

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-

neth 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 exaltation 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 were wont 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 congregational 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 irreverent 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