

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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COMMUNICATIONS.

For the Colonial Churchman.

MESSRS. EDITORS,

Until you shall be put in possession of more formal intelligence I send you a few lines relative to the meeting of the Church Society of the Archdeaconry of New-Brunswick, held at Fredericton on the 9th instant.

The weather for some time previous had been delightful for this season of the year, and the roads as good as travellers could desire. This was a very fortunate circumstance as it enabled the clergy of the remote parts of the Province and the Lay Gentlemen who were to represent the Local Committees, to be in attendance.

The morning of the day fixed upon for the general meeting, dawned auspiciously and we indulge the pleasing hope that it was the forerunner of brighter and more glorious prospects for the Church in this Province.

It was but natural that much anxiety should have been felt by those who had taken a deep interest in the formation of this Society, as to the kind of reception the proposal of it should receive from the Laity, and this day was to determine a question fraught with weal or woe to our Church.

After the morning prayers had been read, the Archdeacon delivered an eloquent and most appropriate address, which seemed to reach all hearts, and prepared all who had met to take a part in the deliberations of the day, for the sober consideration of such matters as should be brought before them.

Divine service being ended, the business of the day was immediately taken up by reading the Rules of the Society.

Several amendments to the Rules were proposed and carried and some additional rules were made. On some of these a good deal of discussion took place, but it was a very gratifying sign of the times, that on almost all subjects the greatest unanimity prevailed and even on those points where any difference of opinion existed, this difference was maintained without any other apparent motive, than to advance the general good of the Society.

A warm feeling was manifested by all present in the cause, and if any regret was expressed it was only that the subject had not been taken up in the province at an earlier period.

Whatever obstacles were in the way, of an entire union of opinion, were overcome by a happy intervention, and the Rules and Regulations were confirmed and ratified to the entire satisfaction, it is believed, of all the members of the Society. And I trust they will meet the views of our beloved and highly respected Diocesan. The following day, divine service was again performed and an excellent sermon delivered by Dr. Somerville one of the professors of King's College, Fredericton.

Sundry matters were afterwards brought up for consideration, and the same good feeling was shewn on this day as on the day previous.

The venerable Archdeacon and his clergy, I am sure, were much gratified with the proceedings and result of the meeting. Let that same good feeling which was evinced on this occasion be manifested throughout the whole land, let the Laity be persuaded that their strenuous exertions are indispensably necessary to aid the clergy in their efforts for the general good of the Church; and let Clergy and Laity unite in earnest supplications to the throne of grace for a blessing upon them and all their undertakings, and then may we with good reason hope that the Divine favour will rest upon us and crown our endeavours with success.

H.

Selected for the Colonial Churchman.

DIVINE TEACHING.

To give instruction to any who are enquiring how they may live to the glory of their God and Saviour is our professed business, as the ministers of Christ, and our greatest joy on earth. Let this therefore plead my excuse for the following lines; which I heartily wish may prove effectual, to increase in you every desire that is acceptable in the sight of God.

I find, you are conscious of your ignorance in the things of God. For ever blessed be His name, you are so! The very first step to be wise, in any degree, to the good of the soul, is to lament our blindness, our stupidity, in knowledge. Your very lamenting this, is the grace of God working in a heart naturally too proud to stoop to any confession of ignorance at all. Be of good cheer, and encourage yourself in the promises of God.

Read the 25 Psalm. There see with your own eyes, that you have the word and honour of the God of heaven and earth; that He is good and gracious to teach sinners in the way; that, "them that are meek,"—ready to submit, and desirous of being taught, and willing to comply with all they know—"He will guide to judgment," and "such as are gentle, He will learn his way." Read the 32 Psalm, the last verses: There your God assures you He will inform and teach you the way in which you should go. He will guide you with his eye, protect your person, order your steps, just as you have done with unspeakable pleasure, your dear little babes, when they began to walk, and you were afraid of their dashing their feet against a stone.

Read the 72 Psalm—the whole speaks of Jesus: it is a public proclamation and call to all sinners who will hear it, that he will deliver the poor and needy when he crieth, and him that hath no helper. He shall spare the poor and needy, and save the souls of the needy. He shall redeem their souls from deceit and violence, and precious shall their blood be in his sight. God help you to believe these blessed scriptures! they are written for your encouragement. You are burdened with your own corruptions: you are sore troubled sometimes, that you can be so cold, so dead: this is part of the battle you are called to fight, even to contend with a "Desperately wicked heart."

Resist evil shame: and when God has given you light, never put it under a bushel, for fear of being nicknamed, or talked over with a sneer.

"They that confess me before men, will I confess before my Father;" and "they that are ashamed of me, of them will I be ashamed," are words left on record, to counteract our selfish and cowardly hearts. Christ will comfort the brave soldier that fights for Him, in opposition to self and the world: and vouchsafe him new manifestations of glory.

I wish you the enjoyment of great knowledge in the things of God, of great peace in the ways of God, and of a great reward in the kingdom of God. I wish God may be with your offspring, and early give them His grace, that they may be a seed to serve Him, and honourable witnesses for His Truth.—*Venn's Correspondence.*

For the Colonial Churchman.

EMBER DAYS.

"I love thy ZION, Lord:
The house of Thine abode—
The Church, O blest Redeemer! saved
With Thine own precious blood."

Ember-days are particular periods of the year, set aside by our church for the ordination of her ministers. A similar arrangement has been adopted for

* They will occur on the 17th, 19th and 20th of May, on the 20th, 22d and 23d September, and on the same days of December.

many ages through numerous churches of the western world, and required to be solemnly kept. The hope and design has been that a blessing should universally and solemnly be implored upon the setting apart of God's ministers, and fasting was as oforetime added. See 2 Acts 15. 13 Acts 2, 4.

It certainly is not only the duty of ministers to pray unremittingly for themselves and their people; but we of the laity also are enjoined heartily to pray that the Great Bishop of our souls may send faithful shepherds and pastors. We may read our duty therein in positive terms in 6 Eph. 18, 19. 4 Col. 3. 1. Thess. 5, 25. 2 Thes. 3. 1. The collects enjoined to be used specially at these times of ordination, are fit and acceptable at all periods. The first of these beseeches "Almighty God, mercifully to look upon his universal church," and to enable the Bishops and pastors "to make choice of fit persons to serve in the sacred ministry of His Church." Numerous extracts from the earlier christian writers and even from the second of the apostolic canons, might be adduced to shew that the right of ordaining ministers has always been confined to the Bishop only. But as these humble remarks are meant as practical not controversial, I merely assert without particularly discussing that fact.

Ministers for whom prayers are offered in those collects, should frequently consider that—

1. Their office is....."the sacred ministry."
2. Their Master is....."ALMIGHTY GOD."
3. Their functions are....."holy."
4. Their duties are....."to serve in the sacred ministry of God's church—to set forth His glory, and to set forward the salvation of all men," and to be true in their doctrine—innocent in their lives, and faithful in their services.

All these points these comprehensive collects expressly bring to their notice. Comber remarks that the conclusion of the second collect for Ember-days, is an exact paraphrase of the prayer of Moses for Levi: 28 Exod. 32 Deut. 8. *Urim* signifying—the light of pure doctrine; and *Thummin*—the perfection of an innocent life. And why are these qualities sought for? No words can better answer this question, than those of that collect—"that they may faithfully serve before God, to the glory of His great name, and the benefit of His holy Church."

"Happy those servants of the Lord,
Who thus their Master's will obey!
How rich, how full is their reward,
Reserved until the final day."

Both Bishops and Presbyters" (Bishop Hall thus translates Scultetus) "should exercise themselves in godliness—should make themselves examples to their flocks—being wholly intent on reading—consolation and teaching—meditating on holy things, and being wholly conversant in them."

Would that this communication were less unworthy of its subject! May it, by the aid of that Holy spirit which often condescends to work by the humblest agents, be granted energy to remind some few at least of those who may have been "ordained to holy functions" of their solemn responsibility, and to excite us of their flock, to the more frequent exercise of that oft-forgotten duty to pray for those who may be set over us in the Lord, or who may minister in God's church universal!

O.
March, 1837.

For the Colonial Churchman.

A Parliament and its Prayers 280 years since.

CROWWELL'S Parliament in 1656, "began by choosing eight of their tribe to seek the Lord in prayer, while the rest calmly sat down to deliberate upon the suppression of the Clergy—the universities—the courts of justice," &c.—*3 Goldsmith's Eng. p. 17.*

A subscriber to the Colonial Churchman forwards the above extract from his common-place book.
February, 1837.