

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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ESSAY ON THE LITURGY.

ESSAY II.—Concluded.

"O worship the Lord in the beauty of holiness."

Psalm xevi. 9.

The limits of a single essay will scarcely permit me to bestow any thing more than a slight consideration on the litany, which indeed is a complete service by itself. If, in any part of the devotions, we are supposed to infuse a deeper earnestness into our prayers, it is while praying in the litany. If the fire but glowed before, it is now supposed to burn. It begins, like all other litanies, both ancient and modern, by a general cry for mercy. Here are no rhetorical or complimentary flourishes,—no hunting after tropes and figures of speech, no tricks of eloquence to lead the imagination astray; but an earnest and anxious prayer, that our iniquities may not be remembered against us. Its language is that of a man who is afraid of being lost. It is the language of earnestness—of entreaty—I might say, of distress. It embodies what may be called the agony of prayer, and in its deprecations of evil, and supplications for mercy, may be found expressions, fit for the mouth of a half-converted sinner, already on the wing for the judgment seat. Shall we say, there is not an article in the catalogue of human ills, that the litany does not include;—not a good, temporal, spiritual, or eternal, for which it does not provide a petition? Is there an affecting passage in the whole life of the man of sorrows, from 'the mystery of his holy incarnation' to his exaltation into glory, that is not appealed to, to kindle the relentings of our judge? Does it not rise in ardour, and fire, and strength of expression, till it brings us quite to the seat of 'the Lamb of God, that taketh away the sins of the world,' and leaves us there to cry for mercy? It has appeared to me, that if we could only attain the spirit of those who composed it, we should be the best Christians on earth; and we stand deeply indebted to those holy men, for shewing us to what a height of devotion human nature is capable of rising, unaided by any thing more than the ordinary gifts of the spirit.

I have now proceeded as far as my limits will allow, in explaining the properties and arrangements of the liturgy; and although the nature of the subject precluded me from aiming at entertainment, I should be satisfied with the higher merit of instructing those, whose opportunities for information have not allowed them an accurate knowledge of their forms of prayer. It has appeared, in the course of these remarks, that most of these devotional pieces have been more than twelve centuries in the christian church, and that many of them have a far more ancient date. They have stood the test of time and constant use—a test the most effectual of any, in deciding on perfection.—When we use them, we seem to feel a nearer kindredship with that bright and early family of saints, who walked with God; and who, ere they departed for that better country they sought, bequeathed to us the rich inheritance of their devotional writings. Nor do we hold fellowship with these alone. In the use of these prayers, we stand connected with that holy apostolical church of the British isles, the brightest light in the candlestick of the reformation. The voice of our intercession is responded from the godly hosts of the church of England:—we put our incense into one censer, and present it in one united offering, to the Lord of hosts. Thus, our sabbaths present the spectacle of 'a company which no man can number, standing before the throne and the Lamb,' and ascribing with united voice, 'salvation, and glory, and honour, and power, unto the Lord our God:—

"Ten thousand thousand are their tongues,
"But all their joys are one."

May I not hope that this brief review of our liturgy may have the effect of introducing it more generally into our congregations, and of exciting them to a more spiritual use of it? If they can join in its prayers, hereafter, with deeper devotion, and in its anthems of praise with superior elevation of soul, I shall in part be satisfied. But I confess I would see the time, when every worshipper that comes within the walls of our churches, shall come to take the praises of God in his mouth, and to bear his part audibly in the songs of our Zion—'young men and maidens, old men and children, let them praise the name of the Lord; for his name only is excellent, and his praise above heaven and earth.' The spectacle of an assembled congregation, in which no one voice is mute to the praises of Jehovah, in which the heart and tongue are perfectly in unison, is one on which the hierarchy of heaven might look down with delight. Would not such an assembly present the nearest copy of their own perfect homage? For they also 'cry one to another' in alternate responses; and the sound of their worship, like 'the sound of mighty thunders, and the voice of many waters,' bespeaks them engaged in their work. And while we feel the vantage ground on which we stand, it well becomes us to remember, that as our privileges have been, so will be our accountability. God has not given us the use of this liturgy, that we should be content with merely praising it. I may admire the ship prepared to convey me from distant and desolate shores to my native land; but unless I embark in it, I shall never arrive there. When therefore we plant our feet within the gates of our Jerusalem, let us not come merely to admire the fair temple that adorns it, but to bend low before the footstool of Him who dwelleth there, and worship him in the beauty of holiness.—*Gospel Advocate.*

SUMMARY

Of the Bishop of Nova Scotia's Visitation in Bermuda, 1835.

His Lordship sailed from Halifax in H. M. S. Larne, Captain Sidney Smith, commander, on Wednesday the 15th of April last, and arrived at Bermuda on Sunday the 25th of the same month. The Bishop landed at 9 o'clock, A. M.—delivered an address on confirmation, and preached in Pembroke Church in the morning, and in Devonshire Church in the afternoon. Wednesday, April 29th,—his Lordship preached again in Pembroke Church, and confirmed 59 white and 47 coloured persons: afterwards preached in Devonshire Church, and confirmed 16 white and 7 people of colour. Sunday, May 3d—preached in Warwick Church in the morning—confirmed 6 white and 34 coloured persons. In the afternoon, preached in Paget's Church, confirmed 39 white persons and 28 coloured.—May 6th, consecrated St. Mary's Church at Warwick, preached, and afterwards delivered a charge to the Clergy. May 8th, preached at Hamilton Parish in the morning; confirmed 33 white and 25 coloured persons. In the afternoon, preached at Smith's Parish, and confirmed 17 whites and 34 coloured. Sunday, May 10th—visited a Sunday School containing 50 coloured persons, several of whom read well—then visited another for white persons, containing 100, and remarkably well managed by 15 teachers—Preached at Somerset in the morning, (especially addressing the coloured candidates) and confirmed 45 white and 83 coloured persons. In the afternoon, visited an excellent Sunday School at Port Royal, containing 70

whites—Preached at the same place, then at the altar delivered a particular address to the coloured candidates, and confirmed 35 white and 50 coloured persons. By particular request the Bishop pleaded for the Sunday Schools, and a liberal contribution was obtained. May 12th, consecrated an addition to Warwick Burial Ground, and preached on the occasion. May 16th, preached at Saint George's, and confirmed 20 white and 32 coloured candidates, and visited a daily school for coloured children, supported by the ladies of St. George's. May 17th, preached at St. George's 10 A. M. and administered the Lord's Supper to 118 persons, of whom 30 were coloured—then proceeded in a steamer 12 miles to Ireland Island, and preached in the Dock-Yard Chapel, and confirmed 31 candidates, among whom were 18 convicts, and closed the day by preaching to the convicts of two ships assembled on board the Coromandel. May 24th—At St. George's again—preached at 7 A. M. on board the Antelope, a Convict Ship, to a numerous and most attentive congregation.—At 11, preached in the church at St. George's—at 3 o'clock, in Hamilton Parish, 4 miles distant, and again at St. George's at 7 P. M. May 28th, (Ascension Day) preached at Pembroke. Sunday, May 31st—by particular desire of Admiral Sir G. Cockburn, the Bishop went to the Dock Yard at Ireland Island, where he preached at half past 9, to nearly 500 convicts on board the Coromandel—and immediately afterwards to nearly 300 on board the Dromedary—and in the afternoon, to a very large congregation at Somerset Church, 3 miles distant. June 3d, preached at Devonshire in the morning, and at Smiths in the afternoon, to large congregations. June 5th, preached at Paget's and ordained Mr. John Stowe Wood, as one of the Missionaries to the coloured population, for whom provision has been made. When the service was concluded here, a very affectionate address from the Clergy of the Island was feelingly read by the Archdeacon, and presented to the Bishop, who replied to it with warm feelings of affection. In the evening, he embarked on board the President, and sailed on Saturday 6th, for Halifax, where, by favour of Divine Providence, he landed safely, on Thursday, June 11th, after a most pleasant passage.

It would appear from the foregoing Summary, that in the Bishop's visitation of the Church in the Bermudas, he delivered one charge to the Clergy, and 28 sermons and addresses, consecrated 1 church and one burial ground, and confirmed 641 persons, of whom 301 were whites, and 340 coloured. This was the third visitation of these Islands by the present Bishop, who is, we believe, the first that ever performed the duties of the Episcopal Office there, and in the Island of Newfoundland.

GLEANNING.

Whilst the follower of Christ Jesus is constrained by his love to employ with faithfulness and diligence the talents committed to his trust to the glory of God, and the good of others, he can truly adopt the language of St Paul, 'God forbid that I should glory save in the cross of our Lord Jesus Christ.'

To the eye of faith Christ appears, and will for ever appear wonderful in his incarnation, and offices—A Counsellor of infinite wisdom in constructing the plan of salvation—the Mighty God in all his achievements, and victories—the everlasting Father in his love to his creatures—and the Prince of Peace both in his triumph over the discord of evil, and in giving the peace and consolations of the Holy Spirit to his people.