

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, NOVEMBER 29, 1838.

ANOTHER VOLUME.—We have the pleasure of addressing the readers of the *Colonial Churchman* at the commencement of its Fourth Volume, and of the fourth year of our Editorial existence, and we cannot omit to express our thankfulness that we have been enabled thus far to continue our work, and that we are encouraged to persevere by the approbation of those whose opinion we value, as well as by a larger list of subscribers than we had at this time last year, with the promise likewise of still farther increase. While we must throw ourselves upon the kind indulgence of our friends for the many imperfections which have marked our course, for which some extenuation might be found in the numerous and ever present cares and duties of the ministerial office, we would also beg of them if they consider this journal useful to the cause of Religion and the peculiar interests of the Church, not to slacken in their exertions in its behalf, but rather to put forth new and more vigorous efforts to extend its circulation. And while we cordially thank those friends who have favoured us with their literary contributions, we would not let the occasion pass without casting another imploring look towards the many who have never moved a pen, nor shed one drop of ink in our behalf. We hope it will not be so for the future, but that many a finger, both lay and clerical, (if not grown stiff by three years repose,) will soon be at work to impart to our pages that beauty and interest with which so many are qualified to adorn them. It is our desire, and shall be our endeavour, to render this paper more worthy of support, and more directly influential in the great cause of practical godliness; and to this end we invite the assistance of all who desire the advancement of true Religion. At the same time that we express this desire, we add our conviction, that the interests of genuine piety will be best promoted by presenting them in close and prominent connexion with the church to which it is our happiness and privilege to belong.

We would always "speak concerning Christ and the Church;" and what God has joined together, we will not dare to put asunder. We have no concealment in this matter, but as at our outset we avowed our principles to be those of the church of England as by law established—as we declared our firm and unyielding attachment to her institutions, and our deliberate conviction that in her doctrines, in her ministry, and in her order of worship she preeminently claims the character of the "Church of the living God, and the pillar and ground of the truth,"—so we declare still, and by the grace of God will maintain to our dying hour.—At her altars it is our privilege to stand, and there we shall strive to uphold; her character we shall defend, her interests support, her claims set forth, her walls preserve, her sons unceasingly animate and confirm in their love to their holy mother, with all the powers and means which God shall lend us while "His breath is in our nostrils."—If this be bigotry we must be content to bear the burden of the name, but at the same time we sling back the charge of such a spirit to those who make it. While we "hold fast the form of sound words," we trust we can do it in "faith and love which is in Christ Jesus." We think we can honour genuine piety wherever it is found, as most assuredly we believe the kingdom of heaven is hourly receiving additions from every denomination of professing christians. And far from us be the narrow-minded assumption, that none shall enter there who have not walked with us here. There ever have been, and still are, numbers so situated, who are the 'salt of the earth,' and with whom we trust we shall be permitted to dwell in the scene of unity and peace above. We distinctly deny therefore and disclaim any such principles or feelings, and think we may appeal to our whole conduct, public and private, editorial and clerical, in confirmation of what we have here advanced.

Our desire is not to stir up strife, or foment divisions, but to promote unity and peace. And whatever of a controversial nature has proceeded from our pens, has been extorted from us by the unwarrantable aspersions and attacks of others. We have never been the aggressors, but have acted only on the defensive. If this be wrong, we avow our determination to persevere in the like course.—But if we have in so doing at any time overstepped the limits of christian courtesy, or inflicted an unnecessary wound, we are ready *ex animo*, heartily, to ask forgiveness of our opponents. This we shall ever be ready to do, although we will never compromise the strictness of those principles which we have upon deliberate conviction taken for our guidance.

☞ We had fully expected to have presented the *Colonial Churchman* to our readers to-day in a new dress, but circumstances beyond our controul have caused some delay. Meanwhile our readers may be assured that no pains will be spared to make improvements in the mechanical part of the work keep pace with the encouragement that they may afford.

☞ What we have said above may be enough for a reply to the fierce attack upon the Church and ourselves in the *Novascotian* of the 15th inst.—We shall always be ready to afford explanations to those who address us in a becoming manner, and evince any desire to understand the truth. But our readers will probably agree that their time and ours would be poorly employed in penning and reading a set answer to such a production. If its language be that of the gentleman, or its spirit that of the Christian, of which the writer pretends to be a teacher, then we have yet to learn both the one and the other. And as to argument, there is none to be found except what he raises upon premises of his own creation. He had better go back to the "page of history" to find out who were the "fathers of the Reformation," and what Church existed in England before ever there was popery in the world, or any of the various denominations of Christians in being now. And if he would learn how to speak of the Prayer Book, on which he heaps his sarcasms and his sneers, we would advise him to commune (if allowed) with the spirit of the pious Doddridge, who pronounced it "among the very first of uninspired compositions." Or with that of the excellent Adam Clarke, who said "next to the Bible the Prayer Book is the book of my heart." And while he is in such company, we would advise him to ask the shade of the worthy Morrison, the Apostle of China, what "influence prayer books have in converting the heathen," or why he took the trouble, Dissenter though he was, to translate that Book into the Chinese language. And when he comes back to the land of the living, he might be enlightened also by the Baptist missionaries, who in some cases have followed the steps of this godly man. And he had better coolly (if he can) inquire what writer in the *Colonial Churchman*, ever denied that preaching was a part of Gospel ordinances, though not the whole; or asserted that Dissenting places of worship are 'prayerless,' upon which assumed foundations he has built two columns of virulent tirade against the Church.

The meaning of the writer 'C.' whose little article has twice kindled such a mighty flame, evidently was that in the present day, preaching is exalted in the minds of the people above the paramount duties and privileges of prayer and praise. And who will deny this that is acquainted with the true state of things? Is not the preaching and the preacher the subject about which more is thought, and said, and felt, than

about the comforts, the duty, and benefit of all those things which are requisite and necessary to the soul? We deplore the prevalence of such spirit amongst many of our own people, and we maintain that the tone of piety is not at the right place while the ear itches more for the sermon, than the soul longs for the intercourse with God in prayer and praise. And we are convinced that every thinking christian will agree with us in this opinion. We say this, not to answer such ravings as those of 'A.K.' but for the perusal of those reasonable persons who may have forgotten the explanatory communication of 'C. of the Colonial Churchman,' which appeared in this same *Novascotian*, nearly a year ago.—And here we cannot avoid expressing our surprise that the Editor of that paper, who affects to be so squeamish about admitting any thing in the shape of religious controversy, should have served up such a second time within twelve months. He surely have forgotten that the article of 'C.' was before laid hold of in his columns by one 'F.' of the same family as 'A.K.' and that his acrimonious confusion was answered in the same paper by the said 'C.'; and yet after all this, the reluctant Editor allows the subject to be raked up from the ashes which it lay all the while that he pursued his transcendental researches, and longer too; ushering it in with a homily on the necessity for caution on his part in meddling with such matters!—Truly we are at a loss to discover the transcendent qualities, which in face of this caution, have procured such a "prominent place" in the *Novascotian*, for this communication. Nor do we understand how he can call of "general character" a piece as particularly, bitter and feloniously levelled at us and at our Church, any weapon was ever aimed, by those who "wait to destroy."

REV. DR. HOOK'S SERMON.—We call attention to a sermon preached before the Queen, part of which we found in previous columns. It created great sensation at the time in England, and passed rapidly through several editions. Various rumours were circulated as to the opinion of the Royal hearer on this sermon, and it was reported that through the influence of Whig advisers, Majesty had forbidden the preacher to officiate again in her presence. This, however, was distinctly denied by Hook in the public papers, and on the contrary, it is indubitably affirmed, that her Majesty listened with marked attention and feeling to the discourse, and caused her to be conveyed afterwards to the Reverend author.—We believe this gentleman is Vicar of Leeds, and one of Majesty's chaplains. We would particularly recommend a candid perusal of this sermon (if such a perusal is expected) to those who "have read history so wrong to talk of other denominations 'claiming antiquity great or greater than the church of England'—and speak of that church as beginning 'a sort of delusion existence under the reign of Henry the Eighth!'"

RECTORIES IN UPPER CANADA.—A great cry was raised in Canada, and echoed in Nova Scotia, about Rectories, 'endowed,' as it was called, by the Government of the Upper Province, a measure which was deemed most fiercely as an intolerable grievance, and the means of establishing a spiritual tyranny over all other denominations of her Majesty's subjects.

We had before informed our readers that a great endowment was neither more nor less than the granting of a few hundred acres of wilderness in each parish for the support of a Minister of the Established Church of the land. While we would recommend the boldest opponents of a measure designed for the general welfare