

he broke out in words like these—'When all the Christians of Kadayam went back to Heathenism, I was enabled, by God's grace, to stand fast, and to suffer a great deal for the name of Christ. But now it is very hard: the enemies will rejoice at my death; and say, 'What benefit is there in being a Christian?'

My heart was moved at these words, well knowing that they proceeded from the mouth of a Brother, who suffered more for the Name of Christ than I have ever suffered in my life; and I spoke for about half an hour on these points—1. That his present trial is by no means a sign that God has forsaken him, but rather of His great and abounding mercy: 2. That God may magnify His Name among the enemies of His Gospel, more by his death than by his life: 3. That a Heavenly Father will take care of his wife and children, though he should be removed now; promising him also, that I would do as much I could to assist and protect them, in case he should die.

God gave me grace to speak with love and confidence to this poor man, and he became very composed, and expressed in a sweet manner his entire reliance upon the Saviour—'I will keep by my Saviour: He will save me!' he said. So I knelt down to pray. I felt Jesus near. Whenever, during this act, I expressed the Name of Jesus or Redeemer, the poor man expressed it after me with an emphasis indicative of the peace and comfort of his soul. After prayer, he in a sweet composure of mind, commended again his wife and children to me. From this time the sickness seemed more and more to abate; and we left him with the impression that he would soon recover. But he died one day after we left this place, in the enjoyment of that peace which the world cannot give.

#### AN AGED FEMALE AT TILLIPALLY, CEYLON.

The Sister of our Schoolmaster, who died June, 1830, first came to the Station supporting her Brother by one arm, but a short time before his death. Before he died, he exhorted her to leave idols and believe on Jesus Christ; and, as his last dying charge, he told her to keep the Sabbath, to go to Church, and to attend the Weekly Meetings for Women on Friday. With this charge she strictly complied; and though often very infirm and unable to walk far, she was seldom absent. She was uniformly attentive; and, from week to week, gave evidence that she gradually understood and profited by what he heard.

About three months ago she became worse, so as to be unable to come to the Station. As her body and strength wasted away, her mind became more clear, and her faith and hope more strong. She often expressed a wish to join the Church. About the middle of February, she sent to me, saying, 'I shall not live: I shall soon die: I wish you to baptize me, and give me the sacrament before I die.' Her uniform feelings at that time may be learned from a single expression: when asked if she loved Christ, she replied, 'Yes. He is my trust, my only trust;' and, reaching out her withered hands, she added, 'I have laid hold of Him: I will not let Him go.' When asked if she did not sometimes think of the idols, and feel inclined to trust to Heathen Gods, she said, 'No! don't want—don't want'—shaking her hands and head in disgust.

February 22, 1831, she was baptized, and admitted

to the Lord's Supper. Some mats were spread under a tree; and on them were seated a few of the neighbours, most of the boys in the Preparatory School, and some of the Church Members. The Old Woman was then brought out, and supported in a sitting posture while we asked her of the hope which she had, and administered to her the ordinances. To all our questions she gave such attention and answers, as shewed that her heart was deeply engaged and interested in what she was doing.

She gradually wasted away, until she was little more than an animated skeleton; but her mind was filled with the hope and anticipated joy of seeing her Saviour and of being like unto Him. The last time I called upon her before she died, her mind seemed to be in a very happy state. Before I left, she took hold of her daughter's hand and put it into mine, wishing me to teach her the way to heaven. She died on the 1st of April, and was interred in the burying-ground belonging to the church.

For the Colonial Churchman.

#### PASTORAL CONVERSATIONS.

No. 3.

#### THE UNIVERSALIST.

There are but few things in the whole range of a christian minister's professional avocations, which excite in his mind feelings of greater concern than those, which are suggested, by discovering that some one, in whom he takes an interest, is led through fanciful speculations, to tamper with the sublime truths and doctrines of our common faith. He is moved with regret for his friend's unaccountable ideas; his sympathy is severely taxed by the reflection that a frail mortal is laying, in his very presence, the foundation of a system of faith and morals which may compromise the salvation of his soul: and, notwithstanding the force of his feelings, he may be conscious that his best efforts will go but a very little way to check the influence,—the baneful influence,—of the moral and religious poison. The effect of these mingled emotions I experienced the other day in its full force, after conversing with a person, who professes to have adopted the principles and tenets which distinguish the Universalist system of religious doctrine. He began by asking me 'whether I had ever read a certain paper—(newspaper, the name of which I now forget)—conducted and edited in accordance with the principles of Universalism?'

'No:' I answered,—'I never saw it.'

'Well it is a most excellent paper. I never knew what religion meant till I read it.'

'I am extremely sorry to hear you say so Mr. D. For I thought that you always looked to the Scripture for the true account of religion, and not to the pages of a newspaper.'

'Well so I do: but what I read in the paper is only an explanation of what I find in the Bible.'

'Are you sure that it is the right, and true Gospel illustration or explanation of the word of God?'

'Yes: I am.'

'Prove it.'

'Well I am not certain that I can prove it in any particular case at present: but my mind has received much comfort from the doctrines of Universalism.'

'How: let me hear in what way?'

'Why you see, Sir, the Bible tells us that 'in A-

braham all the nations of the earth were to be blessed.'

'Well: go on.'

'This shews us the extent of the Divine mercy.'

'Perfectly correct: proceed.'

'The Sacrifice on the cross was offered for sins of all people.'

'I agree with you again: go on.'

'Therefore Divine Justice is satisfied; and there is no more punishment for sin.'

'There I most distinctly and unequivocally differ from you: however let me hear you out.'

'The consequence is that there can be neither hell, nor future punishment; but in the world to come all will be made happy.'

'Now tell me, if you please, in what way this doctrine affords comfort to your mind.'

'Because I know my sins had been many: that thus I am assured whatever their nature or extent may have been, they are already forgiven through the merits of the great Atonement.'

'What! without repentance?'

'Yes: without repentance. The Gospel is a free gift, and imposes conditions on no man.'

'There you are again mistaken.'

'Well: if I am, I err in good company'—

'Which will not avail you at your hour of ultimate need.'

'That is neither here nor there, Parson; I feel moved by the spirit to believe all I have said to you: He tells me it is the right way to heaven.'

'Well, well, Mr. D. it is useless for us to warm on the subject. But just permit me to make a few remarks on the principal points you have stated.'

'I have no objection to listen to what you say; but you shall not reason me out of any thing I have said.'

'I am actuated by no desire whatever to influence your religious opinions, Mr. D. The constitution under which we both live and enjoy rational liberty allows you the free use and exercise of them.'

as a minister of the Gospel, I feel myself called on to declare unto you the truth as it is in Jesus.'

'Well: I'll listen.'

'You said that you believed that Jesus Christ came into the world to save sinners. But it strikes me that you have too hastily drawn an inference from this great and consoling truth, for which you have no warrant in Scripture.'

'How so?'

'You said that in consequence of the Atonement made on the cross, all sins will be forgiven, without any condition whatever.'

'Just so: that is my opinion.'

'And a very erroneous one it is. For just consider for a moment. If all sins are to be forgiven unconditionally, as you say, then what is the use of making any profession of religion at all?—What the use of the Church,—the ministers of religion,—the sacraments,—ordinances,—and other means of salvation?—in a word what is the use of the Bible itself?'

'They have all some use, I should think.'

'Most undoubtedly they have. And from the very existence of them as means of salvation it is proved that salvation or forgiveness of sins is only conditional;—that they are the instruments, by which