

# THE COLONIAL CHURCHMAN.

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

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*For the Colonial Churchman.*

H Y M N.

"Praise ye the Lord."

Praise ye the Lord.—At his command  
Creation into being came:  
His heav'nly will, and sov'reign hand,  
Called from the dust our living frame.

Praise ye the Lord.—His mighty power  
The fabric of the world maintains;  
And by his grace, from hour to hour,  
The life he gave he still sustains.

Praise ye the Lord.—Year after year,  
On wings of love, new-mercies speed.—  
He gives, as with a father's care,  
Health, food and raiment—all we need.

Praise ye the Lord.—His only Son  
He gave to tears,—our tears to dry:—  
To shame,—that we might have a throne—  
To death,—that we might never die.

Praise ye the Lord.—The crimson stain  
Of sin He purges white as snow;  
The wounded spirit frees from pain,  
And gives it peace,—His peace—to know,

Praise ye the Lord.—To souls renewed,  
His Spirit daily grace supplies:  
Bids them rejoice o'er sins subdued,  
And trains them for their home—the skies.

Praise ye the Lord.—Ye angels bright  
On golden harps take up the strain:  
And earth, with all thy sons, unite  
To echo back those notes again.

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Newfoundland, Nov. 1838.

PASTORAL CONVERSATIONS.

R E V I V A L S.

Whilst on a recent visit to a distant part of my mission I chanced to meet, at the house of a respected member of my congregation, an acquaintance belonging to one of our dissenting denominations, who, as it appeared, had been attending of late several revival meetings, as they are called. After a few introductory remarks on the state of the weather and the roads, he asked me:

"Parson, why don't you have revivals in your church? They are great helps for increasing your congregation; and I think you ought to try and get up one."

"I am certainly obliged to you," I replied, for the suggestion: but I have some doubts on the subject."

"Now Parson, that is what I call unreasonable. Why should you have doubts about a thing so well known? I am a plain spoken man, and I hope you will excuse me. But I do think that the Church of England would get on much better if you were to have a few revivals now and then. You are all so formal and lifeless: you are all dark and cold,—steeping to your reading prayers and sermons and preventing the warm feelings of the heart from being poured forth. Oh! how can you expect the face of God to be upon you, or his Spirit to be with you? I feel for you—from my heart I feel for you. Would that I had the power to convert you!"

"Your candour, at least, Mr. H. deserves in my opinion, greater commendation than your sentiments. However I thank you for your sympathy, and wish your ability were equal to your will, to benefit me."

"As I said before, Sir, I am a plain spoken man, and mean no offence."

"Be assured Mr. H. that I mean to take no offence. But I should like to hear you explain to me the scriptural grounds and other arguments, which induce you to believe that I ought to have a revival in my congregation."

"Why I don't know that I remember any at present: but there is no doubt of it."

"I tell you that I have a doubt on the subject: and you cannot expect me to agree with you till you remove it. Tell me therefore if you can bring forward an instance from Scripture, where a congregational revival took place."

"Yes I can. There is the revival that took place at Jerusalem in the days of King Josiah, and which no doubt is worthy of imitation. There is also the revival that took place after the return of the Jews from captivity. And there is also—"

"Stop my good friend," I interrupted, "these instances, allow me to say, are not at all to the point."

"Why so?"  
"Because, simply they are national not congregational revivals, if you like the term. They represent a whole nation turning from idolatry to serve the living God,—a whole people that had been led astray returning to their allegiance. They cannot therefore be admitted as precedents in the present instance. Properly so called they are no revivals."

"No revivals! Pray what do you call them then?"

"Their proper name is *Reformation*. The worship of the true God, after having for a time been abolished in the nation, was reformed,—formed anew: and hence the proper designation for this renewal. The instances you have adduced afford very just precedents for the reformation which took place in England in the sixteenth century; but none for your individual revivals."

"Well: there were revivals in the apostles' times at any rate."

"Can you specify any?"

"I don't remember any at present. But if our Preacher was here he could tell you."

"Perhaps he could. But to the best of my recollection the word *revival* does not occur once in the whole of the New Testament. And if any instances are adduced to support your assertion, I must still retain my doubts of their complete resemblance in every part to what you call revivals. For it appears to me that the term can scarcely be applied to a congregation that has been formed for the first time in a Jewish or heathen country. And we read of none other in the New Testament."

"Well: Parson I don't pretend to argue with you: but I know that I am right, and that you are wrong. Revivals ought to be in every church, also it cannot flourish—that's all."

"Come, come, Mr. H. you are becoming dogmatical. The whole matter is this. You make an assertion: I call upon you to support it by Scripture: and instead of employing with so reasonable a request, you adhere to your own position, and tell me that I am wrong for differing with you. At this rate we can never arrive at any satisfactory result, and I think therefore we had better let the matter rest as it is."

"I beg your pardon Sir. As I said before, I mean no offence. But would you favour me with your opinion on this subject, and tell me how religion can be kept alive without revivals?"

"Ah! Mr. H. you think you have now got a poser for the Parson. However I will do what I can to satisfy you, though I must confess that after what has fallen from you I do not think you could complain of me if I refused to say anything more on the subject."

"I am very sorry Sir, if I have offended you. I did not mean it I assure you."

"Well I take you at your word. But to return: you ask my opinion of revivals, and further how religion can prosper without them. I answer:

1. My deliberate opinion is that generally speaking revivals are rather an injury to the permanent and steady growth of true christian principle. The feelings—"

—"How's that?"

"Pray don't interrupt me Mr. H. You asked my opinion and you shall have it.—The feelings, I was going to say, which revivals call forth are too violent and attended with too much excitement to continue long. The consequence generally is that a reaction takes place, and the public mind is apt to go to the opposite extreme, and neglect religion altogether. The process I admit is gradual: but experience confirms the fact. I therefore say that revivals such as you advocate are unfavourable to true religious feeling."

2. The means of grace which may be found in the ministrations of our church I conceive to be quite sufficient to keep religion alive in the breast of every rational Christian. Her services, which you call cold and formal, are, if rightly apprehended, quite adequate to the revival of devotional feeling in the heart every time they are read. And this together with the daily private revival of the closet, will keep religion alive and vigorous in the breast of every well disposed person; and will assuredly conduce more than public revivals to a patient continuance in well-doing."

ILLUSTRATIONS OF SCRIPTURE.

H U M I L I T Y.

MARK IX. 35.—"If any man desire to be first, the same shall be last of all, and servant of all."

Cyprian, bishop of Carthage, was eminent for humility. When the people had chosen him bishop he privately withdrew, reckoning himself unworthy of so great an office, and giving way to others, whose age and experience rendered them, as he thought, much fitter for it; but the people having found where he was, beset the house, and forced him to accept the office.

W A S H I N G S.

"The Pharisees and all the Jews, except they wash their hands oft, (or, as the margin reads it, diligently,) eat not, holding the tradition of the Elders." (Mark vii. 3.) This is a passage which has perplexed the commentators. The difficulty is in the Greek word *Pygme*, which is variously rendered 'oft,' 'diligently,' and with 'the fist,' which last phrase Theophylact explains to mean, 'up to the elbow.' Now, with this in your mind, read what Mr. Lane says about the Moslem ablutions, which Mahammed perhaps derived, as he did many other things, from the Talmudical Jews. The description is probably the most ample that has ever been given by a Christian. I extract a few passages. After the washing of the mouth, nose, and face, the worshipper proceeds thus: 'His right hand and arm, as high as the elbow, he next washes three times, and as many times causes some water to run along his arm, from the palm of his hand to the elbow.' 'In the same manner, he washes his left hand and arm.' (Vol. i. p. 100.) This relates to the washings before prayer; but they also wash, as has been said, before every meal. 'A servant brings each person a basin and ewer of tinned copper or of brass. The former of these has a cover pierced with holes, with a raised receptacle for the soap in the middle; and the water being poured upon the hands, passed through this cover into the space below; so that when the basin is brought to a second person, the water with which the former one has washed is not seen. A napkin is given to each person.' (Vol. i. p. 199.)