

# 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, APRIL 6, 1837. NUMBER 10.

## COMMUNICATIONS.

For the Colonial Churchman.

MESSRS. EDITORS,

In looking over a posthumous work of Bishop Beveridge's, (his Complete System of Divinity) I was very much impressed with his remarks on prayer, contained in his notes on James 1.5. I send them for insertion in your paper, hoping that they may be blessed to the edification of many souls.

Reader! you have before you a sacred pattern for imitation in your communion with God. Set it before you, and in your retirement with God, compare with it your own attainments in prayer. Where you fall short, ask of God to pour upon you His promised Spirit of grace and supplication, Zech. 12. 10. Ezek. 36. 37, that your happy experience like that of the beloved disciple may be, "truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John 1. 3. For which, "may the God of our Lord Jesus Christ, the Father of Glory, give unto you the spirit of wisdom." Eph. 1. 17.

L. James 1. 5. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him."

Prayer is the means to the attainment of spiritual mercies.

It is a holy calling upon the true God, in the name of Jesus Christ his Son our Saviour, for the bestowing of some mercy that is desired; the preventing of some danger that is feared, or the removing of some misery that is felt, by ourselves or others.

I. *Motives to pray.*

1. Consider what an easy way this is to get mercies,—but ask and have, Matt. 7. 7; and it is not worth having, if not worth asking.

2. How many and great mercies we want.

3. It is a constant attendant of grace, Zech. 12. 10. Acts 9. 11.

4. No promise shall be fulfilled to us, without our prayer to God, Ezek. 36. 37.

5. It is the chief way of our worship we owe to God, Gen. 4. 26. Ps. 79. 6. Is. 64. 7.

6. It is the chief way of our enjoying God in this world.

II. *Directions how to pray and ask of God.*

Something is to be done *before*, *in*, and *after* prayer.

1. *Before*, 1 Pet. 4. 7—*Watch unto prayer.*

1. *Meditation of God's glory*, which we are then going before, thinking with ourselves, well, I am now going into the presence of the great God, &c.—and also of our own necessity, what we want and stand in need of: as, if the king should make a promise to any of us, that whatsoever we would ask of him, he would give it us, we should presently think what we stood most in need of and ask *that*. Esth. 5.3. Matt. 4. 7, 8.

2. *Repentance*; we must empty our hearts of sin, before God will fill them with His mercy, Ps. 66. 18.

3. *Faith*, Matt. 21. 22.

II. *In prayer.*

1. Raise a holy fear of God. by addressing Him by some of His glorious names.

2. Maintain this by a constant apprehension of Him in thy heart, whilst thou art praying. When asking forgiveness, apprehend him as a God infinitely merciful; of grace, as one just to all His promises, &c.

3. Then humbly confess thy sins, original and actual; general and particular, asking pardon, 1 John 1. 9.

4. Bewail thy corruptions, desiring they may be abdued.

5. Desire grace to be implanted in thee.

6. Ask only in the name of Christ, John 14. 26.

III. 'for the sake of Christ,' at the end of every

petition. Pardon this sin for Christ's sake. Give me this grace for Christ's sake, &c.

7. Proportion thy desires to God's promises—what He hath promised absolutely; that thou mayest ask absolutely—what conditionally; ask conditionally.

8. All the while thou prayest, apprehend Christ as handing thy prayers to His Father and desiring they may be granted, Heb. 7. 25. Saying as St. Paul to Philemon for Onesimus, v. 9. 10. 1 John 2. 1.

9. Remember always to pray for the Church of Christ, Ps. 51. 18. 137. 5.

10. And for thy Governor upon earth, 1 Tim. 2. 1.

11. Mix praises with thy prayers.

12. Be sure to ask all in faith, Matt. 21. 22. Jas. 1. 6

III. *After Prayer.* So soon as thou hast prayed,

thou shouldst not presently remove thy heart to thy worldly occasions, as some will do, as if Heaven and earth were so near together that one might step from the one to the other; but as it is a good while before we can get up our hearts from earth to Heaven, so it should be a good while too before we should bring down our hearts from Heaven to earth again; and doubtless it will be so, if our hearts be really mounted up in the fiery chariot of a fervent prayer to those things that are above; for to me it seems a thing impossible, for one that hath had a view of those unspeakable glories that are in Heaven, presently to be taken with these unprofitable vanities that are upon earth. And therefore it is, that I al- though he prayed was never raised up to the things that are above, who when he hath prayed can immediately fall down to these nothings that are below: and indeed, prayer being the chief work and business of the soul for the present, I cannot see how we can pass from it to earthly employments, if we would; or how we might, though we could; for I cannot but look upon it to be a christian's duty to watch *after* as well as *unto* prayer; and that it is a great mistake in silly man to think, that when he hath ended his praying, he hath no more to do with his prayers; for if we seriously consider it, we shall find, that the uttering of our prayers before God is the least part of our praying to Him, and that our hardest work begins when our prayer is ended: and this is that, which by the assistance of my God, I shall endeavour to direct you in at this time: and the rather, because many have written and preached much concerning what we are to do, *before* and *in* our prayers; yet few or none that I could ever see or hear of, have handled this great work the soul hath to do *after* prayer.—*To be concluded.*

Who teaches like Him? saith Elihu, 36 Job 22.—

Other prophets and teachers have no wisdom but what He gives them, but in Him are hid all the treasures of wisdom and knowledge, 2 Col. 5. Other prophets may err, but He teaches *infallibly*: for He is truth itself; full of grace and truth. Other teachers may be confounded, but He teaches authoritatively. He speaks as one having authority, and not as the Scribes. Other teachers may fail in their design, and prove unsuccessful in their work; but He teaches efficaciously. Men work on a capacity, but who but He giveth that capacity? The entrance of His words giveth light. He gives understanding to the simple. His teaching is singularly excellent, from its

1. Ability and fidelity.

2. Its matter—the whole will of God for our salvation.

3. Its manner—from its word and spirit.

4. Its extent—to all sorts of persons and things.

R. Erskine, A. D. 1725.

*The profits of Godliness.*

Godliness is profitable unto all things, 1 Tim. 4. 8.

As the King of kings is the giver of every good gift, so of riches and honor, and the receiver is obliged to be thankful to the giver. This thankfulness is best demonstrated in his improving these talents to the glory of the giver; to the good and comfort of his neighbours, but the more comfortable advantage is upon his own soul: a spiritual gain of his own soul: a spiritual gain of peace with God, which passeth all understanding and joy unspeakable and glorious. This is Heaven upon earth: conversation in Heaven; having the heart mortified and crucified to the world, and all its riches and honors, which to them are loss and dross, when put in the balance with Christ. 3 Phil. 7. 8. This flows from more than ordinary grace. All the external honor and dignity which the Lord confers, which are good gifts in themselves and not to be slighted, yet they are of infinitely less value than the inward spirit and heavenly graces wherewith the God of all grace beautifies the soul.

R. Edward, A. D. 1683.

*Christian Duties.*

Let us be careful to observe—first, all the substantial duties of Religion—righteousness, charity, sobriety and godliness, which have been delivered to us by the Lord himself and His holy Apostles,—and secondly, all the ordinances of the Church wherein we live, which are not contrary to the word of God. For so hath the same divine authority delivered, that the people should obey those who are their guides and governors, submitting themselves to their authority, and avoiding all contention with them, as most indecent in itself and pernicious to Religion, which suffers extremely when neither ecclesiastical authority nor ecclesiastical custom can end disputes about rites and ceremonies.

Anon, A. D. 1637.

L I F E.

By Thomas Miller.

Life and friends like seasons pass away;

We slept light-hearted through the blossomed spring,

But scarcely had begun to laugh and play.

Ere full-leaved summer leaped into the ring.

And looking round, she deigned no longer stay,

For solemn autumn came with yellow wing,

And glanced, without a smile, upon our game,

Then fled for aye, and wrinkled winter came.

SIGMA.

March, 1837.

CHRIST the best and only sure Teacher.

What think ye of Christ? 22 Matt. 42.

What think ye of Christ's prophesy and teaching:

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