

THE COLONIAL CHURCHMAN.

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

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WORSHIP OF THE LORD.

In every place, at every hour,
Though poor my worship be,
In weal or woe, in shine or shower,
O God I worship Thee.
I worship Thee, in fear by night,
And thoughts of death employ;
But soon as beams the glorious light,
I worship Thee in joy.

In wonder, Lord, I worship Thee,
When on Thy works I gaze:
So various, lovely, vast they be,
I pause in deep amaze.
I worship Thee in hope, when low,
Each daily care I prove;
And when rich fields with fulness flow,
I worship Thee in love.

When thunders roll and whirlwinds fly,
I worship Thee in awe,
And praise, as clears the glorious sky,
Thy mercy, love, and law.
Thus every hour, in every place,
Though poor my worship be,
In fear, love, wonder, joy and praise,
O Lord, I worship Thee.

For the Colonial Churchman.

Messrs. Editors,

Having read with much pleasure in your papers lately some expositions of Roman Catholic errors, those errors have occasionally become subjects of conversation between myself and my fellow ship-builders of that persuasion.—Those conversations having come to the knowledge of the Rev. Mr. Byrne the priest at Windsor, when he visited Parrsborough he held more than one conversation on those points, perhaps in hopes to make a convert or overwhelm me with his reasoning. Perceiving I suppose that he had not said quite enough to shake my faith, the Rev. gentleman has sent me a letter covering three closely written foolscap sheets in defence of his doctrine of Transubstantiation. I need scarcely say that the attention I have given to his document, as well as what he personally said to me, has only served to strengthen and confirm my faith in the doctrine of the Church of England; and if the Rev. gentleman had confined himself to argument, I should not have felt the least inclined to censure him; for discussion is a privilege I claim and use myself and therefore gladly grant to others. But this letter has been sent to his own people in this place as well as myself, and contains such violent and unjust charges against the clergy of the Church of England in this province, and such unfounded slanders against all protestants indiscriminately, that very prejudicial impressions are likely to be made unless some notice be taken of his assertions. The letter contains references in defence of transubstantiation to the Cyprians—the Dennis—Hilary—St. Andrews—Berengarius, and many other ancients, that I, being a working man, cannot be supposed to have much acquaintance with; and it closes with the following uncalled for abuse of your paper—your clergy, and your protestant faith. I shall copy it, word for word, and letter for letter, giving capital letters where they occur in the manuscript, and making dashes where it has dashes, and notes of admiration and stops in like manner; for I do not pretend always to understand

his meaning, nor see the connection of the different parts of the production; and let me beg of you as much accuracy in the printing of it as you can well attain to.

Now look to the TALES of your VERACIOUS Journal.—From what I have said you can easily see the universal belief and practice of the Church, for some of the Fathers I have quoted, the two Cyrils to wit, lived in the 3d & 4th centuries—therefore there was no protestantism in these centuries, during which the protestants allow the church was pure—they were popish times, but it was your interest from the commencement of the Reformation to misrepresent us and to LIE—for this, consult Vossius, who was a learned protestant, consult Erasmus, who was favourable to them, consult Ward and Cobbet—consult Hornihold, you can borrow it from Thomas Morrissey—and lastly consult your own evidence—are there not some parishes in Nova Scotia which do not contain, each, more than three dozen church of England men at most—And now, on a late occasion, you cannot but know it, did not your ministers, by the force of PALPABLE LIES induce persons of every denomination to sign petitions to Government under pretence of wanting Curates for three dozen persons, —but the real object being to enhance their labours, and increase their salary, to swell their numbers thro' falschood—Now Sir, if you dont know of this, I know it well—and can produce ample proofs of the FALSEHOODS of these MEEK MINISTERS OF THE GOSPEL, now, I have upwards of Two thousand persons under my spiritual care, and I receive nothing from Government, or private societies—No, nothing but what God sends me, and yet I know I have more than many of them—why so, because the one is a divine establishment—the other a Government establishment—the one would evidently fall but for the hand of God—'tis equally evident that the other would fall but for the Government,—but for the hard earnings of the people wrung from them by taxation, the Catholic Contributes his share for misrepresenting him. From what I have said above, there is no protestant doctrine in the Gospels or Epistles on this subject, as is quite evident to any man who will not allow himself to be deceived—from the testimonies of St. Paul, St. Andrew and the liturgies of the Apostles, it is manifest that there was no protestantism in their time—the testimonies of the Cyrils prove there was none for the first five centuries, and the testimonies of the Councils, and those of the Holy Fathers, of later date, evidently prove there was no protestant, unless Berengarius was one, down to the year 1517—it was only then that a drunken Monk, who violated his solemn vows to God, and caused others to do the same,—who walked, ate and slept for many years in the society of Devils—I say it was he, who, after the lapse of more than fifteen hundred years, that began to know the true meaning of the Scriptures ! ! !—Why, Sir, you cannot be ignorant of it that the best historians, protestant as well as Catholic, say, and not only say but prove to a demonstration, that the very religion called the Reformation is the offspring of *Bastly lust, Murder, Plunder, Hypocrisy, Perjury and every species of Cruelty, Injustice, Lies, and Misrepresentation, &c. &c. &c.*—Now, Sir, to conclude, I not only vouch for the true meaning of the Gospels I have quoted, the truth of the quotations from the Fathers and Councils that I have cited, but I pledge my name to the public for the truth of all—I also pledge myself to prove to the public the utter fallacy of the leading quotations in the Churchman, and to explain the others, provided, Mr. Coster writes them to me such as they are, signed by his own hand, pledging himself to the public for the truth of them—this done, I am quite ready to arrange matters on equal terms to take the public opinion on our respective claims—till then—till he comes from behind the Curtain — you will

return this, after a perusal, to Mr. Murphy, and dont trouble him in future with such vague and dangerous tales.—your saying that I quoted the Fathers falsely gives occasion to this caution on my part.—Now Sir, you may rest assured that if it were to convert at once all the protestants in Nova Scotia I would not tell one single untruth wilfully—I could have no interest in it—there are many protestants who would tell you the same of me—I say, in the sincerity of my heart, that, even if I had nothing more, on which to ground my faith on this subject than the 52d 63d & 54th verses of the 5th ch. of St. John, and the words of institution, I would be perfectly justified and reasonable in believing "Transubstantiation,"—

signed L. BYRNE, P.P.

Windsor, 29th June 1840.

It is with reluctance that I ask so large a portion of your paper, but I shall now close with one or two very short remarks on the Rev. Mr. Byrne's scriptural authority for transubstantiation with which his letter closes. From the sixth—a very early chapter in St. John's history of Christ—he draws authority for the Sacrament, which was only instituted a few hours before his death. On this therefore, surely I need say no more. The words of institution "this is my body," he says, are plain words, and must not be understood in any but their plain meaning. This loaf which I hold in my hand is my body. But I find the very same expression in twenty places of the Old and New testament, where it cannot be used in a plain sense but exactly as the church of England understands the words of institution. Pharaoh dreamed that he saw seven fat kine, and afterwards seven lean kine, come up out of the river. Joseph interprets his dream, the seven fat kine are seven years—the seven lean kine are seven years. He could not have meant that a cow was actually and really a year—but that a fat cow represented a fruitful year—a lean cow represented a year of famine. Again, in the 7th Daniel he saw in a vision ten horns, &c. and he interprets it "the ten horns are ten kings that shall arise."—He could not mean plainly that a horn was a king. From the New Testament I shall just mention the parable of the tares, in Matthew 13th, because the very same words are used by our Lord himself; and as his meaning cannot be mistaken here, we shall see clearly in what sense he used the words on the other occasion. A man sowed good seed in his field—while he slept an enemy came and sowed tares. Being called upon to explain the parable, Jesus said "the field is the world; the good seed are the children of the kingdom; the tares are the children of the wicked one; the enemy is the devil; the harvest is the end of the world; the reapers are the angels." These scriptures are quite sufficient to make me reject a doctrine so repugnant to reason as that which asserts the bread to be actually changed into the real body of Christ, notwithstanding that every faculty God has given man to guide his judgment, declares it to remain the same as it was before.

C. SCALES.

Parrsborough, July 9th.

SELECT SENTENCES.

Prosperity is not a just scale; adversity is the only balance to weigh friends.
Religion is the best armour; but the worst cloak.
Liberality is, not giving largely, but giving wisely.
He who makes an idol of his interest, will make a martyr of his own integrity.