

T H E C O L O N I A L C H U R C H M A N .

"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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For the Colonial Churchman.

THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES AND MISSIONS.

Now that the Colonial Church has by the recent formation of the *Church Society* assumed a missionary character, it seems well to look towards our Sister Church in the United States; and to mark the success which may have attended her exertions in behalf of Foreign and Domestic Missions. That portion of the Church universal has lately adopted and liberally supported a missionary character.—The valuable extracts from the address of Bishop Doane of New Jersey, as published in your number of 13th July, inform us of the general diffusion of a missionary spirit among its members, and of the powerful effects of united and systematic zeal.—None but a prophet can set bounds to the final result of *union of sentiment* and *union of cooperation*. I know not how that union can be better commended and sought for than in the words of one of our Collects too seldom used. It prays "God the Father of our Lord Jesus Christ, our only Saviour—the Prince of Peace, to take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one body, and one spirit, and one hope of our calling; one Lord, one Faith—one Baptism, and one God and Father of us all; so may" (all who call ourselves Christians,) "henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may we with one mind and one mouth glorify Thee, through Jesus Christ our Lord."

I the more readily invite attentive regard to the example set us as regards the systematic and general support of Missions at home and Missions abroad, since the next best thing to setting a worthy example is that of following it when already set by others. Neither is this any disparagement to the two admirable English societies referred to in the 8th rule of the Church Society: for their praise is in all the world, and their good works accompany as well as follow their exertions. Besides, the American Bishops and other clergy perpetually reiterate their obligations to British churchmen, and British church institutions; and the preface to their Common Prayer admits that their Church "is indebted for its first foundation, and for a long continuance of nursing care and protection," to their elder Sister in the other hemisphere. Is not this love and unity and concord? With the same grateful feeling I observe in a late number of the Magazine of the Church of Scotland, thankful acknowledgments of aid rendered that establishment nearly a century and an half, by the English Church.

Having thus referred to the Protestant Episcopal Church of the United States,—the church of (among numerous other worthies) the venerable White—the apostolic Hobart, and of the missionary Lyle,—I submit also to your readers the following summary of its original establishment and early progress. I extract it, with trifling alterations, from the 18th volume, new series, of the British Critic.

"A regular Episcopal communion, formed precisely upon the platform of the Church of England, embraces within its pale a very large and increasing portion of that respectable class of Americans, who are descended from English settlers of education, property, and character; and who have inherited the honourable feelings, the upright principles, and the wholesome prepossessions of the mother country. Many of these families indeed suffered during the rebellion as loyalists, and more were driven into exile; but a remnant was preserved, which is now "taking root downwards, and bearing fruits upwards;" and the dawn of this transatlantic church bids fair not only to enlighten the darkness of the new world, but

to dissipate some of the shadows which seem gathering over ourselves. In doctrine the Episcopal church of America is sound and scriptural. In discipline, the clergy, under all disadvantages, are admirably strict: they feel quite as strongly as we do the value and importance of a rigid adherence to the primitive pattern, an inviolable attachment to Apostolical succession, lawful ordination, and appointed means of grace; and they are exemplary in the boldness and the constancy with which they preach and advocate these unpopular opinions. In constitution, as has been observed, the church differs not from our own, except that the Bishops are really elected by their clergy, and the legislative power is exercised by an Upper and Lower House of Convocation, instead of by the congress. Of the zeal and ability with which the pastoral office is discharged, and the sound views entertained by the clergy generally on the questions so much agitated amongst ourselves, we are led to entertain a very high opinion.

The history of the rise and progress of the church is briefly this. At the commencement of the American war, nearly a hundred Ministers of our church were officiating in America under the direction of the admirable Society for the Propagation of the Gospel in Foreign Parts. By that unhappy event, the connection with the mother country was dissolved, the Ministry were for the most part dispersed, and the Episcopal congregations, chiefly loyalists, were persecuted and driven from their homes. When the storm had subsided, and the scattered members of the flock began to reunite themselves, they laboured under many pressing difficulties, of which the greatest was the want of a competent authority, in a church professedly episcopal, to regulate the discipline and the services, and to provide a successive supply of Ministers. To remedy this inconvenience, after some discussion, a petition was in 1785 addressed to the English Bench, desiring that proper Priests, chosen by the several American districts, might be consecrated Bishops. The petition was well received in this country, and in the following year a reply was returned, signed by the two Archbishops and by a great majority of the Bishops, assuring the American church of the warm interest which they felt in their welfare, and of their earnest desire to co-operate in the holy work of re-building their Zion; but, with prudent caution they expressed their intention to postpone the consecration of any persons, subject to a foreign jurisdiction, until the Legislature of this country should have sanctioned their proceeding; and they further desired to have copies of the Articles and Liturgy adopted by the revived church in America. In the former no change had been attempted or desired; but the alterations in the Prayer Book appeared so important, that the two Archbishops remonstrated against them, as tending seriously to affect the orthodoxy of the infant community. A correspondence ensued, in which the affectionate firmness of the Archbishops prevailed. Every thing which they esteemed essential was restored to the Liturgy; and the forms and regulations recommended by them, were all agreed to. These circumstances unavoidably occasioned considerable delay: yet such was the zeal and activity of the friends of Episcopacy in both countries, that early in 1787, two Bishops, Dr. Provost of New York, and Dr. White of Pennsylvania, received consecration in England; and the validity of the consecration of Dr. Seabury of Connecticut, which had been conferred by the Episcopacy of Scotland in 1784, was unanimously recognized. From these small beginnings, the American Church has, in less than forty years, attained to its present extent and regular form; and promises to increase daily in numbers, as well as in learning, piety, and virtue."

For the present I refrain from filling up the foregoing outline, and indeed feel that to be a task which should be consigned to some more sitting hand.—

Still it is a delightful and a tempting theme to write as well as speak of Christ and so pure a branch of His Church, which, as one of its own communion observes, "amid the agitations of discord in religious matters, in every section of our country, and the delusions of imposture, infidelity and superstition, will be, we trust, a covert from the tempest and peaceful sanctuary, where, free from the distractions of false doctrine, heresy and schism, God may be worshipped in spirit and in truth."

Shew some token, O Lord, upon that portion of Thy Zion for good, that they who hate her may see it and be ashamed; because Thou hast holpen her and comforted her.—See 86 Ps. 17. SIGMA.

For the Colonial Churchman.

BISHOP BUTLER'S ANALOGY.

As the following account by Bishop Copelston is at once comprehensive and clear, I have no doubt but that other of your readers would, together with myself, feel gratified by its insertion in your columns.

HOMO.

"One of the most illustrious examples of reasoning by analogy is the celebrated work of Bishop Butler. It is directed not against the atheist but the deist, taking for granted that the world was made and is governed by an infinitely wise and good Being. The points then which the deist objects to in the scheme of Revelation he proves to correspond in character with those which are undeniable in the constitution of nature: but if the one do not interfere with his belief in the agency of a wise, omnipotent, and benevolent Deity, why should the other? Thus much is sufficient to refute the objections of a deistical unbeliever. But he presses the argument still farther: for he demonstrates, that the peculiar difficulties objected to Christianity are just those which we might a priori expect from a contemplation of God's providence in the natural world. Thus instead of being difficulties and objections, they become proofs and confirmations of our faith. For if called upon to conjecture what would be the nature of God's dealings with mankind in a new dispensation, we could have no better guide than the knowledge of what they have been heretofore. And again, if a dispensation were offered to our acceptance professing to come to God, in which there are certain peculiar and in some respects even unaccountable marks, corresponding with those of a dispensation acknowledged to be his, the natural conclusion would be, that this also is probably the work of the same author."

THE TRIED AND FOUND FAITHFUL.

I have read of a lady, who having lost her husband comforted herself with the reflection, that she had two lovely boys left to cheer her. By a severe accident, one of them was soon taken from her. This was a heavy trial; but she still found comfort in her remaining boy, and fixed all her affections upon this her only son. Shortly after, intelligence was brought that her child was drowned; when she calmly said, "I see God is determined to have all my heart, and so he shall." What an example; follow it.—T. Searle.

SPIDERS' THREADS.

It has been calculated that 36,000 spiders' threads would only make the thickness of common sewing silk; yet there is not the smallest flaw or defect to be discovered in them. So infinitely do the works of the Creator exceed those of the most expert artists.

In the time of prayer, let no business divert thee from it, that is not of pressing necessity.

In the morning think what thou hast to do, and at night ask thyself what thou hast done.