

# 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.

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### PLEADING FOR MERCY.

WHEN at thy footstool, Lord, I bend,  
 And plead with thee for mercy there,  
 Think of the sinner's dying Friend,  
 And for his sake receive my prayer!  
 Think not of my shame and guilt,  
 My thousand stains of deepest dye:  
 Think of the blood which Jesus spilt,  
 And let that blood my pardon buy.

O think upon thy holy word,  
 And every plighted promise there—  
 How prayer should evermore be heard,  
 And how thy glory is to spare.  
 O think not of my doubts and fears,  
 My strivings with thy grace divine:  
 Think upon Jesus' woes and tears,  
 And let his merits stand for mine.

Think, Lord, how I am still thy own,  
 The trembling creature of thy hand;  
 Think how my heart to sin is prone,  
 And what temptations round me stand.  
 O think how blind and weak am I,  
 How strong and wily are my foes:  
 They wrestled with thy hosts on high;  
 And can a worm their might oppose?

Thine eye, thine ear, they are not dull;  
 Thine arm can never shortened be:  
 Behold me here—my heart is full—  
 Behold, and spare and succour me!  
 No claim, no merits, Lord, I plead;  
 I come a humbled, helpless slave:  
 But, ah! the more my guilt I need,  
 The more thy glory, Lord, to save.

*Rev. F. H. Lyte.*

For the Colonial Churchman.

### OBJECTIONS TO SPONSORS TO BE REMOVED BY THE CLERGY.

**Messrs. Editors,**  
 Some time ago I was requested by the mother of two children to baptize them, but on the condition that I should require no sponsors. She had been brought up in Baptist principles, which her husband had also in some degree imbibed; but as they thought the surest way was to baptize their infants, and thus remove from their minds all fears and doubts on the subject, (which must otherwise harass and trouble those who neglect this primitive and scriptural custom of the church,) they had made up their mind to request me to comply with their conditional demand. I, of course, could not compromise any of the ordinances of the church on any account, and I only proposed to baptize them without sponsors in case of sickness and danger, but not publicly to receive them into the Church. Upon this, the mother said that if I would not baptize her children as she liked, she would have them baptized by another clergyman, whom she named, and who had already done so for her! Whether this be true, or not, I cannot say; but this might proceed from that clergyman's not having asked for the sponsors previous to the administration of the Sacrament, supposing them to be provided by the parents. I am sorry to say, I have

seen Baptism solemnized in this manner myself, and cannot but think that this neglect on the part of the minister greatly contributes to increase the aversion of the people from the use of God-fathers and God-mothers, as well as from any other ordinance which is supposed to have no direct ground in Scripture for their foundation. I have no doubt but most of our clergy will think with me, that whenever we have any reason to suspect ignorance or prejudice in those about us, we should endeavour to remove it by all our influence, authority, or explanations.— If we rather seem to give way to the fancies, or dissenting scruples, of all those who will be ready to bring them forward, we only encourage them and augment the evil; we make people suppose that we are very weak indeed, and that there is no good reason to be given for the support of those things to which they object. It is astonishing that ignorance should prevail among the professed members of the Church, concerning the reasons why sponsors are in use, their duties, and the nature of the promises they make. By some, these things are exaggerated, and by others, they are either altogether neglected, or thought of as of no great consequence. This shews how stubborn a creature man is. One should think that a service which is so often publicly read, ought to be better understood, but human nature requires precept upon precept! Would not, therefore, every minister of the Church do well by giving familiar expositions, and instructions on all our services, but especially this one, as often as possible, to all under his care? A right understanding of the authority of the church in decreasing things not directly opposed to Revelation, would secure respect and obedience towards her; and an earnest and devout general appeal to all sponsors, as well as to those who have been baptized, to attend to their respective duties with more care and faithfulness, and above all to pray more for the Divine help, without which they can never fulfil their sacred engagements, may more in this respect than in any other, might be the means of drawing down upon us an abundant blessing from above, and a great increase of true and lively piety in the hearts and lives of all our fellow-churchmen, and in the world at large. May my humble suggestion be acceptable to all my brethren in the ministry! It is not that I think they are unfaithful, but rather that we all neglect too much in our public teaching a reference to the sacred vows which are upon all the members of the church of God, and which should be daily "stirred up" in us.

I remain, Messrs. Editors, Your's, &c.  
 Sept. 24, 1838. CLERICUS.

### Selected for the Colonial Churchman.

#### THE CHRISTIAN'S DIARY OF PRAYERS AND PROMISES.

21. *Prayer*—Withhold not thy tender mercies from me, O Lord. Ps. xl. 11.  
*Promise*—No good thing will he withhold from them, that walk uprightly. Ps. lxxxiv. 11.
22. *Prayer*—O Lord, put me not to shame. Ps. cxix. 31.  
*Promise*—Fear not, for thou shalt not be put to shame. Isa. liv. 4.
23. *Prayer*—Turn again our captivity, O Lord, as the streams in the south. Ps. cxxvi. 4.  
*Promise*—I will turn your mourning into joy, and will comfort them. Jer. xxxi. 13.
24. *Prayer*—Lord help me. Matt. xv. 25.  
*Promise*—Fear not, thou worm Jacob, I will help thee. Isa. xli. 14.

25. *Prayer*—Let my heart be sound in thy statutes. Ps. cxix. 80.  
*Promise*—He layeth up sound wisdom for the righteous. Prov. ii. 7.
26. *Prayer*—Cause me to know the way wherein I shall walk. Ps. cxliii. 8.  
*Promise*—Then shall we know, if we follow on to know the Lord. Hosea, vi. 3.
27. *Prayer*—Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me. Ps. xxvii. 7.  
*Promise*—And it shall come to pass, that before they call I will answer, and while they are yet speaking I will hear. Isa. lxv. 24.
28. *Prayer*—Make me to hear joy and gladness. Ps. li. 8.  
*Promise*—The righteous shall be glad in the Lord, and all the upright in heart shall glory. Ps. lxxiv. 10.
29. *Prayer*—Redeem me, and be merciful unto me. Ps. xxvi. 11.  
*Promise*—The Lord redeemeth the soul of his servants. Ps. xxxiv. 22.
30. *Prayer*—I beseech thee, O Lord, take away the iniquity of thy servant. Sam. xxiv. 10.  
*Promise*—Behold I have caused thine iniquity to pass away from thee. Zech. iij. 4.
31. *Prayer*—Hallowed be thy name. Matt. vi. 9.  
*Promise*—I will sanctify my great name, and the heathen shall know that I am the Lord. Ezekiel, xxxvii. 23.— *Concluded.*

#### EASTERN HOUSES.

"Let him which is on the house-top not come down to take anything out of his house." Matt. xxiv. 18.

The houses in Jerusalem, before its destruction, were all flat-roofed, as many still are in eastern countries, with a communication between and steps to the ground, so that a person might run the whole length and escape, without "entering therein." This caution our Saviour gives, with others, to denote the despatch necessary to evade the Roman army, which God had appointed to compass the place on every side, and to lay it even with the ground, because it knew not the time of its visitation.

"They are wet with the showers in the mountains, and embrace the rock for want of a shelter."—Job, xxiv. 8.

The north-east wind began shortly to blow with violence and with such heavy showers of sleet, snow and rain, that we were obliged to take shelter in a cave at the foot of the mountain for the whole day. We found here many peasants, who had made ineffectual attempts to cross; but as we had a difficulty in getting room for our horses, the cave being small, and nearly filled before we arrived, we removed to a larger, though more exposed, one, being little more than a projecting cliff of the rock, where we got ourselves and our horses also under a roof, and made a large fire for the night.— *Irby's tour.*

#### SEARCH THE SCRIPTURES.

Go to now, most dear reader, and sit thee down at the Lord's feet, and read his word; as Moses teacheth the Jews, take them into thine heart, and let thy talking and communication be of them when thou sittest in thine house, or grest by the way, when thou liest down, and when thou risest up. And above all things, fashion thy life and conversation according to the doctrine of the Holy Ghost therein, that thou mayest be partaker of the good promises of God in the Bible, and be happy of his blessing in Christ: in whom if thou put thy trust, and be an unfeigned reader of his word with thine heart, thou shalt find sweetness therein, and spy wondrous things, to thine understanding, to the avoiding all seditious sects, to the abhorring thine own sinful life, and the establishing of thy godly conversation.— *Bp. Miles Coverdale.*