

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.

VOLUME III.

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From the Christian Guardian.

ON SICKNESS.

When sudden sickness chains my frame,
And takes my joys away,
O! tossing in the grasp of pain
On restless couch I lay—
Thou, who a keener pang didst bear
On Calvary's torturing tree,
Give vigour to my feeble faith—
O Lord, remember me.

Read out the strong and rooted sins
That to my bosom cling,
And wound the tender plants of peace
With their envenomed sting.
Nor let of sickness and of guilt
My double burden be,
Come as the healer of my soul—
O Lord, remember me.

O thou alone, to whom is known
How long I have to live,
Show pity on my deep distress,
Though man no help may give.
Proportioned to my pressing need,
Let my compassion be:
I will not shrink if thou art near—
O Lord, remember me.

If far away from home and friends
Thou call'st me now to die,
Smooth Thou the pillow of my head,
And every want supply.
A smitten and a sinful man,
Unto thy cross I flee,
And whether life or death be mine,
O Lord, remember me.

For the Colonial Churchman.

Messrs. Editors,
It is gratifying to witness the Colonial Churchman in the third year of its existence, and likely, according to your statement, to continue its usefulness to that extensive portion of the church of Christ under the superintendence of our excellent Diocesan.

If I understand your "Editorial" at the commencement of the year, the Colonial Churchman has at present, patronage sufficient to ensure its continuance, if all dues are made good. Sad indeed is it to think, that in such a cause, there should be any delinquency. Surely it must proceed from neglect in those appointed to act as Agents, and I sincerely hope that your call has ere this been fully responded to, and that your diligent Printer has been cheered by the receipts of the hard earnings of former years, and enabled to make good such engagements as he is responsible for.

But, Messrs. Editors, I do think it by no means creditable to the Diocese, that such an undertaking as yours is not only not placed beyond want, but in such a state of affluence as would enable you to carry out your original praiseworthy object,—not indeed of enriching yourselves, or ever exacting any compensation for your toil, responsibility, anxiety, or even for the hard blows which have occasionally been dealt out to you by the hands of friendly contemporaries—but of promoting the interests of the church by a contribution to some of her general institutions—Truly it would have been encouraging to you, and would

have rendered you insensible to the attacks from without, and confirmed you in a course which, as conductors of a religious periodical, you should never deviate from,—and that is, never to participate in the angry feelings of those who love to assail your branch of the Church catholic, or yourselves her humble ministers. I say it would have been encouraging to you, to have had, at the close of the year, a neat little sum to enclose to your diocesan, as an offering for yourselves and your host of subscribers towards some of the noble objects embraced by the "Diocesan Church Society," whose funds might in this manner, receive a considerable increase, whilst the contributors would have had, in the strictest mercantile view of it, much more than the worth of their "ten shillings." They would have enjoyed the reading of the pages of the Colonial Churchman,—I say enjoyed, because I am often cheered by hearing some of my own people say, "How I love that paper, unpretending as it is,"—and the yet greater pleasure which cannot but arise in the heart of every churchman, from the consciousness that the institutions of his beloved Zion are in a state of prosperity, and that, not from the benevolence of the British public alone, but from the united contributions of himself and his fellow colonial churchmen. From my heart I hope that two or three hundred, at least, will take the hint; and that we at a distance, will read every time we receive your paper, the good news of additional subscribers, all paying in advance too.

I have already given you a little praise in one of my previous sentences—and only a little;—much praise we know is hurtful, unless it leads us to see our imperfections more clearly, and to endeavour to be more deserving in future of the commendations of kind friends. But I cannot conclude this homely letter without a word on the other side of the question, which I trust will be particularly serviceable to you in more ways than one.

I have already told you what I have had the comfort of hearing from my own people, as we clergymen say; (and there is real pleasure in thus associating ourselves with our own dear people, and speaking of them as a father would of his own family.)

The remark I now transcribe, was made by one who has an unfeigned love for the Church of the living God, and is as ready to advance her interest by pecuniary support, as he is by that which is better than "silver or gold"—a sober, righteous and godly life;—by training up his children in the nurture and admonition of the Lord, and thus endeavouring by the aid of God's spirit to prepare himself and them, for that rest which remains for the people of God.

He says, "there seems to be something wanting—I can scarcely say what, to make the C. C. what I would for its own sake have it to be. Perhaps as I cannot express what, I ought not to say any thing. I am in hopes that the experience and judgment of its Editors will by and bye give it more life."

This hint may be useful;—I assure you it is well meant. And if the incessant duties of several Parishes, and the study requisite for due discharge of those duties, will not allow you to devote your whole mind to the charge which you have voluntarily assumed—I hope your Brethren in the ministry, as well as the many talented and pious lay-members of the church, in the various portions of the Diocese, will take it to themselves and come to your assistance with their varied stores of piety and erudition; and by so doing, not only relieve you of a very great charge, but enable the Colonial Churchman to hold up its head not only in his own land, but in the land of his fathers, as well as among his beloved Brethren in the States of America,

who are daily proving themselves to be worthy scions of a noble stem.

Where, Messrs. Editors, are your Grays, your Cogswells, your Gilpins, your Robertsons? and many, very many others who hold the pen of the "ready writer," and whose scriptural expositions in their own parishes, are so much to the satisfaction of their attached hearers; and some of whom have already signalized themselves by the happy and christian-like manner in which they have conducted a controversy not commenced indeed in the happiest spirit, but brought, I trust, to a profitable conclusion—as well as by other literary productions. Where are your Bliss's, your Wilkins', your Parkers, your Harris', and fifty others, Alumni of King's College? Why do they not exhibit somewhat of that "amor ecclesiae" which we know them to possess;—and by the appropriation of a fraction of their time, and but a little more of their intelligence, piety or morality, confer upon their Brethren—worshippers with them at the same Altar—a lasting obligation.

But, Messrs. Editors, I will weary you and your readers, in my zeal for a good cause; conclude therefore I will at once, though not without assuring you that if he possessed only a moderate share of the piety, talent, or erudition of the worthies mentioned above,—you should very often have the aid of your sincere friend and Brother.

PASTOR.

From the Christian Guardian.

THE HAND OF GOD IN EVERY THING, AND EVERY THING IN THE HAND OF GOD.

In order to make a right improvement of whatever events befall us, it is essential that we trace the hand of our Almighty Father, in bringing them about. We are wont to speak of events as taking place by chance, but so long as we are under so mistaken an idea, instead of acknowledging, we entirely overlook the hand of God, who ordereth all things. How delightful the idea, that we need not wish any event to be otherwise than it has fallen out. If we are the children of God through faith in his dear Son, all things shall work together for our everlasting good. Inasmuch that we may rest assured, that although afflictions and even fiery trials await us, we shall with Eli, be enabled to submit ourselves under them, and to say, 'It is the Lord; let him do what seemeth him good.' How different an aspect does a real Christian present, when visited by the chastening hand of God to that of the man of chance, when overtaken by affliction. The former by the grace of God is enabled to say, 'Speak Lord for thy servant heareth,' and to banish the very wish that the dispensation should have been ordered otherwise than it has been, knowing that however mysterious it may appear for the present, God has said, 'What I do thou knowest not now but thou shalt know hereafter;' and thus it is that the Christian comes out of the fire of affliction purified of his dross, and made more meet for his heavenly inheritance.

How contrary are the feelings of the latter! If there is even an apparent submission under the afflicting hand of God in the man of chance; yet the trial is rather looked upon as an accidental evil which must be borne, or what is termed a misfortune, or even a hard lot, and thus the hand of God not being discerned in it, he looks not to him who smiteth him; and his affliction, instead of producing a 'godly sorrow which worketh repentance unto salvation not to be repented of,' is too often succeeded by the sorrow of the world which worketh death.

Prayer—is the ladder by which God's saints ascend and descend between earth and heaven.

Christ is the essence of effectual prayer: it must be offered in his name, for his sake, and through his merits.