

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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NUMBER 22.

For the Colonial Churchman.

Dear Editors,
The following beautiful lines I have transcribed for insertion in your very valuable paper, the reading of which has given me much important information, and relieved many a painful hour. I remain your obedient and respectful servant,
Ovi.

"GOD IS LOVE."
1 John iv. 8.

Dear child of grief! why weepst thou?
Why droops thy sad and mournful brow?
Why is thy look so like despair?
What deep, wild sorrow lingers there?
How mourn'st perchance, for some one gone,
A friend—a wife—a little one:
Yet mourn not, for thou hast above,
A friend in God, and "God is Love."

Was it remorse that laid thee low?
Is it for sin thou mournest so?
Truly thine is a heavy grief,
Yet, mourner, there is still relief.
A friend above can pardon give,
He gave His life that thou might'st live:
Seek then, for comfort from above,
Thy friend is God, and "God is Love."

Has cold unkindness wounded thee?
Does thy lov'd friend now from thee flee?
O turn thy thoughts from earth to heaven,
There no such cruel wounds are given.
In all thy varying scenes of woe,
The lot of fallen man below,
Still lift thy fearful eye above,
And hope in God, for "God is Love."

Sweet is the thought in wretchedness,
"This earth is not our resting place,"
And sweet the promise of the Lord,
To all who love His name and word,
Then weeping pilgrim dry thy tears,
Comfort on every side appears;
An eye beholds thee from above,
The eye of God, and "God is Love."

For the Colonial Churchman.

MORNING MEDITATIONS.—NO. IV.

Meditation and Prayer should go together—morning prayer is especially our duty. We are then fittest for prayer when we are in the most fresh, lively, and composed frame. We have then most need of prayer, considering the dangers and temptations of the day to which we are exposed.—M. Henry.

THURSDAY.

The light burden.—"My burden is light," said the Redeemer. A light burden indeed, which presses him who bears it.—Bernard.

FRIDAY.

Lord if my hope dare let her anchor fall
On Thee, the chiefest good, no need to call
The earth's inferior trash: Thou—Thou art all in all.
Quarle.

SATURDAY.

Happiness.—O happy heart, where piety affecteth: where humility subjecteth: where repentance reverence perfecteth: where obedience directeth: where perseverance perfecteth: where power protecteth: where devotion projecteth: where Charity connecteth.—Augustine.

SUNDAY.

Blessed Lord, I adore Thy wise and gracious appointments for the edification of Thy church in ho-

liness and love. I thank Thee that Thou hast commanded Thy servants to form themselves into Societies: and I adore my gracious Saviour who hath instituted, as with His dying breath, the holy solemnity of His Supper—to be through all ages a memorial of His dying love, and a bond of union to His people—Doddridge.

MONDAY.

Our Father.—God is the Father of whom are all things. 1 Cor. 8. 6. 64 Is. 8. and the Father of our Lord Jesus Christ. 3 Eph. 14. He is our Father in respect to

1. His care in preserving us.
2. His goodness in assisting us.
3. His authority in correcting us.
4. His mercy in forgiving us, and
5. His love in providing for our present and eternal happiness.—Bp. Hobart.

TUESDAY.

Reliance on God.—Believers ought to possess their souls in patience, and to believe that 'not a hair of our heads falls to the ground' without the knowledge of our heavenly Father. And this one truth may compose our spirits against all storms and disasters, and teach us to resign ourselves without struggling to the disposal of heaven. When we are sincerely humbled for our sins, both national and personal, 'He will visit us again in the multitude of his tender mercies;' and therefore it is more our duty to look unto him that smiteth us, than to complain of our oppressors.—Bp. Morton.

WEDNESDAY.

Resignation.—
When are we happiest here? O! when resigned
To whatsoever our cup of life may brim;
When we can know ourselves but weak and blind,
Creatures of earth, and trust alone on Him
Who giveth in his mercy Joy or Pain;
Oh! we are happiest then.—Browne.

THURSDAY.

Humility.—To obtain and cherish this excellent spirit we should consider that we are—

- 1, Mortal. 2, Dependant—Acts 17. 28. 1 Cor. 5. 7. 3, Ignorant—8 Job, 9. 4, Sinful—3 Rom. 23. 1. 1 John 1. 19.

SIGMA.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Selections from Addresses delivered at the meeting of members in London, 22d June, 1838.

The Archbishop of Armagh, in moving that the report just read be received, printed, and circulated, said that that document contained a statement of the objects of the Society, of the matters which had attended its progress, and of the claims it had upon the liberality of the meeting for support, to enable it to continue and increase its extension of information in the sacred cause in which it was engaged.—Whatever good had been effected by other societies of a somewhat similar character, their own had taken the precedency, and therefore those others could only boast of having followed a brighter example. That however, which invested the society with the greatest extent of interest in his eye was, that it was directly connected with the church establishment of the country. (Hear, hear.) The right rev. prelate then referred to the fact of a sum of £1000 having been placed at the disposal of the society by a gentleman of the name of Jackson, of the county of Armagh, for the purposes of the propagation of the Gospel in the East (hear, hear) and concluded by dilating on the great importance of the objects of the society, and expressing a conviction that the appeal it was about to make throughout the country would not be made in vain.

Sir J. Graham seconded the resolution with the warmest feelings of satisfaction.

The resolution having been put and carried unanimously—

The Bishop of London rose to move the second resolution. The rev. prelate dwelt at great length on the vast moral benefits which must accrue to mankind, of whom millions in the colonies were at the present moment ignorant even of the existence of a Creator, by the effective carrying out the objects of the society. Look at the almost countless numbers who were in that situation. Why, if it were not for the measures which had been adopted by the society, the whole of these unfortunate individuals would have remained in the same dark ignorance as that with which they were surrounded before they were brought within the range of the British dominions. Through their exertions there had been raised the model of the christian church in North America. It was to that society that that vast empire was indebted for the existence of an episcopal church. (Hear, hear.) So in others parts of their colonial possessions it was with the view of enabling them to go on in the good work, and to extend their operations, that they now sought to be furnished with further measures. He was aware, it might be said that it was the duty of the Government to do this work. He was aware it might be said, and he should be one of the foremost to say so, that it was an incumbent duty on the Government of a country professing Christianity to affect this object. (Cheers) He was aware, too, on the other hand, that the policy of economy and other causes might be held up as operating against the proposition issuing from the Government. But it was, nevertheless, a solemn duty which they ought to have performed. (Hear, hear.) He was not, however, altogether without hope that the day would arrive when they would retract their steps, and by their actions truly give the country a just claim to the declaration that it was a christian country. (Hear, hear.) Let him not be understood to say that the Government had been entirely neglectful. That which he meant to convey was, that they had not fulfilled all their duties in respect to providing religious instruction in the colonies in the manner they ought to have done. (Hear, hear.) The force of argument, he trusted, and the expression of public opinion out of doors, provided that manifestation of opinion were accompanied with a proper observance of temper, by a christian people would evince to the Government, that whatever they themselves might think of the duty of a government on the subject, still that the people were not forgetful of the solemn obligations which religion had imposed upon them. (Hear, hear.)—It was, he asserted, the duty of a Christian Government to take care; that if the state of political opinion, or internal economy, or an over-growing population, were such as to render it necessary, for the maintenance of peace and tranquillity, that a considerable number of the less fortunate individuals should be advised to emigrate to more distant parts of the British possessions, that on their arrival at their destination they should not be destitute of those religious comforts to which they had been accustomed in the mother country. [Hear, hear.] They were entitled to the benefits of the Christian church. [Hear, hear.] Was it an act of charity or of Christianity to expatriate a man or to induce a man to expatriate himself, to quit his native shores, and perhaps every friend he had in the world, and to go to a foreign and distant land, with the certainty that he should be deprived of again having the miseries of this life mitigated by the consolations of a Christian church, of that church in whose ordinances he had been brought up? Could it, he would ask, be doubted that where those instances had occurred, it was the deepest infiction which could be visited on Christian man? [Hear, hear.] It was to lessen