

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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EXTRACT FROM THE JOURNAL OF A TOUR TO THE WHITE MOUNTAINS.

We had visited the beautiful shores of Lake Winnepicogee; had passed through the White Mountains at the perilous defile, called the 'Notch,' through which the Saco, till then a placid and gentle stream, pours its waters in a foaming and impetuous torrent; had visited, and obtained a stone from the highest land in the United States, the summit of Mount Washington; and on Saturday evening, found ourselves at the little town of P—. Here we passed the night, and on Sunday morning, there being no Episcopal Church in the place, we set off in search of one, which we were told, was about four miles distant, of which the Rev. Mr. S— was Rector.

It was at the entrance of the village of H—, and was not as handsome, nor in appearance as comfortable, as the barn of many a New-England farmer. The interior was, if possible even more rude and comfortable than the exterior. Wainscot, plaister, or ceiling, there was none; the frame of the building being merely sufficiently covered upon the outside, to afford a shelter from the weather; upon the inside, the beams and rafters were entirely naked, and among them the swallows had found a place where they might build their nests, even thy altars, O Lord of Hosts. The seats were ranged in rows, upon each side of the church, leaving the centre vacant; and consisted of backless benches supported by logs. The pulpit was built of neatly planed boards, and was occupied by an aged clergyman, whose venerable appearance, connected with the rudeness of the temple in which he ministered, carried our minds back forcibly, to the early ages of Christianity, when a few devoted disciples of their Lord, would be gathered together in any place where they might assemble in safety, to listen with eager attention to the words of eternal life, from the lips of their pastor.

The congregation too, seemed endued with the sincerity and intensity of devotion, which was so strongly characteristic of the first believers.

Having been detained upon the road by an accident, the services had been long commenced when we arrived, and upon our entrance, they were kneeling upon the rough, unplanned floor in earnest and humble supplication, in that beautiful and deeply devotional part of our Liturgy, the Litany. There were, I suppose, no more than forty persons present, and of these scarcely one-third were provided with books, yet the responses were universal, and uttered with animation and an earnestness that I have often vainly desired to hear in our apparently more highly favoured congregations. There was none of that listless, apathetic indifference to the services, which is too often observable among a large portion of a city audience. There, every one was a worshipper, and seemed to feel that he was in the presence of his Creator, and that he was engaged in the most important of all duties, those pertaining to the welfare of his immortal soul. Humble and sincere, therefore, was the contrition for past offences, deep and unfeigned the gratitude for blessings unworthily received, fervent applications for future grace and favour, and joyous the songs of praise which ascended to the throne of God, from the pure hearts of these his affectionate children. The music was simple but sweet. The choir consisted of the five daughters of the rector, assisted by two or three male voices. One of the fair sisters contributed very much to the charms of the sacred melodies, by her execution upon the *bass-viol*.

When the services were over, we were surrounded and cordially welcomed by the pastor and his people, and invited to remain during the Sunday school. When Mr. F— descended from the pulpit, we found him to be very lame, very deaf, and partially blind; and yet he performs the duties of two parishes, six miles apart, constantly and faithfully. There were

present at the Sunday school about twelve scholars. They were destitute of all books, except a few tattered and defaced bibles and prayer-books. The children seemed to be well instructed in the duties which the Scriptures inculcate, as well as with the historical portions of the sacred volume, and a thorough acquaintance with the prayer-book was universal.

We were told that much prejudice existed in that part of the country against Episcopacy, and that the Baptists, who were the prevailing denomination in the village, were indefatigably, and sometimes among the younger parishioners, but too successfully labouring to withdraw them from the faith and worship of their fathers. This was deeply afflicting to Mr. F—, but his own exertions and prayers were unremitting for the preservation of his little flock, 'from all false doctrines, heresies and schisms.'

May it please Almighty God, in his good providence, abundantly to prosper him in his labours, and to make this humble Church the foundation of many an altar, which shall be erected for his worship among the sublime hills and lovely vallies of New-Hampshire.

We remained during the evening service, and then reluctantly declining a kindly urgent invitation to take our tea with Mr. F— and his worthy family, we bade them adieu with regret, and retraced our way to P—.

When we returned to our homes, one of our earliest and most delightful employments, was to collect a number of prayer-books, suitable lesson books, and small library, and send them as a token of our remembrance and regard to the Church and Sunday school at H—.

THE NEW HEART.

How could any one who had ever opened the Prayer book, assert that the Church does not teach the necessity of a new heart, in order to salvation, through faith which is in Christ Jesus? If it were no where else hinted at, the Collect for Ash-Wednesday would settle the question. I was one of the congregation in St. Mary's Church on Ash-Wednesday, when the Rector commenced the series of Wednesday Lectures, preparatory to confirmation, which is to take place there on Easter Sunday. At the close of it, he introduced an analysis and application of that beautiful Collect. It was based, he said, on the mercy of God, — declaring every where throughout his holy word, that he 'hateth nothing that he has made;' a declaration but for which, as guilty sinners, we should be, of all created beings, "most miserable." But though he hates nothing that he has made, he does hate sin, which man has made, and has declared, "the soul that sinneth it shall die." "How" then "can we escape," who have "all sinned, and come short of the glory of God?" For ever blessed be the glory of his grace, he will 'forgive the sins of all those who are penitent!' But it must be true penitence, sincere penitence, real penitence. We must repent, and turn from all our transgressions whereby we have transgressed, and make us 'a new heart, and a new spirit.' The *old*, the natural heart, loved sin; the *new*, the spiritual heart, the truly penitent heart, hates and forsakes it. The *old*, the natural man, was an enemy to God by wicked works; the *new*, the spiritual man, must turn to him, in righteousness and true holiness. How great the change! How difficult the process! 'Almighty and everlasting God,' the Collect teaches us to pray, — do thou, since only thou canst do it, 'create and make in us new and contrite hearts.' Sometimes the Holy Scripture calls on us, as by Ezekiel, to make ourselves 'a new heart and a new spirit.' Sometimes the Holy Scriptures teach us, as by David, to call upon God to 'create a clean heart, and renew a right spirit within us.' Sometimes, as in Paul, the Holy Scripture blends the two, exhorting us to 'work out our own salvation with fear and trembling, because God worketh in us to will and to do of his good pleasure.' The lesson is, that while we can not, God will not do it, alone. That while he desires it in all,

the Spirit, by whom the gracious transformation is effected, may be grieved and quenched. That if we come to him in penitence and faith, 'worthily lamenting our sins,'—lamenting them as offences against infinite purity and boundless love, — 'and truly acknowledging our wretchedness,'—as 'dead' by nature 'in trespasses and sins,'—he will 'create and make in us new and contrite hearts,' and we shall 'obtain' of Him, who is 'the God of all mercy,'— not because of any claim that even then we have upon his mercy, but because his justice is propitiated by the blood and death of Jesus Christ, made ours by true and lively faith— 'perfect remission and forgiveness through,'—let the condition, the sole condition of salvation never be lost sight of!— 'Through Jesus Christ our Lord,— the Lamb of God who taketh away the sins of the world,' whose 'blood cleanseth from all sin.'

I give but a rapid sketch of the analysis and application of the Collect; yet sufficient to show, beyond a question, that the Church does teach the *absolute necessity of a heart*, in order to salvation, through faith which is in Christ Jesus,— abundantly sufficient to endure the admirable prayer on which it is founded, to every pious heart. If those who condemn the Prayer-book, would first understand it, they would be more likely to commend. If those who cavil against the Church, would first inquire carefully as to her doctrine, discipline and worship, they would rather glorify God in her.— *Missionary*.

KEY OF DAVID.

"And the key of the house of David will I lay upon his shoulder."— *Isaiah xxii. 22.*

How much was I delighted when I first saw the people, especially the Moors, going along the streets with each his key on his shoulder. The handle is generally made of brass, (though sometimes of silver,) and is often nicely worked in a device of filagree. The way it is carried is to have the corner of a 'kerchief tied to the ring; the key is then placed on the shoulder, and the handkerchief hangs down in front. At other times they have a bunch of large keys and then they have half on one side of the shoulder, and half on the other. For a man thus to march along, with a large key on his shoulder, shows at once that he is a person of consequence. "Raman is in great favor with the Modeliar, for he now carries the key." "Whose key have you got on your shoulder?" "I shall carry my key on my own shoulder."

The key of the house of David was to be on the shoulder of Eliakim, who was a type of him who had the "government upon his shoulder; the mighty God, the everlasting Father; the prince of peace."— *Roberts*.

Deistical Historians.— Gibbon, who in his celebrated 'History of the Decline and Fall of the Roman Empire,' has left a memorial of his enmity to the Gospel, resided many years in Switzerland, where, with the profits of his works, he purchased a considerable estate. This property has descended to a gentleman, who out of his rents, expends a large sum annually in the promulgation of that very Gospel which his predecessor insidiously endeavoured to undermine, not having had the courage openly to assail it.

Voltaire boasted that with one hand he would overthrow the edifice of Christianity, which required the hands of twelve apostles to build up. The press which he employed at Ferney for printing his blasphemies, was afterwards actually employed at Geneva in printing the Holy Scriptures. Thus, the very engine which he set to work to destroy the credit of the Bible, was employed in disseminating its truths.

It is a remarkable circumstance also, that the first provisional meeting for the formation of an auxiliary Bible Society at Edinburgh, was held in the very room in which David Hume the infidel died.— *Chr. In.*

The way of any man is declarative of the end of that man. Does my way lead to heaven?