

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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LOVE NOT THE WORLD.

Love not the world,—around its form,
Deception's veil is flung;
And even friendship's kindest words
Are oft in mock'ry sung.
The heart that once its tale of love,
With blushing raptures told,
How soon unmindful of its vows,
How passionless and cold!

Love not the world,—its boasted joys
Are sorrows in disguise,
Its peace is strife, its pleasures pain,
Its favours weeping eyes.
A storm succeeds the morn that breaks
With beauty, life and light,
And disappointment withers all
That once was fair and bright.

Love not the world,—its fairest flowers
Are sure to droop and die,
And hope's bright bowers, by fancy reared,
Will soon in ruins lie.
The friends that now around us,
The faithful and the true,
Will soon extend the parting hand,
And speak the sad adieu.

Love that above, that peaceful world
By God's bright presence blost,
When weary sighing, sorrowing man,
Shall find eternal rest.
Where warring winds no more shall vex
The calm, untroubled sky,
But God shall wipe away all tears
From every weeping eye.

New England Spectator.

THE WELCOME SABBATH—selected.

Return—thou wished and welcome guest;
Thou day of holiness and rest!
Thou best and dearest of the seven—
Emblem and harbinger of Heaven.

COMMUNICATIONS.

To the Editors of the Colonial Churchman.

Gentlemen,

In my last communication I noticed the wrong done, as I think, to the memory of Lord Lyttleton, by the Rev. Mr. Biddulph, in representing him as having conspired with Gilbert West to write down the Bible as a cheat; and to the proofs I then alledged, I would now add that Lyttleton, when only thirty years of age, was on terms of friendship with the pious and excellent Doddridge. I now beg a space of you, to defend the character of West. With respect to him again, as with respect to Lyttleton, there are on the very face of the story the stamps of manifest error. He entered public life in the same year with Lyttleton, 1729, but on the opposite side in politics, and in a subordinate situation, which left him little prudence of action; and this too in times remarkable for the warmth of actions and party feeling. He was the protégé of Lord Townshend, the brother minister of Walpole;—Lyttleton was from that same year in the foremost ranks of the violent opposition to Walpole, which ended in his overthrow; and from 1737, was more particularly obnoxious to the Court from having become the Secretary of the

Prince of Wales, who had then broken off all decent appearance of cordiality with the king his father. Under these circumstances, West and Lyttleton,—brother Tories though they were, can hardly be supposed to have been in particular intimacy. But these are matters of more remote inference. Of him, however, it is clearly ascertained as it has been with respect to Lyttleton, that he received in his youth a religious education:—his father, who was a clergyman, destined him for the church;—though at one time engaged in the profession of arms, and after for a very short period in political life, he seems early to have sought retirement. Soon after, he entered into civil employment (perhaps about 1730), he married and retired to Wickham in Kent, where, says Johnson, he devoted himself to *Literature and to Piety*. Here he was often visited by Lyttleton, and by Pitt,—the glorious father of a glorious son, who full surely was not a man likely to take delight in the company of two conspiring infidels. Here too, says Johnson again, Lyttleton received that conviction which produced his "Dissertation on St. Paul." Was it in consequence of their having concerted together a very different commentary on revelation? Hear what Johnson relates of West's mode of life at Wickham,— "He read the prayers of the Liturgy every morning to his family; and on Sunday evening he called his servants into the parlour, and read to them, first a sermon, and then prayers." It is indeed certain, from Johnson's biography, that West as well as Lyttleton, "had for a while listened to the blandishments of infidelity;" but there is no reason to believe from any thing that is told of him with any kind of authority, that his infidelity had gone further than Lyttleton's,—the extent of which I endeavoured to shew in my last paper. West's observations on the resurrection were published in 1747—in the same year in which Lyttleton's Essay appeared; and this coincidence joined to the fact of their having both entertained doubts on religious topics at some long anterior period, has probably given rise to the embellished story, which for the furtherance of piety, has been given to the world, respecting their conspiracy against the Bible. But that the aberrations of West in matters of religious opinion, were merely temporary and accidental, we have pretty clear testimony in his letter to Dr. Doddridge of the 14th March 1781—"I owe to the early care of a most excellent woman, my mother, that bent and bias to religion, which with the co-operating grace of God, hath at length brought me back to those paths of peace from whence I might have been in danger of deviating for ever." These facts in the life of West, shew the utter improbability of the supposed combination between him and Lyttleton, to write down the Bible as a cheat.

I have noticed the story at greater length than it may at first sight seem to deserve, because I am convinced that such things, however well intended, damage the cause they are meant to serve. Certain I am, that such misrepresentations, when detected as they surely must be by those who happen to know the true state of facts, produce in them a distrust of all such relations, even when they have truth on their side. With them they lose their intended and perhaps due weight, as proofs of the force of religious truth. And they minister occasion to the fool who 'sits in the seat of the scornful,' to point the finger and say—"See! what goodly fabrications are resorted to by the friends of religion, to prove its power in converting the infidel,—as is the prop, so is the fabric—rotten and false."

VINDESORIENSIS.

For the Colonial Churchman.

SHORT REASONS FOR CREEDS IN PUBLIC WORSHIP.

Creeds have been in use from the earliest periods of the Church, as appears by the testimony of the Fathers, and by the ancient Liturgies still extant. If the Apostle's creed, so called, be not the production of the Apostles themselves, and that 'form of sound words' which one of them mentions, it is impossible to assign its author or the date of its origin. And therefore the rule of Augustine ought to apply—"That which the whole Church holds, and was not instituted by Councils, but always retained; that is, justly believed to have been delivered from apostolical authority." We consider it an excellent feature of our church to have these creeds in the Prayer Book, and to repeat them in the great congregation;

1. Because thereby a bulwark is created against errors in doctrine creeping into the church or coming from her ministers. How can this be the case and not be detected so long as these creeds are incorporated in our service? What dark heresy can face the light of these summaries of the faith once delivered to the saints? Hence when ministers or congregations err from the faith, they are obliged to rid themselves of these troublesome monitors altogether. So Comber describes the Creed as being to the churchman what the Rule is to the catechist, or the touchstone to the goldsmith.

2. Because we thus express our constant fidelity to Almighty God. "This is our military symbol, which we learned at our baptism when we enlisted under the banners of Christ. So that whilst we are in this spiritual warfare, we must frequently repeat our watchword; and especially when we are to approach our General to pray for his aid, and to receive his commands, then we must renew our profession, and shew our badge, to declare that we are still for the Lord of Hosts."

3. The repetition of these creeds shews our unity amongst ourselves, and our agreement with the whole church—That we have "one Lord, one Faith, and one Baptism." And at the same time that it declares this unity, it has a constant tendency to cherish and preserve it, as the uniform and the colours of the soldier tend to keep him closely united to his fellows in the battle field.

4. The use of these creeds is highly beneficial to the private christian, as well as to the church at large. Though they are not to be regarded (as some in mistake do regard them) as *prayers*, nor to be repeated as such, the christian worshipper still finds it good to repeat them. Each article of his belief is thus presented to his mind, his memory is refreshed by hearing the great things the Lord has done for him; his faith in things eternal is brought to lively exercise, stablished, strengthened, settled,—his affections are quickened, his understanding is informed, his charity is stirred up, his hopes are brightened; he is made to feel of a truth that God is and is a rewarder of them that diligently seek Him; and he resolves to hold fast the profession of his faith without wavering, to the end of his life. The writer speaks from comfortable experience of this happy effect of the use of the Creed.—Let these advantages, to which many more may be added, be kept in mind; and let us seek in future to make a more edifying use of this part of the service. Above all, let us compare our practice with what we declare to be our belief; shew our faith by our works, assured that if any lives be at variance with our profession, our faith is of the wrong sort—like that of the Devils, who believe and tremble.

THEOPHILUS.