

THE COLONIAL CHURCHMAN.

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

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DUTIES OF THE MORNING.

See, the time for sleep has run ;
 Rise before or with the sun,
 Lift thy hands and humbly pray
 The Fountain of eternal day,
 That as the light, serenely fair,
 Illumines all the tracts of air,
 The sacred Spirit so may rest,
 With quick'ning beams, upon thy breast,
 And kindly clean it all within
 From darker blemishes of sin ;
 And shine with grace until we view
 The realm it gilds with glory too.
 See the day, it dawns in air,
 Brings along its toil and care :
 From the lap of night it springs,
 With heaps of business on its wings ;
 Prepare to meet them in a mind
 That bows submissively resign'd ;
 That would to works appointed fall,
 That knows that God has order'd all.
 And whether, with a small repast,
 We break the sober morning fast ;
 Or in our thoughts and houses lay
 The future methods of the day ;
 Or early walk abroad to meet
 Our business with industrious feet :
 Whate'er we think, what'er we do,
 His glory still be kept in view.
 O, Giver of eternal bliss,
 Heavenly Father, grant me this !
 Grant it all, as well as me,
 All whose hearts are fix'd on Thee—
 Who revere thy Son above—
 Who thy sacred Spirit love.

Ch. of Eng. Mag.

For the Colonial Churchman.

ON THE DUTY OF PRAYER FOR THE HEATHEN.

Are the members of the universal church of Christ sufficiently alive to the important duty of prayer for the heathen, and for the prosperity of missions? Do we enter with sufficient earnestness into the full meaning of the prayer which is often repeated by us, "That His ways may be made known, and His saving health to all nations?" In our domestic and private devotions, do we sufficiently imbibe the spirit, or adopt the words of one of our Collects, which intercedes for God's mercy upon all out of the pale of the Christian church universal, and that this same "merciful Lord may take from them all hardness of heart and conceit of his word, and that the blessed Lord may so bring them home to his flock, that they may be saved?" Let each of us put to himself the solemn question—Do I not really bear in mind, that out of the six petitions of which the Lord's prayer is composed, three are directed to this point! Can our closets—our walks by the way—our plans of action testify that the cause of the heathen is frequently on our lips?

"I will be inquired of by the house of Israel, saith the Lord." 36 Ezek. 37. "Make mention of the Lord, and give him in rest till he establish, and make Jerusalem a praise in the earth," are the emphatic words of inspiration, in 62 Is. 67. "Ask of me, and I will give thee the heathen for thine inheritance," is a promise recorded in 2 Ps. 8. See in the Acts and in the Epistles how large a portion of the prayers

of Christ and his Apostles, refer to the conversion of the world. When the first missionaries of the Cross departed for their heavenly errand, prayer was first offered up; and their preaching was sanctified by prayer for the conversion of those who worshiped other than the true God.

In England, as in the United States, we hear of christians frequently assembling for the express purpose of interceding for a blessing on the exertions of missionaries—for the increase of their numbers, and for their safety in perils by night and by day. In the church of Scotland religious meetings are frequently holden, in which a sermon illustrating the nature and duty of prayers for the heathen, and for Divine aid to missions, is preached. Surely we should not fail to commend to the tender mercies of God,

Those who hazard health
 And life, in testifying for the Truth;
 Who joy and glory in the cross of Christ.

He who now addresses you, Messrs. Editors, is favoured to sit under the ministry of a "faithful steward of the mysteries of God," who occasionally urges on his hearers the duty of earnest prayer to God that the heathen may be turned unto Him. As all, however, are not thus favoured, I will hereafter solicit some columns of your paper, in which further to urge performance of this duty—a duty which it is no light failing to neglect. Much, however, would I prefer that pens less feeble than my own, (for instance your own editorial abilities) should be devoted to this subject.

As to aiding the cause of Missions with a portion of those worldly possessions of which God, in His gracious Providence, has made us the stewards—we should view this no less as a privilege than as a duty. If we have no abundance from which to give, then let us contribute on the principle of sacrifice. In our portion of the church, the Society lately instituted offers itself as a faithful and anxious Almoner of the bounty of its members. And to this let us add—"Prayer without ceasing." He who thus bestows, and thus prays, will himself have become a missionary in feeling, if not in actual employment—a character which the very angels joy to behold!

Faithfully yours,

SIGMA.

November, 1839.

RELIGIOUS MISCELLANY.

OBJECTION TO EPISCOPACY ANSWERED.

Perhaps, the most popular and certainly the least argumentative of the means used to invalidate Episcopacy, is a practice frequent among an inferior class of writers; namely, to enlist under the anti-episcopal banner, the envy, the covetousness, and baser passions of mankind, by enlarging upon the exorbitant wealth of the Episcopal order; and by contrasting the poverty, the plainness, the humility of an Apostle or of a Bishop, in the first and second centuries, with the lordly grandeur of their successors in the present day, "who are guilty of being nobles of the realm, who have a voice in the legislature, who live in palaces, who sit upon thrones, and whose income is the revenue of provinces;" and from this change of external circumstances it is pretended that the latter can make no pretensions to have inherited the office and prerogatives of the former. This topic is well adapted to popular declamation, and obtains over weak and superficial minds a greater influence than more substantial objections. But the whole statement is irrelevant to the present question, and unworthy of a fair or candid disputant. For the question to be determined is,

whether Presbyters possess by Apostolical appointment an exclusive and independent power of conferring ordination, and of exercising ecclesiastical jurisdiction; or whether those powers do not belong principally and essentially to a superior order of church officers: and the answer proposed to be returned is, that those superior church officers are now endowed with large incomes, and lordly titles; and that on this account Presbyters have acquired the right, exclusively and independently, of governing and ordaining. A greater solecism in argument never was committed. Imagine some Jewish Priest, in the days of David or of Solomon, to have pretended that the High Priests of those times, (when the monarchy of Israel was in all its glory,) were incomparably richer and greater persons than the primitive High Priests in days of purity, while the ten tribes were wandering in the desert, or were maintaining a hard conflict with the Canaanites for the possession of the Holy Land; imagine this Levitical objector to affirm that he could not recognize the humility, the simplicity, the poverty of Aaron or of Eleazar, in the magnificent Abiathar or the lordly Zadoc, and, therefore, that he himself, though an inferior minister, was entitled to assume the functions of his superior, and might enter without scruple into the most holy place with the blood of the appointed victim on the day of expiation:—is it likely such a claim would have been tolerated? Would not the most ignorant of the people have perceived at once that the mere accidental circumstance of greater wealth or splendour in the officer, made no difference in the essential character of the office? that the High Priest, was High Priest, whether in penury or in grandeur; in a hovel, or in a palace; and that the intrusion of inferior Priests into the office of their superior was equally unwarranted, whatever might be his temporal condition, while his spiritual rights remained the same?

Or again, to choose another instance which may come home to every impartial Christian: let some infidel allege that the Church of Christ in the present day is not the same Church as in former times: let him argue that a small company of one hundred and twenty obscure persons assembled in "an upper room" at Jerusalem, is a wholly different thing from a society, great, learned, powerful and innumerable, reckoning among its members kings and nobles, statesmen and philosophers, and founding throughout every quarter of the globe churches and missions, and colleges to promote its principles? Could the fallacy of such an argument remain concealed from any man acquainted with the Christian religion?—*Sinclair.*

CHURCH BUILDING COMMISSION.

The 19th annual Report of the Commissioners for Building New Churches has been just issued. At the time of printing their report, the commissioners state that 225 churches and chapels had been completed in which accommodation had been provided for 297,912 persons, including 164,395 free seats, appropriated to the use of the poor. Since that time, the report that 18 churches have been completed, affording accommodation for 16,000 persons, including 9,775, free seats for the poor, making in the whole 243 churches and chapels, affording accommodation for 314,412 persons, including 174,270 free seats for the poor. In addition to these 18 other new churches are now building, and in a very forward state. The number to be accommodated in pews is 7207 and in free seats 9,949; total 17,156. Plans for eight other churches have been approved of, and it is in contemplation to build eight others, at various places.—Conditional grants of money have been made to 38 parishes townships, or places, in aid of building churches and chapels, in 46 other different places, interspersedly