

THE COLONIAL CHURCHMAN.

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

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From the New York Churchman.

"HOW OLD ART THOU?"

Count not thy days that have idly flown,
The years that were vainly spent;
Nor speak of the hours thou must blush to own,
Whon thy spirit stands before the throne,
To account for the talents lent.

But number the hours redeem'd from sin,
The moments employed for Heaven—
Oh, few and evil thy days have been,
Thy life a toilsome and worthless scene,
For a nobler purpose given.

Will the shades go back on thy dial-plate?
Will thy sun stand still on his way?
Both hasten on, and thy spirit's fate,
Rests on the point of life's little date—
Then live while 'tis called to day.

Life's waning hours, like the sybil's page,
As they lessen, in a value rise:
Oh! arouse thee and live, nor deem that man's age
Stands in the length of his pilgrimage,
But in days that are truly wise.

For the Colonial Churchman.

NEW CHURCHES.

Messrs. Editors,
Meeting a few days since with a respectable friend of the church, the conversation turned upon the present state of the Church in England, and the expectations that the friends of our beloved Zion were now making for her increase and prosperity. Before leaving him he directed my attention to the following extract from the London Atlas, and expressed a wish that it might appear in your columns, being a mass of information, gratifying not only to churchmen, but to every sincere friend of true religion, and all such must rejoice at the increased opportunities thus afforded to their fellow christians to make with one accord their common supplications to God," in the House of Prayer:—

"The building of new churches in England is proceeding very rapidly, and our readers, probably, have a notion of the extent to which the erection of these sacred edifices has been carried since 1827. In the diocese of Winchester within that period 56 have been built and consecrated; between 200 and 300 have been enlarged; and 27 are now in progress. In the diocese of London 57 have been consecrated by the present Bishop, and arrangements have been made for the construction of 21 more. When he was Bishop of Chester, this prelate opened in that see; and the present diocesan, in the last 3 years, has consecrated 103 churches."

The following which I noticed in a late New York Churchman, taken from the Conservative (Eng.) journal, will likewise, I think, afford some gratification to many of your readers:—

"Within the last few weeks the Church has engaged into an activity which will warm the hearts of every pious Christian in the land. Meetings have been, and are now being held in different parts of the country, for the purpose of replenishing the funds of that excellent institution, the Society for the Propagation of the Gospel in Foreign Parts. We are glad that this is at length the case. Long have we waited to see it; in the full assurance of its glorious results. Churchmen have been far too backward in bringing their cause, their principles, their

truths, their excellencies, and their wants before the Public, and the result is, that thousands of people, lay, and Church people too, are living in the country entirely ignorant of the existence of the society just named. But where shall we go to find the Church Missionary Society, and the Bible Society, unknown? Scarcely a village in the land. And what has made the difference, but that while the friends of these two and other similar institutions have been canvassing the country, and making known their wants, and getting them supplied too, the old Society for the Propagation of the Gospel in Foreign Parts, and the Society for Promoting Christian Knowledge, have dozed away their time in their offices, and left the great mass of the money-giving public almost ignorant of their existence, and entirely so of their wants. We are no advocates of public parade, and can easily understand the reasons which have induced the Church societies to move on more quietly; for, in truth, few pious, thinking men will attend the annual exhibitions at Exeter Hall, and other such places without being most heartily disgusted. But that other parties have practised a great deal of delusion and cheaterly upon the public is no reason why the Church societies should not have honestly and discreetly brought forward their works, their wants, and their claims, especially as there is essentially no sin in the business, and rightly conducted, must be a great benefit. The wickedness of the government in abandoning not only this country, but more especially the colonies, to the abominations and horrors connected with, and resulting from the infidel "voluntary principle," which leaves the people to the choice of any heresy which any impostor may see fit to propagate amongst them, renders it necessary that the Church should at once call upon every Christian to come forward with his subscription towards supplying the destitute millions of the British empire, at home and abroad, with all the knowledge and blessing of the Gospel of Christ. We declare that when we sit and think of the thousands of immortal souls, subjects of this professedly Christian country, who are "perishing for lack of knowledge," and think of the means which might, and which ought to be adopted for their spiritual and eternal welfare, we feel as it were a fire within our bones. That our Church and nation will shortly be severely punished by Almighty God for such unchristian, unreasonable, and impolitic neglect of the souls under their care, is our full conviction.

We are at present receiving no small part of that punishment in the existence over us of the present whig government, which is encouraging popish idolatry, and every infidel abomination, while oppressing and robbing the Church, which, like unprincipled traitors and perjured infidels, they have, every man of them, solemnly sworn to uphold. But, as we have so repeatedly said, so say we again, let the Church, the salt and preserver of our country and our liberties, only arise from that shameful lethargy, unfaithfulness and lazy squeamishness which she has so long manifested, and in all her native strength and dignity, make known her eternal and heavenly principles, her excellencies, wants and claims, and she may command the country. Let her excellent clergy throw to the winds that timidity and delicacy, backwardness and morbid piety which in their results are little better than positive unfaithfulness, and so pleasing to their enemies, and on the basis of a strong and manly piety, come forward to the rescue of the destitute people of their charge, and of the empire from the jaws of everlasting death. But we must not give way to our feelings, we are cheered and encouraged beyond expression at the life, activity and zeal which is becoming every day more and more manifest."

A little more such life, activity and zeal, and a little more widely extended in the old and new world,

would soon make our Church what with the blessing of its Divine Head it ought to be, the joy and glory of our land.

INDAGATOR.

DEVOTIONAL.

For the Colonial Churchman.

MORNING MEDITATIONS.—NO. V.

THURSDAY.

A prayer for the penitent soul.—

Wash Lord, and dry these bitter tears;
O let my heart no further roam!

'Tis thine by vows, and hopes, and fears,
Long since—O call thy wanderer home!

To that dear home, safe in thy wounded side,
Where only broken hearts their sin and shame may hide.

KEBLE.

FRIDAY.

Habakkuk.—The conclusion of Habakkuk is, in fact, a beginning of Christ's proper doctrine; and whoever will read it, and then pass to the beatitudes of the sermon on the mount, will see in both the sanctions of Canaan recede, and the vision of the better kingdom opened.—Rev. J. Davison.

SATURDAY.

Heavenly Wisdom.—

Oh happy is the man who hears,
Instruction's warning voice;
And who celestial wisdom makes;
His early—only choice.

SUNDAY.

Christian's meditations on the approach of death.—
O Lord, my Redeemer, I am willing, yea, I rejoice to depart; in humble hope of entering into that rest which remains for thy people. Thou hast shown me the path of life, and supported me therein unto the present day. And now I go down to the grave without fear, still looking unto thee, who art the Resurrection and the Life, whom I have hitherto known only in part, but whom I shall shortly know, even also as I am known. My flesh and my heart fail; but thou, O God, art the strength of my heart, and portion forever.—Mrs. Sherwood.

MONDAY.

Death-bed.—This is a wonderful Reasoner. Many a proud infidel hath a death-bed humbled and refuted without a word, who but a short time before would have defied all the ability of man to shake the foundation of his system.—Kirwan.

TUESDAY.

Gospel invitation.—See 55 Isaiah.

"Ho! ye who thirst approach,
Where living waters flow;
Free to thy sacred fountain all
Without a price may go."

WEDNESDAY.

Obedience to Christ.—22 Rev. 14.

Blessed are they who do His (Christ's) commandments, that they may have right to the tree of Life, and may enter in through the gates into the city.

THURSDAY.

Backsliding.—If any man draw back, my soul shall have no pleasure in him. 10 Heb. 38.

O LAMB of God, without blemish and without spot, who hast redeemed me with Thy precious blood; by that same blood, pity and save me; even for that blood and that name's sake, besides which there is no other under Heaven given unto men, whereby we must be saved.—Bishop Andrews.