

THE COLONIAL CHURCHMAN.

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

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NATURE'S VOICE.

When spring unlocks the flowers to paint the laughing soil;
 When summer's balmy showers refresh the mower's toil;
 When winter binds in frosty chains the fallow and the flood,
 In God the earth rejoiceth still and owns his Maker good.

The birds that wake the morning, and those that love the shade;
 The winds that sweep the mountain or lull the drowsy glade;
 The Sun that from his amber bower rejoiceth on his way,
 The Moon and Stars their Master's name in silent pomp display.

Shall man, the Lord of nature expectant of the sky,
 Shall man alone unthankful his little praise deny?
 No, let the year forsake his course the seasons cease to be,
 Thee Master, must we always love, and Saviour honour thee.

The flowers of Spring may wither—the hope of Summer fade,—
 The Autumn droop in Winter—the birds forsake the shade—
 The winds be lull'd—the sun and moon forget their old decree,
 But we in nature's latest hour, O Lord, will cling to Thee.
Bishop Heber.

For the Colonial Churchman.

Dear Editors,

I am constantly receiving benefit by the diligence of others, in collecting from the works of various authors, instructive facts and sentiments, for insertion in your valuable newspaper. I feel some return in kind to be due from me; which I propose to discharge by a few extracts from a very valuable work, recently published in this country, entitled:—"History of England, by a Clergyman of the Church of England." The excellence of this work chiefly consists in the lucid manner, wherein it shows God's wisdom and goodness in overruling all the evil for the punishment of wickedness and vice; and the maintenance of His true religion and virtue; and in illustrating divine truths by historic details: which take the following remarks as a specimen.

Seldom have a nation's sins been more conspicuously rebuked, nor in a manner more fitted to teach succeeding generations to avoid its errors, than by the course of events, (the deposition and death of Charles I. and consequent usurpation of Cromwell,) which may now be profitable too look back upon, for the purpose of observing, how all had been permitted to do, in the wrong which they desired to do, till it brought about their own punishment. The king, driven to shake off those restrictions upon his authority, which were his people's birthright, until provoked them to make such resistance, as had led in their destroying both his authority and his life. Too many of his courtiers and ministers had encouraged him in his violations of the laws, and failed to remonstrate against them, with that manly frankness which a just sense of their duty should have suggested; and they had in consequence become the victims of still grosser violations of law, which were rebuked by the House of Commons. Too many of the prelates had imitated or outgone his other counsellors in this fault, and had been guilty of the further crime of discouraging vital godliness, through fear of being obliged to give up some comely ceremonial. Besides which, they had been dragging the English Church so near the verge of popery, that nothing could persuade the people that it was

not their fixed purpose to subject it once more to the papal yoke. The consequences had been the ruin of their order; and the overthrow of the Church which they had sincerely desired to exalt. On the other hand, the defenders of our national liberties, having endeavoured to secure them by the forbidden means of rebellion, had but thereby exposed them to be trampled upon by Cromwell. The parliament which would not submit to the exclusion of five of its members, till it should be ascertained whether the king had justly suspected them of treason, had since seen one soldier exclude above ten times as many, because it did not suit the views of his superior officer, that they should retain their seats; and now it was fain to separate and resign its blood-bought power at the bare command of another soldier. Too many of the people had thought themselves justified in rebelling, because the king had imposed a light tax without the authority necessary to make it legal; and because the Star Chamber had proved an oppressive court, though it took no man's life. And their rebellion had saddled them with taxes, quite as illegally imposed and of far heavier amount, and had placed every man's life and property at the mercy of committees of the House of Commons, and of its high courts of justice, before which neither right nor law were of any more avail than seemed good to the members. It had also been deemed an insufferable grievance, under the king, that virulent libellers should have been punished with unlawful severity; but now the liberty of the press had altogether disappeared, and no man might express his disapprobation of the government in print. The puritan divines of the old school of Cartwright, and the admirers of the Scotch Kirk, had been used to insist that the mandates of the Church ought to be humbly obeyed by the rulers of the state, and had been perhaps, as much tempted to encourage the beginning of the rebellion by the king's lawful demand, that the internal arrangement of the church should be held to require the sanction of the royal authority, as by any of those acts of oppression from which their ministers and congregation had too frequently suffered; and now they were reduced to obey the orders of a parliament composed of deists, and of such sectaries as they despised, and to suffer it to forbid their exercising that discipline within their own churches, to which they attached the most vital importance.—The Scotch had been the first to take up arms, for increased liberty, and now their liberties were passed away; and now their country was garrisoned by the men of an invading army, the Irish papists had rebelled against a King whom the rest of his subjects were accusing of being too indulgent to papists; and now they were ruled with a rod of iron by men, who made it their glory to oppress them.

"Cromwell alone, seemed to be reaping the advantage of his own and others' crimes; but no wise man would envy his condition. It is probable that, in an earlier stage of his career, he had deceived himself, as well as others, into the belief that he sincerely desired to serve God; though on no better ground, than that being irritated at the arbitrary behaviour of the king and certain prelates, and observing how they oppressed some in whom that desire was sincere he had urged those persons on to resist such oppression; and whilst engaged in a common cause with them, had caught somewhat of their manner, and learned to imitate their scriptural language. Whereas, now, he was no longer deceived; but knew himself to be an hypocrite, who fearing neither God nor man, employed that sacred language still to cover, or to serve his ambition; thereby continually incurring the guilt of taking the name of the Most High in vain, heedless both of threats in the commandments and of that rebuke, which God has addressed to the wicked, saying, 'What hast thou to

do, to declare my statutes, or that thou shouldest take my covenant in thy mouth?"—Ps. 50, 16." I most earnestly recommend the work from which the above extract has been made, as a very valuable acquisition to the parochial library. The expence is not great, considering that it occupies 7 vols. duo. containing upon an average 700 pages, and prefaced by several excellent maps—not more than £2 12s. sterling.

I remain,
 Mr. Editor,
 Your obliged Reader,
 G. PAKENHAM DESPARD.

Cotham, Bristol,
 May 7th, 1840.

RECANTATION.—We understand that the Rev. J. Fielding a Roman Catholic Priest, who has been a particular favourite and perhaps a student of Bishop England, and who has been for some years stationed in Savannah, has taken the requisite steps before Bishop Ives, for being introduced into the ministry of the Protestant Episcopal Church. A public recantation of the errors of Romanism was not required, as in Great Britain, though Mr. F. expected and was fully prepared to make it. If his examination six-months hence shall prove satisfactory, he will be received to the same order in the Protestant Episcopal that he has held in the Roman Catholic Church. We further learn that Bishop England, even with a knowledge of his design, has been constrained to bear unexceptionable testimonials to his moral character, and it is also known that he held as high a place in the confidence and affections of the people as any priest in their communion. Instead of denouncing him as an apostate many of them have most earnestly and pathetically entreated him to return to the true fold. From a Roman Catholic we received the first intelligence that the decisive step had been taken, though we had good reason to anticipate it a year ago. From him also we gathered that the main objection to his course was in his continuing in the Church after he had determined upon a renunciation of its peculiar doctrines and polity, and that the event is regarded as one of the greatest calamities which "Mother Church" has lately been called upon to experience. We hope on the contrary, that it may prove its greatest blessing—and that many, very many, may be induced by his example to "search the scriptures," which, through the Eternal Spirit, are able to make them wise unto salvation—to renounce the errors which they have in many instances blindly adopted, and unite themselves with the true Church of the Lord Jesus Christ.—
Ch. Obs.

Selected for the Colonial Churchman.

HYMN AFTER SERMON.

Lord now we part in thy blest name,
 In which we here together came,
 Grant us our few remaining days
 To work thy will, and spread thy praise.

Teach us in life and death to bless
 The Lord, our strength and righteousness;
 And grant us all to meet above,
 Then shall we better sing thy love.

Dr. Donne, a man of great parts and learning, being upon his death-bed, and taking a solemn leave of his friends, said, "I repent of all my life, but that part of it which I spent in communion with God, and in doing good."—*Epis. Rec.*