." If you are assaulted by any of the varied calamities of life. If called to part, as some of you have lately been, with beloved children, remember that if you seek the Lord with all your hearts, He will give you strength, and patience, and consolation. Or if you are bowed down under a sense of your sinfulness;—if your sins stare you in the face as more in number than the hair of your heads,—and if you feel their remembrance grievous, and their burden intolerable—still take comfort; for Chrst says such shall be comforted—*Heaviness may endure for a night, but joy cometh in the morning.*—Far happier is the state of such than that of those who float down the stream of life, burdened with no cares for the past, the present, or the future.—strangers it may be, both to temporal and spiritual trouble. We read of no blessedness pronounced on them. How can they indeed be blessed?—Rushing on to eternity—careless of its vast and concerns—with souls made for happiness or misery—yet careless about securing the one or avoiding the other. The good Lord deliver you, my brethren, from such delusion, and implant within you all, that sorrow for sin, and that concern for your souls, which will entitle you to lay hold of the promises of everlasting consolation.

WESLEY'S REASONS FOR NOT SEPARATING FROM THE CHURCH OF ENGLAND.

Because it would be a contradiction to the solemn and repeated declarations which we have made in all manner of ways, in preaching, in print and in private conversation.

Because on this, as well as many other accounts, it would give huge occasion of offence to those who seek and desire occasion; to all the enemies of God and truth.

Because it would exceedingly prejudice against us many who fear, yea, who love God; and thereby hinder their receiving so much, perhaps any further benefit from our preaching.

Because it would hinder multitudes of those who neither love nor fear God, from hearing us at all.

Because it would be throwing balls of wild fire among them that are now quiet in the land. We are now sweetly united together in love. We mostly think and speak the same things. But this would occasion inconceivable strife and contention between those who left and those who remained in the Church, as well as between those who left us, and those that remained with us; nay, and between those very persons who remained, as they were variously inclined one way or the other.

Because, to form the plan of a new Church, would require infinite time and care, (which might be far more profitably bestowed) with much more wisdom, and greater depth and extensiveness of thought than any of us are masters of.

Because, from some having barely entertained a distant thought of this, evil fruits have already followed; such a prejudice against the clergy in general, and aptness to believe ill of them; contempt not without a degree of bitterness, of clergymen, as such; and a sharpness of language towards the whole order utterly unbecoming either gentlemen or Christians.

Because we have melancholy instances of this, even before our eyes. Many have, in our memory, left the Church, and formed themselves into distinct bodies. And certainly some of them from a real persuasion, that they should do God more service. But have any separated themselves and prospered? have they been either more holy, or more useful than they were before?

Because by such a separation we should not only throw away the peculiar glorifying which God has given us, "That we do and will suffer all things for our brethren's sake, though the more we love them, the less we be loved;" but should act in direct contradiction to that very end, for which we believe God hath raised us up. The chief design of his providence in sending us out, is undoubtedly to quicken our brethren. And the first message of all our preachers is, to the lost sheep of the Church of England. Now would it not be a flat contradiction to this design, to separate from the Church? These things being considered, we cannot apprehend (whether it be lawful in itself or no) that it is lawful to us; were it only on this ground, that it is by no means expedient.

It has indeed been objected, that till we do separate, we cannot be a compact, united body.

It is true, we cannot till then be a compact united body, if you mean by that expression, a body distinct from all others; and we have no desire to be so.

We look upon ourselves, not as the authors or ring-leaders of a particular sect or party; it is the farthest thing from our thoughts; but as messengers of God to those who are Christians in name, but heathens in heart and life; to call them back to that from which they are fallen, to real, genuine Christianity. We are therefore debtors to all of them, of whatever opinion and denomination; and are consequently to do all that in us lies, to please all for their good to edification.

We look upon the *Methodists*, so called, in general, not as any particular party: (this would exceedingly obstruct the grand design for which we conceive God has raised them up)—but as living witnesses in, and to every party, of that Christianity which we preach; which is hereby demonstrated to be a real thing, and visibly held out to all the world.

We look upon the clergy, not only as a part of our brethren, but as that part whom God, by his adorable providence, has called to be watchmen over the rest, for whom therefore they are to give a strict account. If these men neglect their important charge; if they

do not watch over them with all their power, they will be of all men most miserable, and so are entitled to our deepest compassion. So that to feel, and much more to express either contempt or bitterness towards them betrays an utter ignorance of ourselves and of the spirit which we especially should be of.

Might it not be at least a prudential rule, for every Methodist preacher, not to frequent any dissenting meeting? Though we blame none who have always been accustomed to it. But if we do this, certainly our people will. Now this is actually separating from the Church. If, therefore, it is, at least, not expedient to separate, neither is this expedient. Indeed, we may attend our assemblies and the Church too, because they are at different hours. But we cannot attend both the meeting and the Church, because they are at the same hours. If it be said "But at the Church, we are fed with chaff; whereas, at the meeting we have wholesome food;" We answer; 1st. The prayers of the Church are not chaff; they are substantial food for any who are alive to God. 2d. The Lord's supper is not chaff, but pure and wholesome for all who receive it with upright hearts. 3d. In almost all the sermons we hear there, we hear many great and important truths. And whoever has a spiritual discernment may easily separate the chaff from the wheat therein. 4th. How little is the case mended at the meeting? Either the teachers are new-light-men, denying the Lord that bought them, and overturning his Gospel from the very foundation; or they are predestinarians, and so preach predestination and final perseverance more or less. Now, whatever this may be to them that were educated therein, yet to those of our brethren who have lately embraced it, repeated experience shows it is not wholesome food; rather to them it has the effect of deadly poison. In a short time it destroys all their zeal for God. They grow fond of opinions and strife of words. They despise self denial and the daily cross: and to complete all, wholly separate from their brethren.

Nor is it expedient for any Methodist preacher to imitate the dissenters in their manner of praying: neither in his *tone*; all particular tones, both in preaching and praying, should be avoided with the utmost care. Nor in his *language*; all his words should be plain and simple, such as the lowest of his hearers both use and understand. Nor in the length of his prayer, which should not usually exceed four or five minutes, either before or after sermon.

If we continue in the Church, not by chance or for want of thought, but upon solid and well weighed reasons, then we should never speak contemptuously of the Church, or any thing pertaining to it. In some sense, it is the mother of us all, who have been brought up therein.

In order to cut off all jealousy and suspicion from our friends, and hope from our enemies, of our having any design to separate from the Church, it would be well for every Methodist preacher, who has no scruple concerning it, to attend the service of the Church as often as conveniently he can. And the more we attend it, the more we love it, as constant experience shows. On the contrary the longer we abstain from it the less desire we have to attend it at all.—*Chr. Wit.*

DEVOTION IN CHILDHOOD.

Christian parents hear their children say their prayers, but do not always teach them to pray. Children over six years of age may be taught the important duty of sacred prayer. As first impressions never fade away, how interested should parents be to form a early habit of devotion in their offspring. This habit will not become a mere form. No one will long persevere in private devotions from habit only. In Scotland it is not unfrequent for parents to ask their children, regularly, "if they have been by themselves," meaning to make an extemporaneous prayer. When youth learn, by experience, the nature of prayer, they will take a more lively interest in family and church devotions.

Carefully avoid those vices which most resemble virtue, they are the most dangerous of all vices.

He that riseth late in the morning must be in a hurry all the day, and scarce overtake his business at night.

EARTH AND HEAVEN.

Ask'st thou what shall pass away !
Nought the wise would wish to stay !
All that's foolish, vain and light,
All that had foundation slight,
All that's erring, all that's wrong,
To which earth's alloys belong,
All vexation, pain and wo,
All embittering earth below.

Ask'st thou what shall still remain ?—
Winnow'd from the chaff, the grain ;
The gold, from dross by fire refined ;
The chain whose links shall ever bind ;
All that's solid, wise and good,
Of a temper'd serious mood,
All that's faithful, sweet and true,
Bright as heaven, pure as its dew.

All that's but of earth must pass,
Tainted by corruption's mass ;
All shall stay from heaven that came,
Ever changeless and the same :
All that heaven disowns, must die,
All it gave shall live on high ;
All earth's storms could not destroy,
Planted by heaven, shall there yield joy.

All that's holy, all that's pure,
From its nature must endure,
For these still such fruits will bring,
As will tell us whence they spring,
But not to perfection brought,
Not all that they might and ought,
In such soil, such air as this !
That shall be in heavenly bliss.

All that fill'd with prayer the heart,
Oh ! it never can depart !
It shall among heaven's glories shine,
It shall with Eden flowers entwine :
Prayer's incense gave it rich perfume,
And faith a bright immortal bloom,
And angel wings of hope and love
Wafted it to the realms above. — *Christian Observer*

MEMOIR OF THE REV. BASIL WOOD.

By the Rev. S. C. Wilks.

With reference to the mother of Mr. Wood, his biographer continues—

The son of this admirable woman early began to follow in her steps. Of his youthful days few traces can now be traced; but from his very childhood the opening germ of piety seem implanted within him, so that he would often say, that he scarcely knew when the Holy Spirit first began to impress his youthful heart; though he was led more decidedly to devote himself to the service of God at about the age of thirteen, in consequence chiefly of the pious and affectionate letters of his excellent mother. At the age of seventeen, after studying for some time under an eminently pious clergyman, the Rev. T. Clarke, of Chesham Bois, he entered Trinity college, Oxford, where he took his degrees in due course; and he was accustomed in his latter days to moralize on the changes and uncertainties of human life, on finding that he had survived most of his academical contemporaries, and that his name stood at the head of the masters of his college.

He was ordained deacon in 1783, at the Temple Church, by Dr. Thurlow, bishop of London; and priest in 1784, at Westminster Abbey, by Dr. Thomas, bishop of Rochester. The same year he was chosen lecturer of St. Peter's Cornhill; where he continued his services during twenty-four years, with great spiritual benefit to multitudes, who frequented his edifying ministrations. In 1795, he became morning preacher at Bentinck chapel, Mary-le-bone; of which, being a proprietary chapel, he purchased the lease in 1793, and remained there till the moment when his lamented decease, April 12, 1831, divided him from his affectionate people, after a long and eminently useful series of labours among them for nearly forty-six years.

In the year 1808, an attached member of his flock, the late Lady Robert Manners, presented him to the rectory of Drayton Beauchamp, in Buckinghamshire, memorable as the parish of that kindred spirit, Richard Hooker, whose supposed study (lately destroyed in building a new rectory-house) his worthy successor was accustomed to point out, with much gratification, and with many a eulogy on his devout spirit, his attachment to the church of England, and

his love of peace. In this secluded retirement, Mr. Wood was accustomed for many years to spend a portion of the summer and autumn, delighting in the meek labours of a village pastor, and introducing among his simple flock those works of pity and mercy, which he had been accustomed to superintend and foster on a larger scale in a busier sphere. This benevolence he resigned, in favour of his eldest son, a few months before his death, intending, had he been spared, to devote his remaining days wholly to his flock at Bentinck chapel. It remains only to mention among the notices of his life, that he was twice married. His first wife died in 1791; his second was married to him till within twenty months of his death. And how worthy she was of him, how much she conduced to his happiness, how assiduously she assisted his charitable labours, how holy was her life, and how blessed was her end, may be seen from a memoir of her, which he had drawn up for insertion in the *Christian Observer*, in which, at different times, had appeared interesting obituaries from his pen, of his own family and friends.

The next particular we shall notice, is his ministry. With regard to his public labours in the pulpit, it is clear that there must have been some peculiar charm in his preaching, from the very circumstance that, in a fickle and restless metropolis, amidst surrounding variety, novelty, and multiplied fascinations, he for near half a century was always encircled by a large and attached flock; not parcelled, but collected by voluntary attraction: and that for many years the chapel in which he officiated was unable to contain the multitudes who desired to enjoy the benefits of his ministry. And what was that charm? Did he aspire after the cheap popularity excited by flights of fancy, eccentricities, extravagances, and volatile speculations? Or did he affect the artifices of gaily eloquence, or the higher bursts of sublime oratory? Or did he dive deeply into subjects of obscurity and mystery, and perplex himself and others with being wise above what is written? Or had he ever some quaint device, some newly-coined notion, some phantom of the moment, to catch applause, and attract a giddy multitude? Or did he agitate party questions, and collect the bigots of a system; assembling them to hear the abuse of those who did not coincide in their own opinions? Far removed was he from every thing of this nature: no man had less of any such artifices; no man was more sober, solid, steady, uniform, and unaffected. His hearers never looked in him for any thing paradoxical, startling, or visionary; and, mild as he was, he set his face like a flint against the seductive novelties of the day. Such things may draw together an inconsistent multitude for a time, but they will not support a steady, attractive, and beneficial ministry, like his of half a century. No; the charm of this holy man's pulpit discourses, was simply the doctrine he taught, and the manner in which he taught it. His doctrine was the gospel of Christ; his manner was with the love of Christ. He told men of their guilt and wretchedness; but it was not with the spirit of a censor, but of a friend and father, anxious to show them how their sins might be pardoned, and their sorrows assuaged. The love of the Saviour, his agony and bloody sweat, his cross and passion, were his constant themes. His exhortations were, "Be ye reconciled unto God;" "Come unto me, all ye that labour and are heavy laden, and I will give you rest;" "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Repentance, faith, justification, and newness of life, were among his perpetual topics. He took a large view of the value of the soul, and the price paid for its redemption; and all his discourses were modelled accordingly; pointing out the way of salvation, and the gratitude due to God for his inestimable gift; and exhorting his hearers to work out that salvation with fear and trembling, and to grow in grace, and in the knowledge and love of their God and Saviour. They were always eminently practical: not according to that false meagre notion of practical preaching, which would confine it to the inculcation of some partial moral deeds and virtues; but according to that large scriptural view which grounds holy works on a lively faith in Christ; which makes his cross at once the centre of hope and the incitement to obedience; ever setting forth the Saviour as both a sacrifice for sin

and an ensample of godly life. There might be others who could probe more deeply the human heart, and could detect more acutely the wiles of the hypocrite and self-deceiver; but in tender expostulation, in scriptural exhibition of the mercies of God in Christ, in attractive displays of the blessedness of true religion, in paternal remonstrances with those who were living only to the world, and exhortations to them to shun its snares, and devote themselves to the service of their Saviour, he was a master in Israel; and it pleased God eminently to bless his ministrations. Charity was his element; the charity described by St. Paul, in the thirteenth chapter of the first epistle to the Corinthians: love to man flowing from love to God; the "charity that suffereth long, and is kind; the charity that is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth." Of this charity he was ever the zealous advocate, it was one of the prominent elements of his sermons; and few clergymen have laboured with greater effect in enforcing it upon the hearts of men. To young persons his preaching was particularly attractive, from the spirit of love, simplicity, and anxiety for their best welfare, which always characterized it. To see him catechising several hundred children, as he did every Lord's day for a long series of years, before the assembled worshippers in the house of God, was an affecting spectacle, which none who have witnessed it can ever forget. It was one of his happiest moments. He was all kindness, patience, and condescension. He "exhorted, and comforted, and charged every one of them, as a father doth his children;" for he had a father's heart: he loved children; and thousands of the rising generation, and of those now in mature life, remember with indelible affection his scriptural admonitions and benignant address. The poor also understood and valued his instructions. For while his whole deportment, in public and private, was such as conciliated the rich and fastidious, he would often say that he considered it the happiness of his ministry, that to the poor also the gospel was preached. To the sorrowful, the mourner, and the penitent, he had ever a message of tenderness which found its way to the afflicted heart.

In his more private ministrations, by the bed of the sick and the dying, he was eminently useful, usually dedicating, if possible, a portion of every day to these unostentatious labours. He was, in truth, a devoted minister of Jesus Christ; and eminently obeyed that injunction of the apostle to Timothy, "Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart; but foolish and unlearned questions avoid, knowing that they do gender strifes; and the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth." "He taught publicly, and from house to house, testifying repentance toward God, and faith toward our Lord Jesus Christ." "He was not ashamed of the gospel of Christ," knowing it to be "the power of God unto salvation to every one that believeth." He was "gentle, even as a nurse cherisheth her children, being affectionately desirous" of his people; and they were his "hope, and joy, and crown of rejoicing," whom he ardently longed to behold in "the presence of our Lord Christ at his coming."

To be continued.

The best way to bring a clever young man who has become sceptical and unsettled, to reason, is to make him feel something in any way. Love, if sincere and unworldly, will in nine instances out of ten, bring him to a sense and assurance of something real and actual; and that sense alone will make him think to a sound purpose, instead of dreaming that he is thinking.

For one mercy I owe thanks beyond all utterance,--that with all my gastric and bowel distempers, my head has ever been like the head of a mountain in blue air and sunshine.

I think the baptismal service almost perfect. What seems erroneous assumption in it, to me is harmless. None of the services of the Church affect me so much as this. I never could attend a christening without tears bursting forth at the sight of the helpless innocent in a pious clergyman's arms.—*Coleridge's Table Talk*.

MISCELLANEOUS.

The Sea of Tiberias.—At the upper end of the sea, between me and the hills, there is occasionally a very broad belt of pasture land; and at the mouths of the glens opening into it, I could not often perceive the tents of the Arabs whose flocks grazed it. There are many scenes where people would gather together for such purpose as the multitudes followed our Saviour. The most perfect seclusion may be enjoyed in all directions; but I do not think that either the word "desert" or "wilderness," according to our understanding of them, describes the species of solitude; and yet it would be difficult to find another expression, perhaps, to suit it so well. In the two or three places on the banks of the lake, are the remains of towns. At the upper end of it, near to the entrance to the hills, I found a few ruins, and sat there to rest, in the hope that I was, if not on the precise spot, somewhere near the site of Capernaum. Some distance on my left hand, as I looked down the length of the sea, the Jordan ran into it, I could just see it; and beyond it I thought I could perceive through my glass the position of Bethsaida. How completely desolate of living beings is this fine city now. I could see nearly to the southern end of the lake; and, with the exception of poor Tiberias, there is not a dwelling even in sight. How populous must these shores have been when daily witness to our Saviour's mercies, when it was no doubt the custom to pass from city to city and coast to coast, in boats that plied upon the waters incessantly. There is not a vessel now to be seen upon them, nor, while I remained in my resting place, one man upon the banks. I could scarcely quit the spot, it was so still and beautiful. I entered the hills, and was soon lost among the rocks and wild crags; over which we stumbled and scrambled without meeting a soul, or hearing even the sound of the shepherd's voice. Occasionally, as we ascended, the heights commanded a view of the lake and of its mountains and hills. Sometimes the paths and the green slopes above them were covered with a rich variety of flowers; the purple iris, anemones, tulips of every color, geraniums, and the finest lupines I ever saw.—*Major Skinner's Overland Journey.*

The Rev. John Wesley and the Military Officer.—John Wesley having to travel some distance in a stage-coach, fell in with a pleasant-tempered, cheerful, well-informed officer. His conversation was sprightly and entertaining, but frequently mingled with oaths. When they were about to take the next stage, Mr. Wesley took the officer apart, and, after expressing the pleasure he had enjoyed in his company, told him he was thereby encouraged to ask of him a very great favor. "I would take a pleasure in obliging you," says the officer, "and I am sure you will not make an unreasonable request." "Then," says Mr. Wesley, "as we have to travel together for some time, I beg, that if I should so far forget myself as to swear in your company, you will kindly reprove me."

The officer immediately saw the motive, and felt the force of the request, and smiling, said, none but Mr. Wesley could have conveyed a reproof in such a manner.

The remainder of the journey gave no occasion for the officer to comply with the preacher's prayer, nor to the latter to complain of one oath from the officer.

Cold Winters.—In the year 400 the Euxine was covered with ice for 10 days. In 859, the Adriatic was covered with ice, but for what length of time does not appear. In 929, the Thames was frozen over for 13 weeks; the same river was also frozen over 1763, 1765, and 1777—8. Several times since the same has happened. The winter of 1683 was so severe in Europe, that trees were split by the frost. Loaded sledges passed on the ice from Boston to Nantucket in the winter of 1797—8, and have done the same one or two winters since. On the 12th of Dec. 1803, the frost in New England was so intense, that the trees were killed. A fall of snow took place in February, 1717, so deep that the people in Boston had to get out of their chamber windows. Eleven hundred sheep perished on Fisher's Island, from being buried 13 feet in the snow. Two were found alive after a lapse of 28 days, they having supported themselves by chewing the wool of others. In

1780, the Chesapeake was covered with ice as far as the mouth of the Potomac. In the same year, troops of horse and heavy cannon crossed on the ice from New York to Staten Island, and Long Island Sound was nearly covered with ice. Almost all the birds of the forest perished.

Copy of the Gospel in Gothic.—At a recent anniversary of the American Antiquarian Society, held at Worcester, (Mass.) we notice a donation by the Hon. Thomas L. Winthrop, president of the Society, of a book entitled *Evangelica Gothica*, a quarto volume, containing the four evangelists in the Gothic, and Anglo-Saxon language, printed at Dort, in Holland, in 1665. This rare volume, containing the only considerable specimen extant of the written Gothic, the ancient stock of the English, and other northern European languages, was procured by Gov. Winthrop expressly for the library of the Antiquarian Society.—*Chr. Intell.*

Age of European Monarchs.—The following is said to be the ages of the different reigning sovereigns in Europe. The king of England, 71 years. The king of Sweden, 71 years. The Pope, 71 years. The king of Denmark, 68 years. The king of Prussia, 65 years. The king of the French, 64 years. The king of Holland, 63 years. The king of Wirtemberg, 44 years. The Sultan of Turkey, 51 years. The king of Belgium, 46 years. The Emperor of Austria, 43 years. The Emperor of Russia, 40 years. The king of Bavaria, 39 years. The king of Sardinia, 38 years. The king of Naples, 36 years. The king of Greece, 21 years. The Queen of Portugal, 17 years. The Queen of Spain, 6 years.

STANDARDS OF ENGLISH.

"When the word 'witness,' says the intelligent Editor of the New York Commercial Advertiser, 'can be shown us in the Old Testament, or in any of Southey's writings, as a synonyme for 'see' or 'behold,' we will admit that it is good English. The Old Testament and Southey are our authorities.'"—And there can be none better. There has always seemed to us a clear and striking providence in the selection of the time at which King James' version was effected, in the prime vigour and lustihood of our benign and blessed mother-tongue: and as for Southey, he draws with golden urn from the cool depths of "the pure well of English undefiled."—*Missionary.*

COMMUNICATIONS.

For the Colonial Churchman.

ON RELIGIOUS INSTRUCTION.

It is a matter of much shame, as well as grief, to all that have any regard for the honor of Christ their Saviour, and his religion, that his doctrine and precepts are so generally slighted and neglected as they are, and they cannot but be very solicitous to know how they may be better observed for the future. For it cannot be questioned, that many who have put on the profession of religion, do not live up to it. If parents, however, would take more care in instructing their children in the first principles of the Christian religion, we might hope for better things of the rising generation.

The Church takes security of those who bring a child to be baptized, that when it comes to be capable of it, it shall be instructed in the catechism which she, for that purpose hath set forth, containing all the principles of that religion into which it was baptized. But this is much neglected by parents of the present day. The catechism of our Church is a complete summary of the christian religion, which is easy both for parents to teach and for children to learn, and so full and comprehensive that it contains all things necessary for any man to know in order to his being saved. There are many parents in this town, to my own knowledge who leave the religious instruction of their children almost entirely to the Sunday School; they do not consider the great responsibility they incur, by neglecting this duty. For the instruction received at the Sunday School, will do comparatively little good, if not seconded at home. And what additional trials do they put upon the teachers of that institution, by their neglect. If they did but serious-

ly reflect what a discouraging thing it is to the teacher, to see no improvement in the scholars after all his pains, in consequence of this neglect of theirs. But especially as it is a duty laid upon all parents by God himself, and to whom they must give an account at the great day of Judgment. I say if they would but seriously reflect upon these things, so as to use their utmost care and diligence to teach their Children to know God and Jesus Christ whom he has sent, that they may thereby grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, we should see more religion among us than we do see.

The first thing children are taught in the catechism is, to renounce the devil and all his works, the pomps and vanities of this world, and all sinful lusts of the flesh. Secondly, to believe all the articles of the christian faith; and Thirdly, to keep God's holy will and commandments, and walk in the same all the days of their life. Under which three things the whole substance of the christian religion is contained, being promised by children when baptized into it. They therefore should be put in mind of these promises as soon as they are capable of receiving them, and of the obligation which lies on them to perform it; for otherwise it can never be expected that they should do, or even so much as know any thing about them.

But no one can fulfill these vows and promises without God's especial grace, which we have no ground to expect without fervent and diligent prayer: and as Christ has promised the Holy Spirit to them that ask for it, we should therefore teach our children this first and great duty of prayer, and never omit ourselves to pray for them and for a blessing on the instructions they receive. But alas! how few do this. How very few call their children round the family altar, and offer up their united prayers to that God from whom all good things do come, and in whom we live and move and have our being. Alas! there are some that even do not thank Him for their daily food—do not acknowledge the hand that feeds them. Or if a grace is intended, it is left to one of the younger branches of the family, as if it was conferring too much honor on the Almighty Creator of Heaven and Earth, for the head of the family to thank him for his gifts.

The next thing the Catechism teacheth is the ten commandments, wherein they are taught their duty towards God, and their duty towards their neighbour. That is, to love God with all the heart, and our neighbour as ourselves, and lastly, the nature of the two sacraments, which our Church considers generally necessary to salvation—that is, baptism and the supper of the Lord.

Parents cannot begin too soon to instruct their children in these important truths. If they value their soul's salvation, that the seeds of grace which were sown in their hearts at baptism, may not be lost or stifled, but grow up to perfection; great care must be taken that they be taught as soon as they are capable to discern good from evil, to avoid the evil, and do the good, according to that saying of the wise man, "Train up a child in the way he should go and when he is old he will not depart from it." God has laid a strict command upon all parents to bring up their children in the knowledge of himself, and of their duty to him. God highly favoured Abraham, because he said he would command his children and his household after him, and they shall keep the way of the Lord. And how much God is displeased with parents who neglect to bring up their children in his faith and fear, appears sufficiently evident from that severe judgment which he inflicted upon Eli and his whole house for it. Saying to Samuel; "In that day I will perform against Eli: all things which I have spoken concerning his house, when I begin I will also make an end. For I have told him, that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever." "Hear ye children the instruction of a father, and attend to know understanding," saith the wise man. "Get wisdom, get understanding, forget it not, forsake her not and she will preserve thee. Take fast hold of instruction, let her not go: keep her for she is thy life." Many other passages in scripture might be quoted

to shew how incumbent it is for parents to instruct their children in the knowledge and love of God. And how necessary it is for children to attend to these instructions. But enough has been said to convince any who are disposed to listen to the truth. I shall therefore close these remarks for the present hoping that the blessing of God may rest upon them.

M.

For the Colonial Churchman.

MESSRS. EDITORS,

As one of your principal objects (according to your brief prospectus at the commencement of your editorial career) is to elucidate the doctrines of that branch of the Holy Catholic, or Universal Church, of which the greater part of your patrons are professed members,—and as I believe a familiar exposition of the Articles, &c. of the church to be in the hands of but a few of her lay members, allow me, knowing from my own experience, as well as from divine authority, the necessity and the utility of “being able to give to every man that asketh, a reason of the hope that is in us, with meekness and fear,” the pleasure of imparting to your readers, a gratification which I and several around me, have already experienced, by inserting in your columns occasional extracts from a valuable work, entitled “The Churchman’s Manual,” which has recently been bestowed upon the Protestant Episcopal Church in the United States, by the excellent Dr. Dorr, at present the agent for Domestic Missions,—and oblige, yours, &c.

PASTOR.

“O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone, grant us so to be joined together in unity of Spirit by their doctrine, that we may be made an holy temple acceptable to Thee through Jesus Christ our Lord.

DOCTRINES OF THE CHURCH.

Chap. 1.

HUMAN DEPRAVITY.

The two great objects which pervade the Bible are the ruin of mankind by the fall, and their recovery by the atonement of Jesus Christ.

The first pages of the Bible tell us of the introduction of sin into this our world, and the consequent corruption of the whole posterity of Adam: and all the subsequent parts of Scripture are intended to point out the means of Salvation, and to lead a perishing world to happiness and God.

In a word, open this sacred book in whatever place you may, and you will find that Sin and Salvation from sin, are the never failing themes of the inspired penmen. Man is continually spoken of as lost and ruined by nature, and as altogether unable to procure his own restoration and pardon.

This is the basis of the Gospel scheme of salvation—

The doctrine of the Church, every where set forth in her Liturgy, Articles and Homilies, is, that the corruption of human nature is general and hereditary; that “all men are conceived and born in Sin.” But with her usual wisdom and moderation, she does not presume to determine the degree of corruption, she only ventures to say (in her ninth article) that “man is very far gone from original righteousness, and is of his own nature inclined to evil”—This truth is so plainly recognised throughout all the affairs of the Church, that we hardly need point to individual instances—the language, however, in her Baptismal service, is—“Forasmuch as all men are conceived and born in sin; in her catechism “Being by nature born in sin, and the children of wrath:” and again in her 9th article—“original sin is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam.”

That this is the unhappy condition of the whole human family,—that they are very far gone from original righteousness,—prone to evil continually,—“having no hope, and without God in the world,”—appears from the express and repeated testimony of scripture, and is confirmed by the universal experience of mankind.

We read in our Bibles that “the imagination of man’s heart is evil from his youth,”—that there is not a just man upon earth, that doeth good and sin-

neith not,”—that “the heart is deceitful and desperately wicked,—that “the carnal mind is enmity against God,”—that “in our flesh dwelleth no good thing.”

These expressions of scripture are sufficient to shew that the whole human race are by nature corrupt; that a moral pollution is spread over our whole kind. It is a leprosy of the soul, which was inherited from the first man, and has descended from generation to generation, through all his posterity without change or cure.

It begins with our existence, continues with us through life, and descends with us to the grave; for “this infection of nature doth remain, yea, in them that are regenerated; so that the flesh lusteth always, contrary to the spirit.” (9 Art.)

This propensity to evil, exists in us all; and as it was born with us, so, unless checked and subdued by divine grace, it goes on growing with our growth, and strengthening with our strength. If we honestly consult our own hearts, they will attest this melancholy truth. Hence the first thing which every man living has to learn is, that he is a sinner; next, that “Christ Jesus came into the world to save sinners.” Never can he embrace the doctrines of the Cross, until he feels that he has need of pardon.—

In the doctrine of human depravity, then, must be laid the foundation on which is to be built that system of Christian doctrines and duties by which the punishment due to sin may be averted, the lost image of God restored, and man be made a partaker of that heaven and bliss and glory, which he has forfeited and which his naturally corrupt heart renders him utterly disqualified for enjoying.

For the Colonial Churchman.

ON LATE RESOLUTIONS OF THE HOUSE OF ASSEMBLY DISPENSING WITH THE PERSONAL ATTENDANCE OF A CHAPLAIN.

Of earth, lower Religion in the sight
Of those they rule, who—looking up, behold—
The fair celestial gift despised.
And, mimicking the folly of the great,
With prompt docility despise her too!

Pollock.

MESSRS. EDITORS,

I am aware of your determination to exclude from your instructive columns, communications tending to excite political controversy. On this point permit me to offer the opinion of Bishop Knox, of Limerick,—“Your sacred functions do not entirely preclude you from all legitimate interest in the political government of your country, nor should the watchman on the city walls be always silent. There can indeed be no public measures which do not exert some influence, directly or indirectly on the cause of Religion.” With similar sentiments, you early mentioned your intention occasionally to mark “the signs of the times,” and to notice “passing events” at home and abroad.

Among the public events which have lately transpired, not abroad but at home, a sad sign of the times has unexpectedly startled many of your readers. The Assembly of this province having lately dispensed with the services of a chaplain, and discontinued the practice of preceding their discussions by “PRAYERS READ,” or offered up extemporaneously, appears to me (and to many around me) a change deplorable, unexpected and uncalled for—Was this indeed the FIRST determination of the House—the very first pledge of the spirit which is to actuate now many of them—“able men—men of truth?” 18 Exod 21. May I add the context? “Such as fear God.”—Inestimable marks these; sanctioned by the antiquity of 3300 years; hallowed by the command of that God, without the aid of whose blessed spirit, Legislators in vain hold counsel, or frame laws.—“Except the Lord build the house their labour is in vain who build it.” 127 Ps. “We must depend on God’s blessing and not on our own contrivance.” Such is the expressive Commentary of Matthew Henry—but he wrote in less degenerate days.

If you refer, Messrs. Editors, to the Journal of previous Assemblies—“Prayers read” will be found to precede the decisions diem per diem, and public prayers in places of worship were also on each Sunday offered up. In causing the latter to be substituted for, instead of added to, the former pious usage,

we must charitably suppose that members voting for the abolition, by no means intended to furnish exultation to the careless or profane, (though such must be the result)—nor to forget the very first lesson which the mother teaches her child, and the very last which the christian urges on his fellow-creature—viz:—Seek to our omniscient God for guidance and wisdom, for vain is the help of unassisted man.

“AUTHOR OF GOOD! we rest on Thee;
Thine ever-watchful eye
Alone our real wants can see—
Thy hand alone supply.”

The admission in the answer to his Excellency’s speech which thanks a bountiful Providence—(the words of the Resolution itself when shorn of its concluding clause) clearly controvert the idea that disrespect to God was intended, but imaginary difficulties exercised undue influence and weapons from the christian armoury seem to have been but slightly buckled on. Many of our members must have read such passages as these, the perusal of which may the Holy Spirit bless. 1 James 17. 2 Phil. 13. 1 Kings 3, 9. 119 Ps. 98. 2 Prov. 2 Dan. 21.

But why, it may be added, should solemn prayers for the divine blessing on our legislators be daily and in solemn union invoked on and by them previously to their commencing business? We surely would desire in this matter not to be behind those who were unblest with a full revelation of God’s will and attributes, to guide and direct the mere light of reason! Before our Saviour declared to the world “the more perfect way,” we find that the Persian King, (B. C. 520.) previous to building the temple commanded, under severe penalties, that “sacrifices of sweet savor unto the God of Heaven, and prayers for the life of the king and of his sons,” should be solemnly offered up by the governors, priests, and people—6 Ezra 10. Tacitus, in his Annals, (Book 4.) writes, that the priests were required to pray, in their public capacity, for those in authority, and Herodotus and Plutarch commend the practice of intercessions being offered to the gods by the people, for “good things,” not on themselves only but on their kings and fellow subjects.

“The light of nature (says Comber) taught the Gentiles to begin all their grand consultations with sacrifices and prayers—neither did the Senators meet in a profane place, but in a solemn and sacred one where there were temples of the gods, and that they might have an auspicious beginning, on their entrance they offered sacrifices!! At Athens the priests went to sacrifice on all public occasions, and the councils of the Spartans were always attended by an Augur.”—Robertson, (2 Amer. 195) observes in allusion to savage tribes, that “they often find themselves in situations so formidable, that the mind, sensible of its own weakness, has no resource but in the guidance and protection of wisdom and power superior to what is human.” “Now it would be an abominable shame” (indignantly observes Comber) “that we should impress less sense of our dependence on God, and shew a slighter regard toward the common good, than Heathens; wherefore we also in the Session of the great Senate do ask a blessing to them.”

I search in vain, Messrs. Editors, for the period from the earliest days of Christianity up to the present time, (excepting during the awful Revolution in France) when the practice of preceding legislative deliberations by prayers, by and for the delegates, has not been generally adopted, in addition to congressional intercessions on each Sunday, which the resolutions desire. Those of our provincial Reformers, (so termed) who like the Athenians seek after some new thing, merely because it is new, may find sullen gratification in the conviction that in Britain, her Colonies, and in the Republic near us, nor in any other civilized nation, is there a precedent of such hasty and irrevocable rejection of the customary mode of seeking guidance from the Author of all Wisdom, and Justice and Truth! Reason—humble reverence for God—and general practice, are against them,—and why should they trample on these considerations, by a change uncalled for, unpetitioned, unexpected, and as far as I hear, universally condemned?

But reasonable limits are exceeded, and I have merely to express the ardent wish, that the House having dispensed with the customary mode of united

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, FEBRUARY 23, 1837.

DOMESTIC.—The Report of the first proceedings of the Assembly arrived here at so late an hour, that we could only insert in a portion of our impression a few remarks on the inauspicious commencement of their deliberations, in the dismissal of a Chaplain from the number of their officers. We have no desire to interfere in politics, but this is a question of Religion, a question whether the Providence of God shall be acknowledged by our Legislators; whether it be necessary for them to ask Wisdom from above to guide their deliberations. We had intended to offer our sentiments more at large on this subject to-day, but are in some degree anticipated by the communication on the 54th page. We cannot be content, however, without once more recording, as christian journalists, our reprobation of such a state of things as the Hall of the Assembly each morning presents, where the minister of God is now no longer allowed to be, and where the clerk no longer places at the head of the Journals that word ("PRAYERS") which has marked every record of their proceedings from the commencement of our provincial history, as it has for centuries appeared on those of the parent land. The word alas! is no longer required by the Assembly of Nova-Scotia, on their enlightened pages. We augur badly of proceedings thus unhalloved, but we hope that He who can "still the madness of the people, and turn the fierceness of man to His praise," may bring a good ending out of a bad beginning. And we do also hope, that before another Session comes round, the House will return to a better mind, and be content to resume the pious usage of their predecessors. In the mean time, the Church of England, which happily does not call the people master, nor catch her spirit from the popular breath, puts up her prayers to the "Most GRACIOUS GOD, for the Lieutenant Governor, Council and Assembly, in their Legislative capacity at this time assembled." Let every congregation join more fervently than ever in that excellent prayer.

We desire our readers to mark this result as one consequence of the 'liberal' and 'reforming' spirit of the present times. For what is the sum total of the matter? It is simply this,—certain members are so prejudiced against the Church of England that they will not agree to listen to the prayers of her ministers, and therefore they have none. Let the Christian Messenger then, retract the unwarranted expressions in that paper of 3d February, which would fix the odium of this measure upon the "system of illiberal distinctions" with which the editors unjustly stigmatize the Church—(We were sorry to read those words, as they are calculated to break the peace which we desire to keep,) and let the mournful fact of a prayerless Assembly be traced to the true source, that misnamed liberality of sentiment which cannot endure the good 'old paths' in Church or State.—The same paper having with some apparent pleasure put forth Mr. Rudolf as the proposer of this unseemly innovation, ought in justice to have published the correction of the erroneous report of that gentleman's speech, which appeared in the last Novascotian. We are extremely happy to find that the disgrace of this affair does not rest with a member of the Church of England, and especially not with a representative from Lunenburg.

We regret to perceive in these proceedings, and in the speeches of several members, a bitter and illiberal spirit displayed toward the Church, which ill accords with the cry of 'liberality' so loudly raised. One gentleman accuses her of an intolerant spirit, forgetting that he belongs to a quarter not very well qualified to cast such a stone, and that the epithet would be more appropriate nearer home. Another has declared that he will not "rest until the Bishop is driven from the Council." We can only say that we hope he will be restless a good while. It is worthy of remark that from the same Body in which this gentle speech was made, a strong petition was sent a few years ago to the foot of the throne, praying for the appointment of a Bishop, whose well known privilege it is to sit in virtue of his Majesty's mandamus at the Board, from which some of his Majesty's faithful Commons now wish to drive his

successor.—Such are the changes to which the march of mind is bringing us. Among the schemes suggested as improvements upon the old plan, we observe that a writer in the Novascotian, whose principle seems to be 'every man his own minister,' intimates that each member of the Assembly might in turn act as chaplain! This would be something like the Corinthian practice as mentioned by St. Paul—"When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation."

DOCTOR GESNER'S WORK.—We were late in receiving our copy of this interesting publication, which must be our apology for the lateness of our notice of it. We do not pretend to any acquaintance with the science of which the Doctor is such an enthusiastic votary, and we will not be expected to go *con amore* the whole length of his rambles after antediluvian curiosities. And we suppose it must be owing to our ignorance, that we are so slow to believe in the accuracy of the Botany of ages gone by—of which specimens are now brought to light, and are clearly decided, as the flower we see blooming in our fields. But however that may be, we heartily commend the book to all who wish to know more of the bowels of their native land; and we think the provincial character elevated by such a production from one of her sons. He deserves well of his country also, for having with great labour, some personal danger, and, we fear, not a little expense, given the most indisputable evidence of the great natural resources of the province. Among all the "veins," however, of which the author treats, we have been especially pleased with the vein of piety which runs through the work; and to find, as indeed we expected from his character, that he does not take those liberties with the Bible, which in the pride of human wisdom, have been taken by Geologists in other countries. He does not like them, presumptuously strive to bend the Bible to favourite theories, the fanciful creatures of their own brains, but he wisely prefers the chronology of Moses to that of Dr. Buckland. We intended giving some extracts, which we have marked, in this number,—but must defer them for the present. Meanwhile we recommend our readers to purchase the work for themselves, and we express the hope that our Legislature will show Dr. Gesner that his labours are duly prized, by voting him some handsome donation, an application of the public money which all ought to approve. We have heard that a Geological Survey of the Province is in contemplation. For such a duty, we should suppose that there is no individual among us more fitted than Dr. Gesner.—This work is embellished by a very pleasing view of Parrsborough, from the pencil of Miss Jeffery, and by an important Map of the Province. The mechanical execution of the Book does great credit to the press of Messrs. Gossip & Coade.

SUDDEN DEATH.—Another instance of what is commonly termed "sudden death," was strikingly exemplified during the past week. Captain Samuel Harris, an old and respectable Shipmaster of this port, while passing through Upper Water Street, suddenly dropt down, and expired instantaneously—he had left his house only a few minutes before, and was carried back a lifeless corpse. The world in which we live, is not only a world of sin and sorrow, and suffering, but a world of probation; and every passing event should preach to us loudly, the necessity of being ready when our time shall come. "O that they were wise, that they understood this, that they would consider their latter end."

"Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh."—*Christian Messenger.*

HALIFAX TEMPERANCE SOCIETY.—On Monday evening the 23d inst. a Meeting of the Halifax Temperance Society, was held in the Acadian School Room. The attendance was very respectable—and the large room crowded. In the absence of the Solicitor General who is the President of this Society; the chair was taken for the evening by Mr. Murdoch, V. P. A resolution was adopted to introduce into the book of the Society, a second column to contain the names of such members as wished to bind themselves to total abstinence rules. Dr. Teulon, Mr. Ward and others addressed the meeting, which was conducted in general with great harmony. Many names were added to the list, and great expectations are entertained of the revival and extension of the cause in this place.—*Ibid.*

DIED.

In this town, since our last, Albert, youngest son of Mr. Charles Rudolf, aged 2 years and 6 months. Lucy, daughter of Mr. Henry S. Jost, aged 3 years and 7 months. Mr. John Beringer, aged 54 years. At Mahone Bay, Feb. 1st. Frances Eliza, daughter of Mr. Benjamin Zwicker. Dec. 31st, Anna Maria, daughter of Mr. John Mader. At Halifax, on the 12th inst. Mrs. Slade, wife of D. A. C. G. Slade, and daughter of the late Bishop Stanser.—On the 10th inst. Maria, youngest daughter of the Hon. C. R. Prescott.

prayer, may excite ministers and people throughout the Province, the more devoutly and frequently to pray for guidance from on High, and that notwithstanding this beginning, true Religion, Truth and Justice, Prosperity and Peace, may flow from their proceedings!

Yours,

SIGMA.

Lunenburg, 12, Feb. 1837.

YOUTH'S COMPANION.

For the Colonial Churchman.

MESSRS. EDITORS,

I copy the following letter to children from the Family Magazine, and the few lines on conversion from the pen of Mrs. Hannah More, should you think them worthy a place in your valuable paper you will much oblige, yours, &c.

A CONSTANT READER.

"More, More."—The other day I was spending a few hours in a family where there was a group of little children. And as I love to talk with children, I sat down among them. They were not afraid of me, so I watched them. I very soon fixed my eyes on a little child, I should think fourteen months old. Her skin was white, her forehead high, and her eyes round and black. She appeared lively as any of them, all the children tried to please her because she was the babe. She would reach out her little hands for playthings, and say, "More, More." Can she talk said I? 'Yes,' said they, 'she can say more, and that is all.' And is that the first word she ever spoke? said I, 'Yes,' was the answer. So I watched her again. Soon she got one handful of toys. But she reached out her other hand, and very earnestly said 'More, More.' They filled that hand, and she contrived to hold that toy in her mouth; and then with one handful pressed to her side, and her mouthful, reached out her other hand again for another, and spoke 'More, More,' through her nose; and her eyes sparkled with more earnestness than before. Well, thought I, here is a picture of man. When I go home I will write you a letter on the word 'More, More.' Look here now children. That God, who made us all, made us very much like that babe. He gave us a soul, and God made that soul so that it is never contented with what we now have. In this respect the soul is well made. God did right to make us so. But the parent of that little girl must begin very soon to take care of that 'More, More,' or the child will be ruined. If the child grows up she will think of 'More' Money; more of something that will burn up when the world is on fire. But I hope her praying mother will take her child to the infant school, and the sabbath school. I hope she will begin to love God and the Bible. And when she has learned one thing, she will want to learn 'More.' When she has prayed once, she will want to pray 'More.' The little girl will want to read the Bible 'More.' She will wish to be 'More' like Christ—nearer heaven. Just so, dear children, it will be with you. At present you know you can never be satisfied. When you want to see the show once, you are very much pleased, but you are not satisfied. The boy that swears will not be contented; he will grow worse and worse. The boy that drinks rum will want, 'More, More.' Men that have all the money they needed, will want 'More.' But that is a wrong use of what God has given us. Be a christian. Get your soul to going out after God and good things, and then you may say 'More, More, as much as you please. And then when dead you will go up to Heaven, and there I suppose you will still be reaching on for 'More,' 'More,' knowledge, 'More,' like Christ, 'More' happy. But oh! if you are wicked, and die wicked, you will find that your more money and more knowledge will give more and more pain for ever. Think of this, ye who forget God.

Conversion.—The primitive church carried their incredulity of the appearances of repentance so far as to require, not only years of sorrow for sin, but perseverance in piety, before they would admit of fenders to their communion; and, as a test of their sincerity, required the uniform practice of those virtues most opposite to their former vices. Were this made the criterion now, we should not so often hear such flaming accounts of converts so exultingly reported, before time has been allowed to try their stability. More especially, we should not hear of so many triumphant relations of death-bed converts, in whom the symptoms must frequently be too equivocal to admit the positive decision of human wisdom.

POETRY.

For the Colonial Churchman.

MESSRS. EDITORS,

Many persons having expressed a wish to see the English poem on the subject of Palestine, far-famed indeed for its unusual beauty and excellence, written by the lamented Bishop HEBER,—I now forward it to you, having copied it some years since, while at our beloved Alma Mater, from a work in the possession of the president, the Rev. Dr. Porter, entitled, "Oxford prize poems." It will serve from time to time to fill up the poet's corner in your useful paper, and afford a treat to all lovers of pure and sublime poetry.

SAMECH.

PALESTINE.

REST of thy sons, amid thy foes forlorn,
Mourn, widow'd queen, forgotten Sion, mourn!
Is this thy place, sad city, this thy throne,
Where the wild desert rears its craggy stone?
While suns unblest their angry lustre fling,
And way-worn pilgrims seek the scanty spring?
Where now thy pomp, which kings with envy view'd?
Where now thy might, which all those kings subdu'd?
No martial myriads muster in thy gate;
No suppliant nations in thy temple wait;
No prophet bards thy glittering courts among,
Wake the full lyre, and swell the tide of song:
But lawless force and meagre want is there,
And thy quick darting eye of restless fear.
While cold oblivion, 'mid thy ruins laid,
Folds his dank wing beneath the ivy shade.
Ye guardian Saints! ye warrior sons of Heaven,
To whose high care Judea's state was given!
O wot of old your nightly watch to keep,
A host of Gods, on Sion's towery steep!
If e'er your secret footsteps linger still
By Silva's fount, or Tabor's echoing hill,
If e'er your song on Salem's glories dwell,
And mourn the captive land you lov'd so well;
(For oft, 'tis said, in Kedron's palmy vale
Mysterious harpings swell the midnight gale,
And, blest as balmy dews that Hermon cheer,
Melt in soft cadence on the pilgrim's ear;)
Pardon, blest spirits, if a theme so high
Mock the weak notes of mortal minstrelsy!
Yet, might your aid this anxious breast inspire
With one faint spark of Milton's seraph fire,
Then should my muse ascend with bolder flight,
And wave her eagle plumes exulting in the light.
Oh, happy once in Heaven's peculiar love,
Delight of men below, and saints above!
Tho' Salem, now, the spoiler's ruffian hand
Has loos'd his hell-hounds o'er thy wasted land;
Tho' weak and whelm'd beneath the storms of fate,
Thy house is left unto thee desolate;
Tho' thy proud stones in cumbrous ruin fall,
And seas of sand o'erthop thy mouldering wall;
Yet shall the muse to fancy's ardent view
Each shadowy trace of faded pomp renew:
And as the seer on Pisgah's topmost brow
With glistening eye beheld the plain below,
With prescient ardure drank the scented gale
And bade the opening glades of Canaan hail;
Her eagle eye shall scan the prospect wide,
From Carmel's cliffs to Almotana's tide;
The flinty waste, the cedar tufted hill,
The liquid health of smooth Arden's rill;
The grot, where, by the watch fires evening blaze,
The robber riots, or the hermit prays;
Or, where the tempest rives the hoary stone,
The wintry top of giant Lebanon.
Fierce, hardy, proud, in conscious freedom bold,
Those strong seats the warrior Druses hold;
From Norman blood their lofty line they trace,
Their lion courage proves their generous race.
They, only they, while all around them kneel
In sullen homage to the Thracian steel,
Teach their pale despot's waning moon to fear
The patriot terrors of the mountain spear.
Yes, valorous chiefs, while yet your sabres shine,
The native guard of feeble Palestine,
O ever thus, by no vain boast dismay'd,
Defend the birthright of the cedar shade!
What tho' no more for you th' obedient gale
Swells the white bosom of the Tyrian sail;
Tho' now no more your glittering marts unfold
Sidonian dyes and Lusitanian gold;

Tho' not for you the pale and sickly slave
Forgets the light in Ophir's wealthy cave;
Yet yours the lot, in proud contentment blest,
Where cheerful labour leads to tranquil rest.
No robber rage the ripening harvest knows;
And unrestrain'd the generous vintage flows,
Nor less your sons to manliest deeds aspire,
And Asia's mountains glow with Spartan fire.
So when, deep sinking in the rosy main,
The western sun forsakes the Syrian plain,
His wat'ry rays refracted lustre shed
And pour their latest light on Carmel's head.
Yet shines your praise amid surrounding gloom,
As the lone lamp that trembles in the tomb;
For, few the souls that spurn a tyrant's chain,
And small the bounds of freedom's scanty reign.
As the poor outcast on the cheerless wild,
Arabia's parent clasp'd her fainting child,
Had wander'd near the roof no more her home,
Forbid to linger, yet afraid to roam;
My sorrowing fancy quits the happier height
And southward throws her half-averted sight.
For sad the scenes Judea's plains disclose,
A dreary waste of undistinguished woes:
See war untir'd, his crimson pinions spread,
And foul revenge that tramples on the dead!
Lo, where from far the guarded fountains shine,
Thy tents, Nebaioth, rise, and Kedar, thine!
'Tis yours the boast to mark the stranger's way,
And spur your headlong chargers on the prey.
Or rouse your nightly numbers from afar,
And on the hamlet pour the waste of war;
Nor spare the hoary head, nor bid your eye
Revere the sacred smile of infancy.
Such now the clans, whose fiery coursers feed
Where waves on Kishon's bank the whispering reed:
And theirs the soil, where, curling to the skies,
Smokes on Gerizim's mount Samaria's sacrifice.
While Israel's sons, by scorpion curses driven,
Outcasts of earth, and reprobate of heaven,
Through the wide world in friendless exile stray,
Remorse and shame, sole comrades of their way,
With dumb despair their country's wrongs behold,
And, dead, to glory, only burn for gold.
O thou, their Guide, their Father, and their Lord,
Lov'd for thy mercies, for thy power ador'd!
If at thy name the waves forgot their force,
And reffluent Jordan sought his trembling source;
If at thy name, like sheep the mountains fled,
And haughty Sirion bow'd his marble head;
To Israel's woes a pitying ear incline,
And raise from earth thy long-neglected vine!
Her rifed fruits behold the heathen bear,
And wild-wood boars her mangled clusters tear.
Was it for this she stretch'd her peopled reign
From far Euphrates to the western main?
For this, o'er many a hill her boughs she threw,
And her wide arms like goodly cedars grew?
For this, proud Edom slept beneath her shade,
And o'er the Arabian deep her branches play'd?
O feeble boast of transitory power!
Vain, fruitless trust of Judah's happier hour!
Not such their hope, when through the parted main
The cloudy wonder led the warrior train:
Not such their hope, when thro' the fields of night
The torch of heaven diffused its friendly light:
Not, when fierce conquest urg'd the onward war,
And hurl'd stern Canaan from his iron car:
Nor, when five monarchs led to Gibeon's fight,
In rude array, the harness'd Amorite:
Yes—in that hour by mortal accents stay'd,
The lingering sun his fiery wheels delay'd;
The moon, obedient, trembled at the sound,
Curb'd her pale car, and check'd her mazy round!
Let Sinai tell—for she beheld his might,
And God's own darkness veil'd her mystic height:
(He cherub borne, upon the whirlwind rode,
And the red mountain like a furnace glow'd.)
Let Sinai tell—but who shall dare recite
His praise, his power, eternal, infinite?
Awe struck I cease; nor bid my strains aspire,
Or serve his altar with unhallowed fire.
Such were the cares that watch'd o'er Israel's fate
And such the glories of their infant state.
Triumphant race! and did your power decay?
Fail'd the bright promise of your early day?
No—by that sword, which red with heathen gore,
A giant spoil, the stripling champion bore;

By him, the chief to farthest India known,
The mighty master of the ivory throne;
In heaven's own strength, high tow'ring o'er her foes
Victorious Salem's lion banner rose:
Before her footstool prostrate nations lay,
And vassal tyrants crouch'd beneath her sway.

To be continued.

ASSURANCE.

There is a proneness in Christians, especially when exercised with fears and doubts concerning their state, to grow weary of using those means in which they find not their expectations speedily answered; and through an overhasty desire of comfort, to try the gaining of it in a new way, rather than to persevere in the old. In illustration of this observation (says Dr. Spurstowe) Gregory informs us of a religious lady of the Empress's household whose name was Gregoria, who being much troubled about her salvation, wrote to him, saying that she would never cease importuning him till he assured her that he had received a revelation from heaven that she was saved. To whom he returned this answer:—It was a hard and altogether useless thing which she required of him. It was difficult for him to obtain; for he was unworthy to have the secret counsels of God imparted to him; and it was impossible for her to know, not only because such a revelation might render her secure, but because it was impossible to demonstrate to her the truth and infallibility of the revelation which he had received from God; so that were she afterwards to call in question its truth as well she might, her doubtings about salvation would be as great as ever. Let believers, therefore, who would be established in the peace and love of God, take heed of relinquishing that "more secure word of prophecy," and of flying to visions, revelations from heaven, to assure them of their salvation.—*Spurstowe's Wells of Salvation.*

HAPPINESS.

Exciting pleasures never produce happiness. Every one's experience will approve this. Unfortunately, the votary of pleasure rarely draws a useful lesson from this fact. It does not seem to occur to him, that if the excitement in which he has sought to find pleasure has not yielded it, but has invariably produced a reaction which sinks him into the lowest depths of misery, perchance a uniform evenness of temper, and a seeking for enjoyment in the calmness of right thoughts, may bring that which he so ardently desires. In well regulated affections alone can be found true enjoyment.

There must be a calm of thought—an even-going temper, and a rationality about our pursuits, or we can never say, life is pleasant. The immortal mind turns away dissatisfied from grovelling pursuits, and pines in weariness and pain for nobler joys.

Excerpts.—Life is but short, no time can be afforded but for the indulgence of real sorrow, or contests upon questions seriously momentous. Let us not throw away any of our days upon useless resentment, or contend who shall hold out longest in stubborn malignity. It is best not to be angry; and best, in the next place, to be quickly reconciled.—*Dr. Johnson.*

A pious minister of respectable talents, now in the Methodist connection, was formerly a preacher among Universalists. The incident which led him seriously to examine the grounds of that doctrine is striking and singular. He was amusing his little son, by telling him the story of the "Children in the wood." The boy asked "what became of the little innocent children?" "They went to heaven," said the father. "What became of the wicked old uncle?" "He went to heaven, too." "Won't he kill them again, father?" said the boy.

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