

# THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE."

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## MERCY.\*

"Blessed are the merciful, for they shall obtain mercy."  
—Matt. v. 7.

BY MISS A. BEALE.

O mercy is a heavenly light  
Shed o'er the contrite sinner's breast,  
A gleam of gentle radiance bright,  
God's sweetest gift, earth's purest guest;  
It warms the heart to deeds of love,  
It makes the eye with kindness glow:  
O may those rays, so bright above,  
Ne'er meet refraction here below.

He who bewail'd fall'n Sion's state,  
With tears more pure than angels shed;  
He who reliev'd the desolate,  
The weak from heav'n's sweet fountains fed—  
Jesus! who wept as man ne'er wept,  
"Big drops of blood," for human woe;  
Who pray'd, when all who lov'd him slept,  
Bid mercy as a pure stream flow:

"Blest are the merciful," he said:  
The words were register'd above,  
Seal'd by his blood, which flowing, spread  
That sweetest fruit of heavenly love.  
O may the "Sun, with healing wings,"  
Shine bright in many a mortal breast;  
For 'tis the soul whence mercy springs  
That Christ hath blest, hath doubly blest.

## For the Colonial Churchman.

### MISUSE OF THE WORD CATHOLIC.†

"The above remark is in a measure applicable also to the creeds; for in vain we continue to recite the old 'form of sound words,' if we permit novel interpretations to be affixed to any of their terms, such as 'only son, Holy Ghost, Catholic Church, Forgiveness of sins, Resurrection,' &c. Whenever we adopt any such perversions, we do in reality give up the old creeds. But this very change is now in process of being effected on one of these hallowed bulwarks of the faith, viz: on *catholic*; and every person who, whether deliberately, or carelessly, gives his sanction to a false application of this term, is actually assisting Satan, ('the spirit of the age') in weakening the barriers which preserve the saving truths of the Gospel. Satan triumphs, though he may leave on our lips the ancient utterance, if he can rob us of its ancient sense. Every unlettered christian may sorrowfully exclaim, 'Why does Mr. Southey, or the Church of England Review, or the Christian Knowledge Committee, perplex my faith by unsettling a primitive term delivered unto us by our mother the Church to be our safeguard from sin and schism? What must we, the unlearned, mean to say every Sunday, when we must solemnly profess belief in the holy *catholic* church, if you, the learned, call the English Romanists, the *catholics*? The very least mischief, so thoughtless a misapplication of language must occasion, will be to cause a fundamental article of the creed to sink into a mere customary form of words, to which no distinct idea is any longer attached, and which consequently must be without the slightest practical influence upon our church and nation.

Surely, the visible eagerness of British Romanists

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†Continued from our last number.

to decorate and dignify their deplorable schism with the hallowed appellation of *catholicism*,—the unanimity with which that large portion of the periodical press under their influence re-echoes this language,—and the efforts made to introduce the designating of Romanists as "the catholics" into the debates and acts of Parliament in order to obtain surreptitiously something like the sanction of the legislature for that perversion of language,—operations so systematic and widely extended as these must be aiming at a commensurate object. They are founded on a knowledge of human nature, which teaches that the bulk of mankind are chiefly led by words.—There is, therefore, a necessity laid upon us to meet our opponents by equal pertinacity in refusing to designate them as they improperly claim.

Never let this significant ecclesiastical term escape unadvisedly from our pens or lips! Let us invariably reject with a firm protest, the popish restriction of it to the sole adherents of the Roman usurpation. Let us disdain the dissenting extension of it to all the medley of sects who have abandoned the church, and whose one common principle is—an assertion of the right of endless divisions. The members of the present churches of Spain, France, Portugal, &c., may not improperly be styled by the compound phrase *Roman Catholics*, for they are undoubtedly the branches of the early catholic church which were planted in those countries, and which have been beguiled or forced into subjection to the Roman Bishop. But the case is otherwise in England: the branch of the catholic church which was early planted amongst us, asserts her proper canonical freedom from Roman domination. And the Romanists at present in our country, commenced in a very small number of individuals, who, in the eleventh year of Queen Elizabeth's reign forsook their parish churches. Until that most unnecessary schism, the entire nation united in the same communion. To organize and perpetuate this schism, priests were sent into England from Italy, Spain and the Netherlands. It was more than a century later before Romanist Bishops were imported as papal commissioners. Thus the Roman clergy now in England derive their orders entirely from a foreign stock, and are not in any sense descendants of the ancient English clergy, they are merely intruders, and leaders in a schism. Their flocks, accordingly, are utterly destitute of any claim to the appellation of *catholics*, being simply dissenters from the Catholic Church of England. They have not any right, like the French and Spaniards, even to the modified name of Roman Catholics; but, since it was a summons from Rome that drew them away from the communion of the Church in England, they are neither more or less than *Romanists*, or *Papists*.

At Elizabeth's accession, out of 9415 clergy in all England, only 203 refused to adopt the reforms by which Popish innovation were retrenched from the Liturgy; only 207 sided with popery, while 9212 of the old clergy adopted the return to primitive purity, and ceasing to be *Roman Catholics*, continued to be *Catholics*. From that clerical body, our present clergy are canonically descended. Whereas the Romanist clergy now in England are ordained by four intrusive bishops, whose nominal sees are in foreign lands. One of these personages is a Dr. Baines, of Prior Park, near Bath, whose episcopal title is Bishop of Siga! Where is Siga? It is said to be in Ethiopia, three thousand miles off. Yet this Ethiopian Bishop, fixes himself here in the diocese of Bath and Wells, and raises the standard of rebellion against the regular canonical Bishop of that diocese, and heads a schism against him! Is not this the most un-catholic, the most sectarian of all possible positions? Yet this intruder and violator of unity, audaciously arrogates to himself and his party the

revered title of *catholics*, in the following passages of a letter he has lately addressed to Sir W. S. R. Cockburn, Bart.:—"Should the time ever happily arrive when the Bishops of the Church of England shall express a wish for a calm and friendly discussion of the differences, which divide them from the catholic church, with the sincere view to the restoration of religious unity, I shall be most happy to come forward, as I am sure the other *English catholic prelates* will, with all kind feelings and sincere cordiality, to assist in the good work." This epistle, dated Prior Park, March 12th, 1838, is signed "Peter S. Baines, Bishop of Siga, &c." This Ethiopian Bishop coolly writes himself and his three colleagues, (whose nominal sees are, I believe, in Asia,) as "*English catholic prelates*"!!! Unless some miraculous agency, like Aladdin's wonderful lamp, has actually transported Siga through the air into England, it is difficult to perceive how, without a downright falsehood, Dr. Baines can call himself an "*English*" Bishop!! For the sake of his veracity, so deeply compromised in this assumption, we will suppose some such revival of the enchantments of the Arabian Nights; but even then, not all the genii of Aladdin's wonder-working lamp can transform this schismatic intruder into the episcopal jurisdiction of the Bishop of Bath and Wells, into a *catholic*!!!

From the bold assumption of Dr. Baines, let the true English catholics at length learn to estimate fully the importance of vindicating for themselves their proper name and title. Let them cease from the silly folly of transferring it to their opponents, who have no right to it whatever. Let them bear in mind the inspired sentence, that if we "bid God's speed" to an heretic or schismatic, we become partaker of his evil deeds and therefore partaker in his condemnation. (See 2 John, 10, 11) In this matter is applied our Lord's declaration, that in the Great Day, by our words, as well as deeds, we must be justified, or be condemned. (See Matt. xii, 36, 37.) And I simply put the question to each of my readers, can we more plainly say "God speed to heresy and schism, than by saluting it habitually with the revered and consecrated name of *Catholic*?"

*Church of England Gazette, April 27th, 1839.*

### Selected for the Colonial Churchman.

THE LORD'S PRAYER—THE 'OPENING' PRAYER OF THE CHURCH SERVICE.

#### "The Epitome of the Gospel."

Shepherd, speaking of this prayer in his *Elucidation of Morning and Evening Prayer*, says,—“The service which we have hitherto been performing may rather be considered as a preparation for prayer, than prayer itself. We now begin to pray in that pure and spiritual form delivered to us by Jesus Christ through whom alone either our prayers or persons can be accepted by God. This form composed and prescribed by our Lord himself was on all occasions used by the primitive Church. In those days the novel and strange objection urged by some to this prayer, 'that it is a form,' was unknown. On the contrary because it was a form, enjoined by our Redeemer and Mediator it was always accounted the most spiritual and prevalent prayer that man could address to God. To pray in the words of the Lord's prayer, as the christian Father's conceive is to "worship God in spirit and in truth." In the devout use of this form they considered themselves as praying with the understanding and praying with the spirit also." "In whatever light those who dislike our ecclesiastical establishment, or affect to despise our Liturgy, may choose to view the Lord's prayer, it is certain that the primitive Church did not look upon it