

THE COLONIAL CHURCHMAN.

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

VOLUME V.

LUNENBURG, N. S. THURSDAY, MARCH 5, 1840.

NUMBER 2.

WHO IS MY NEIGHBOUR?

Thy neighbour? It is he whom thou
Hast power to aid and bless;
Whose aching heart or burning brow,
Thy soothing hand may press.

Thy neighbour? 'Tis the fainting poor
Whose eye with want is dim,
Whom hunger sends from door to door,—
Go thou and succour him.

Thy neighbour? 'Tis that weary man
Whose years are at their brim,
Bent low with sickness, cares, and pain,—
Go thou and comfort him.

Thy neighbour? 'Tis the heart bereft
Of every earthly gem;
Widow and orphan, helpless left,—
Go thou and shelter them.

Thy neighbour? Yonder toiling slave,
Fettered in thought and limb,
Whose hopes are all beyond the grave,—
Go thou and ransom him.

Whene'er thou meet'st a human form
Less favoured than thine own,
Remember 'tis thy neighbour worm,
Thy brother, or thy son.

Oh, pass not, pass not heedless by;
Perhaps thou canst redeem
The breaking heart from misery,—
Go, share thy lot with him.

RELIGIOUS MISCELLANY.

CHURCH OF ENGLAND.

The Church of England, at all times an object of regard with American Churchmen, is particularly so now, that she no longer basks, in the sunshine of ministerial favour, and is obliged to contend for her very existence with the affiliated powers of Dissent, Popery, and Infidelity. It is on their part that we are to see the danger of extermination, and we rejoice to see awakening in the Church, a spirit equal to the threatening dangers by which she is surrounded. There is a time when her apathy and unfaithfulness were the pretext for the bitter hostility manifested towards her, but this ground has become untenable for the arrogance of Dissent, and whatever the plausible causes may be, the real ones undoubtedly are the Scriptural doctrines which she teaches and the temporalities which she holds. Should succeed in the crusade of the unholy alliance it will be a melancholy event for England, but the Church will have little reason for regret. No longer the object of selfish ambition, she will cease to be induced by the parasites who now adhere to her only for the rewards which she bestows. Deprived of the support of Government, she will be taught to lean

more confidently upon the arm of her REDEEMER. Her mighty capabilities will be better appreciated, her zeal more deeply stirred, her principles more thoroughly understood, and her children more closely united in the bonds of peace and concord. Circumscribed in her usefulness at home, she will be able to do more for the propagation of Christianity in heathen lands, and the malice of her enemies will thus be made to contribute to the furtherance of the Gospel. The prosperity of England however, is intimately connected with that of the rest of mankind, and we should be sorry that an establishment, the beneficial influence of which is so great and manifest, should be sacrificed to the prejudice and hatred of its opponents. Abuses it no doubt has, but from these it may be purified, changes made in the mode of its connection with the state, and its spirituality and efficiency greatly promoted by salutary reform, without depriving the nation of the blessings which it confers. The friends of their country are awakening, though late, to her true interests, and there is reason to hope that if the youthful sovereign of that powerful empire, will not from choice imitate the example of her illustrious predecessor Elizabeth, and place herself in fact as well as name at the head of the Reformed Religion, she will be compelled by the voice of an indignant people to dismiss her present advisers, and call to her councils men worthy of their confidence and respect.

"We complain not merely," says the Christian Observer, "that the Anglican communion has not of late received that official countenance which was its due as the Established Church of the land; but that the general policy of the Queen's government has very much tended to check the growth of religion; that the theatre finds more favour than the church; popery than protestantism; and dissent than the national communion. When till now were the Bishops, the clergy, and the most influential members of the laity of this Christian and Protestant nation, at issue with its rulers upon almost every question involving religious obligation, especially the great question of the godly training of the people? When did reformed England till now truckle to Romanism, establishing it by stipend in her colonies; and allowing an Italian Pontiff to settle with his Irish vassal bishops, what form of education he will graciously permit the Queen's subjects to receive?—When till now did we see our clergy constrained to reject aid tendered from the public purse for the promotion of education in their parishes, and to resign the national grant to Romanists and Protestant dissenters, because coupled with conditions which they feel assured will prove ruinous in their effects upon the Established Church, and dangerous to Christianity under every aspect? While Mr. Owen, the Socialist, is introduced by the prime minister to her Majesty's presence, to lay before her an atheistical and demoralizing scheme of education for England!—These are new and perilous features in our civil and religious history. But with much reason to be anxious, we see none to despair; on the contrary in the hour of peril, the sound-hearted and religious portion of the community have risen to greatly enlarged views of their duty; and when we think of what has been done, is doing, and is projected, for the religious education of the people; for the building of churches, and the diffusion of the means of grace at home and abroad; and especially when we observe the in-

creased public attachment to our beloved Church; her enlarged prayers and labours; and the Divine blessing which is poured out upon her, we do most heartily "thank God, and take courage."
[Banner of the Cross.]

THE SELECTOR.—NO. IV.

THE LOVE OF GOD.

This love and tender kindness of God towards us in Christ, is abundantly herein declared, in that he hath in the goodly work of creation of this world, made us after his image; redeemed us, being lost; called us into his church, sealed us with his mark and sign manual of baptism, kept and preserved us all the days of our life; fed, nourished, defended, and most fatherly chastised us; and now hath kindled in our hearts the sparkles of his fear, faith, love, and knowledge of his Christ and truth; and, therefore, we lament, because we do not more lament our unthankfulness, our frailness, our diffidence and wavering in things wherein we should be most certain.

Therefore, as Satan labours to loosen our faith, so must we labour to fasten it, by thinking on the promise and covenant of God in Christ's blood; namely, that God is our God, with all that ever he hath; which covenant dependeth and hangeth upon God's own goodness, mercy, and truth only.—*Extracted from Bradford.*

A PENITENT'S PRAYER.

Dear Father, thou of thine own mercy in Jesus Christ hast chosen me to be thy child, and therefore thou wouldst I should be brought into thy church and faithful company of thy children, wherein thou hast kept me hitherto; thy name therefore be praised—Now I see myself to want faith, hope, and love, which thy children have, and thou requirest of me. And though the devil would have me to doubt, yea, utterly to despair of thy fatherly goodness, favour, and mercy; therefore I come to thee as to my merciful Father, through thy dear Son Jesus Christ, and pray thee to keep me, good Lord, keep me, and give me faith, hope, and love; and grant that thy holy Spirit may be with me for ever, and more and more to assure me that thou art my Father; that this merciful covenant that thou madest with me in respect of thy grace and for Christ, and not in respect of my worthiness, is always to me.

COMFORT TO THE AWAKENED SINNER.

Cast yourself wholly upon him, and think, without any wavering, that you are God's child; that you are a citizen of heaven; that you are the temple of the Holy Ghost. If you be assured hereof, as you ought to be, then shall your conscience be quieted; then shall you lament more and more that you want many things which God loveth; then shall you labour to be holy in soul and body; then shall you go about, that God's glory may shine in all your words and works; then shall you not be afraid what man can do unto you; then shall you have wisdom to answer your adversaries, to their shame and your comfort; then shall you be certain that no man can touch one hair of your head, farther than shall please your good Father; then shall you be most certain that God, as your good Father, will be more careful for your children, and make better provision for them, if all you have were gone, than you can; then shall you (being assured of God's favour towards you,) give over yourself wholly to help and care for others that be in need—then shall you count this life, and desire to be at home with your