

# 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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## CHURCH PASTORAL-AID SOCIETY.

A new Society has been formed in England having for its object the promotion of the religious influence of the United Church, by such methods only as it may be competent to a voluntary Society to employ in entire consistency with her discipline and order.

Some of its features are peculiar and worthy of note, and its whole design, one among the many evidences existing of a healthy religious action in the great body of the Established Church. All its officers are laymen and must be members of the Established Church—in deed it seems to be a lay Home Missionary Society. All the provisions yet made says their Circular Address, for the religious instruction of the great mass of the people of the United Kingdom, whether by the Established Churches or by Dissenters leave a vast body of persons in the metropolis, and other parts of the kingdom, in a state of fearful destitution.

The population having increased with a rapidity far greater than the supply of places of worship and the means of religious instruction, it has come to pass that many of the clergy are utterly unable to pay due attention to the people under their charge: nor are any adequate means at their disposal for supplying the inevitable insufficiency of their personal labors.

The founders of the Society are well aware that there are circumstances in these times which may justly cause the authorities in the Church to hesitate in taking the lead in new plans, until their beneficial bearing and direction shall have been sufficiently ascertained. On this account, they do not ask for the present any avowed patronage of that description; fully satisfied that the Society will receive such countenance and support, when it shall be seen that the simple principle of supplying to the clergy greater means of usefulness in the discharge of their recognized duties opens a wide field of orderly and beneficial action.

It will be the constant care of the Society to obtain authentic details respecting parishes or districts, which, through over-population or distance from the church or chapel, are at present deprived of efficient pastoral care, and of the means of public worship and the administration of the Word, according to the doctrines and formularies of the United Church. In concert with the incumbents of such parishes or districts, the Society will, according to its means, assist in adapting or erecting suitable buildings in which divine service may be held, and sermons preached.

The increase of places of worship would require the increase of clergymen. To assist in providing faithful and devoted men, to aid the incumbents of parishes in their pastoral charge, will be the office of the Society. But after choice made and maintenance arranged, every such clergyman will be left, under the direction of the incumbent, to the full scope of his own judgment, and to the fulfilment of his solemn Ordination vows, which must ever teach him to look for the help of God the Holy Spirit, and in dependence on His grace, lead him to spend and be spent in the service of our Lord Jesus Christ—preaching the Gospel of His grace in season and out of season, teaching from house to house, and laboring as one having souls for his hire.

In the supply of personal labor, the Society propose one plan which possesses peculiar advantages—they intend, they say, to employ, when sufficient clerical assistance cannot be obtained, *duly-qualified laymen*, to act in subordination to the incumbent, and under his direction and control.

Candidates for orders are the first class of lay laborers they wish to employ, but they say that this resource is insufficient,—others must be sought. The circumstances of many districts and parishes may be such as to render it highly desirable to place there a pious and intelligent layman, who should devote himself under the clergyman, to the benefit of the peo-

ple; in some cases his time must be wholly engaged, and due maintenance afforded to him.

The employment of *lay agency* must be considered as affording, in many cases, the ground-work of any success commensurate to the hope and desire of true Christians. It is by such agency, in a great measure, that the mass of the people are to be brought, by the Divine blessing, to become willing and desirous to place themselves under the ministry of the Word.—The lay agent is to be considered as the visitor of families, and by no means as taking on himself the office of a public instructor or preacher—as, in subordination to the incumbent, leading the people to frequent the house of God, filling the churches already built, or creating a desire and necessity for others.

In the conclusion of their circular they say that the salvation of souls is the great object of the Society; and the *lengthening of the cords and strengthening of the stakes of our beloved Church*, is accounted by us a pre-eminent means to that end: the Society will, therefore, ever cherish and cultivate a deep attachment to her institutions, and an enlightened respect to her authorities.

The operations of the Society will be carried on, it is hoped, with a single eye to the glory, and in humble dependence on the blessing of Almighty God, in consonance with the spirit which breathes through the service of the united Church, and in furtherance of that great principle of her constitution—the providing of the means of grace for every member of the community.

From the Episcopal Recorder.

## THE PRAYER-BOOK.

I was, not a long time ago, travelling in one of our public conveyances, and was carelessly looking about me, when I spied a neat little volume in a pocket-book form in the hands of a young gentleman. Prompted by curiosity I drew as nigh to him as the laws of decorum would permit, and endeavoured to ascertain what book he was reading. At first I thought it was a pocket Testament, but I saw the word *psalter* on the top of the page which convinced me it was a prayer-book. I could not help involuntarily feeling a glow of attachment towards a young man, who, in the bloom of health and the heyday of youth, and with an eye and a physiognomy which denoted intelligence, and with a mind that, no doubt, by nature was constituted with capacities of deriving pleasure from all that is fictitious or extraordinary in poetry or romance, could thus soberly and thoughtfully employ a quarter of an hour in perusing the pages of a prayer-book.

By this precious little volume, I recognised him as a fellow Episcopalian. It furnished an introduction to two travellers, who were sensible of the value of time, and grudged every hour that was devoted to any thing save the duties of religion or the improvement of our physical or moral condition.

This was not the first time that the writer had unexpectedly met with the prayer-book. Some years ago he was particularly impressed on meeting with the prayer-book in a situation where he least expected to find it. It was when the writer was a missionary and was travelling in Tennessee. On retiring to his chamber at a tavern, he looked about and took from the mantle a book which to his surprise he found a prayer-book. He had judged previously to this that there was not an Episcopalian within 200 miles.

Meeting with an object thus is like meeting with an old friend. The unexpectedness of the discovery induces us to prize the object or the friend more highly, and the Christian, who is ever disposed like his Master to indulge in charitable conceptions, endows it with the richest drapery that can be woven from the mind's own resources, and is attracted to it by the strongest cords of veneration and affection.

Parents and teachers and ministers should endeavour very early to infuse into the minds of the young an attachment to the prayer-book. Their attach-

ment should commence in the earliest infancy; it should "grow with their growth, and strengthen with their strength." It is remarked by writers on moral science, that whatever is accompanied by great pleasure or great pain, is longest remembered. In childhood we lay hold of every object with pleasure. Mankind are always prone to turn with delight to the scenes of their childhood. From the journals of Las Casas and other biographers, we learn that the Emperor Napoleon referred with much enthusiasm to his early days. We love to meditate on the scenes where our days of youth were spent, and to recollect the companions with whom we shared our early joys. We can readily sympathise with the philosophic Gray:

"Ah, happy hills, ah, pleasing shade,  
Ah, fields below'd in vain,  
Where once my careless childhood stray'd,  
A stranger yet to pain!  
I feel the gales, that from ye blow,  
A momentary bliss bestow  
As waving fresh their gladsome wing,  
My weary soul they seem to soothe,  
And, redolent of joy and youth,  
To breathe a second Spring.

Gay Hope was ours, by Fancy fed,  
Less pleasing, when possess'd;  
The tear forgot as soon as shed,  
The sunshine of the breast;  
Our buxom health of rosy hue,  
Wild wit, invention ever new,  
And lively cheer of vigour born;  
The thoughtless day, the easy night  
The spirits pure, the slumbers light,  
That fly the approach of morn."

Let then the attachment to the prayer-book and the Church be commenced in early life, when the capacity of deriving pleasure from surrounding objects is very great, if not greatest, and the attachment will be enduring. The prayer-book and every thing connected with it should be rendered agreeable to youth. Let mothers speak of it with veneration to their children. Let Sunday-school teachers recommend it *amore* to their pupils.

Various forms and sizes of the prayer-book should be published. It should be circulated like the evangelical tract, and be placed together with the Bible, in every Church, in every Sunday school, in every seminary. It should be placed in our steamboats, in our rail road cars, in our reading rooms and in our hotels. The people of this country are great travellers. At a distance from home, amid all the luxuries of the steam boat or the packet, or the most splendid accommodations afforded by the hotel, the mind of the traveller involuntarily flies towards home. We cast a longing, lingering look behind, and think of the parent, the child, or the brother that is far away. How consoling then to turn to the prayer-book, and find in the prayers, the psalms of faith and holy confidence, or the truly spiritual hymns, that which can "pluck from the memory a rooted sorrow, and raze out the written troubles of the brain."

But when the writer speaks thus highly of the prayer-book, can any suppose that he detracts from the Bible? God forbid! He trusts that no one will thus wilfully wrest his language. One, most certainly, may speak highly of the children of a family, without being suspected of derogating from the virtues of the parents. If he recommend the services and formularies of the Church, he wishes no man to build his salvation on the Church. This were to fall into the worst errors of that corrupt Church which pays adoration to the man of sin. "There is none other name under heaven given amongst men whereby we must be saved but the name of Jesus Christ." The writer may surely exalt the prayer-book without being suspected of being a bigot. He may love his Church without being stigmatized as a formalist. Amid the varied scenes of adversity and prosperity through which the Church has passed for the last sixteen or eighteen