

# 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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S E L E C T E D.

A M O T H E R ' S G R I E F.

*A sketch from Life, by the Rev. Thomas Dale.*

To mark the sufferings of the babe,  
That cannot speak its wo ;  
To see the infant tears gush forth,  
Yet know not why they flow ;  
To meet the meek, uplifted eye,  
That fain would ask relief,  
Yet cannot tell of agony—  
This is a mother's grief.

Through dreary days and darker nights  
To trace the march of death ;  
To hear the faint and frequent sigh,  
The quick and shortened breath ;  
To watch the last dread strife draw near,  
And pray that struggle brief,  
Though all be ended with the close—  
This is a mother's grief.

To see, in one short hour decayed  
The hope of future years ;  
To feel how vain a father's prayers,  
How vain a mother's tears :  
To think the cold grave now must close  
O'er what was once the chief  
Of all the treasured joys of earth—  
This is a mother's grief.

Yet when the first wild throb is past  
Of anguish and despair,  
To lift the eye of faith to heaven,  
And think 'My child is there !'  
This best can dry the gushing tear,  
This yields the the heart relief,  
Until the Christian's pious hope  
O'ercomes a mother's grief.

For the Colonial Churchman.

Messrs. Editors,  
My extract from Bishop Hopkins' work in the last number closed with his exposition of the prevalent deception 'that it matters little to what church a man shall join himself, provided he be faithful and sincere.' This error the bishop considered of too much consequence to be passed over lightly, and he therefore at page 7 states a case or two which will carry conviction to a mind unprejudiced. He proceeds—"The respectable society of Friends frequently called Quakers, are well known as professing christianity, and as being on some points remarkably zealous followers of the precepts of the gospel. Their love of peace—their order—their patient endurance of persecution—what more lovely exhibition of practical religion have modern days to boast than this remarkable people have displayed in these particulars? But they have adopted the erroneous idea, that a purer dispensation of the gospel was committed to George Fox the founder of their sect, which superseded in some respects the directions of Holy Spirit. The church, as established by them, was apostolic rule, and hence they have no order of ministry, no water baptism, no administration of the communion. Their women are allowed to teach in public equally with the men, and they are strong opponents on all these points of the church established by the Apostles. Now, is it

competent for us to say that the pious and sincere Quaker shall be cast out of the kingdom of Christ, on account of these serious errors in his system? God forbid. We are not the judges of our fellows. Nay, it is the voice of the Redeemer himself which saith, 'judge not that ye be not judged.' On the other hand, shall we admit that the pious Quaker is on an equality with those, who being equally sincere, have retained faithfully the whole system of the Book of God? Surely not, for this would be an absurdity. It is preposterous to say, that the man who is in error can be on an equality with him that is not in error. It is preposterous to say, that he who departs from the rules of the christian church, is as safe as he who diligently keeps them. Consequently, while we behold the Quaker with all benevolence of feeling, and willingly praise every thing in his faith and practice which accords with the word of God, we hesitate not to declare plainly and unequivocally, that he has fallen into error on the points specified; that in this error we cannot take any part, nor can we give it any allowance or encouragement; while, nevertheless, we do not undertake to define the peril to which it exposes him before God, but leave him to that tribunal before which we must all stand at the final day of retribution.

"The Roman Catholic, on the other hand, while he stands boldly prominent as the defender of apostolic authority, has been led to mingle with the doctrines of primitive truth, a vast mass of superstition. The worship of the Virgin and the Saints—the tenet of transubstantiation—the depriving the laity of the sacramental cup—the priestly power of absolution—the purgatorial punishments, over which the Pope is supposed to exercise uncontrolled dominion—with many other human additions to the pure faith of the apostolic day,—all shew the sad propensity of the mind of fallen man, to wander from the heavenly simplicity of the Gospel. But shall these errors deprive the pious and sincere Roman Catholic of the ultimate favour of the Redeemer? Far be it from us to say so. Nay, we doubt not, that many of that corrupt church have found their way to the mercy of Christ, notwithstanding the previous heresies of their system. Shall we however, for this reason, presume to say that there is no danger in these errors, or place the maintainers of them on an equality with those who have been faithful to the original platform erected by apostolic hands? As little right have we to say this as the other. It behoves us solemnly and carefully to search for truth in every thing connected with our religious duties, and to hold it steadfast when we have found it. For in the truth alone can we be safe. There is always danger in error. And although we cannot always draw the line where the portion of error may prove fatal, and therefore must carefully abstain from pronouncing a sentence of exclusion, which belongs not to us, but to the Eternal Judge, yet we must never presume, in the exercise of our charity, to disregard the authority and regulations of His word; nor may we expect an equal portion of his favour upon conflicting systems, which are not equally directed by the counsel of his will.

"It is very manifest that the same simple principle runs through the whole question of sectarian controversy. The apostles of Christ were the only persons commissioned by him to establish the laws of his church for all time to come. For this work they had the special guidance of the Holy Spirit. The church, as established by them, was of our day cannot be all equally near that standard, and as the various divisions of our day were given to no other, it results, that just in proportion as we are in accordance with the apostles, we have our part in that blessing, and no farther.

And of course the notion that all are equal in the Divine judgment, and that it matters not to which we attach ourselves, can neither be justified by reason or by scripture."

ALEPH.

For the Colonial Churchman.

C O L L E C T F O R A S H W E D N E S D A Y.

Messrs. Editors,

Our Church appoints the following Collect to be used daily during the solemn season of Lent—"Almighty and everlasting God, who hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

If you conceive the accompanying remarks (explanatory of it, and forming part of an Ash Wednesday sermon,) likely to be profitable beyond the immediate circle for which they were originally prepared, you will, by giving publicity to them, oblige your friend

PASTOR.

"This prayer appears to be founded on the words of David—"Create in me a clean heart, O God, and renew a right spirit within me"—and in order to increase our knowledge and devotion in offering up the petitions on the collect during the present season of penitence, let us consider the nature and extent of the blessings which we are there taught to implore.

What is it that we supplicate so earnestly? What but that which should be the burden of our prayer to the very remotest period of life—repentance and pardon for the past, and a new and contrite heart for the time to come. These two blessings are closely connected. The heart cannot be renewed without producing a corresponding change of life; nor can the conduct be truly right in the sight of God unless it springs from the heart that we pray for. The term translated 'repentance,' literally signifies a *change of mind*;—this change makes sin appear offensive in its nature, and hurtful in its effects, while it renders all the good deeds and thoughts of a good man congenial to the mind that is not so absorbed with worldly things, as to be regardless of the ever enduring treasures of God's kingdom.

It was a fact well known to our pious reformers, that there is a desire in human nature, rather to dissemble and cloak our sins before Almighty God, than suitably to acknowledge and lament them,—yet if we sincerely consider the case, we shall see the absolute necessity of such deep contrition. Where there is no repentance there can be no scriptural hope of the favour of God; neither can our conscience have any true repose till sin is repented of, and truly forsaken; for there is no peace saith my God to the wicked. There may be a false peace, but not that genuine peace which passeth all understanding, for which we daily pray.

In former ages of the church, the season of Lent was not only peculiarly devoted to the inculcation of this duty, but those who had offended the brethren