

THE COLONIAL CHURCHMAN.

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

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HYMN.

From foes that would the land devour;
From guilty pride and loss of power;
From wild sedition's lawless hour;
From yoke of slavery:
From blinded zeal by faction led;
From godly change by fancy bred;
From poisonous error's serpent's head,
Good Lord preserve us free!

Defend, oh God! with guardian hand,
The laws and ruler of our land,
And grant the Church Thy grace to stand
In faith and unity!
The Spirit's help of Thee we crave,
That Thou whose blood was shed to save,
May'st, at Thy second coming, have
A flock to welcome Thee!

Bishop Heber.

For the Colonial Churchman.

ON UNIVERSALISM.—NO. IV.

Some of your readers, Messrs. Editors, will recollect that my previous letters have furnished arguments against imbibing the dangerous, novel and unscriptural doctrine of Universal Salvation. I hope that the array of Scripture-texts may not have been laid before them in vain.

I now purpose to select passages on this same important theme, from sound and learned divines. I may well be excused for placing among the first in order, passages from the admirable Homilies, although I shall readily extract from the writings of authors of other portions of the Church of Christ.

We have heard how evil we are of ourselves: how of ourselves, and by ourselves we have no goodness, help nor salvation: but contrariwise, sin, damnation and DEATH EVERLASTING.—*Homily on the Misery of mankind.*

All those have great cause to be full of joy who be joined to Christ with true faith, stedfast hope and perfect charity, and not to fear death, nor everlasting damnation.—*Hom. against fear of Death.*

Had not the rich glutton been so greedily given to his belly, he would never have been so unmerciful to the poor Lazarus, (16 Luke,)—neither had he felt the torments of unquenchable fire.—*Hom. against Drunkenness.*

It is observable our Saviour inculcates three times, that men may take notice of it with terror, "where the worm never dies, and the fire is never quenched," (Mark 48,)—fearful representations to typify the torments of the damned: and that the worm is unquenchable, and the fire unquenchable, infinitely aggravates the punishment.—*Rev. Dr. Bates.*

All mankind by their fall lost communion with God—are under His wrath and curse, and so made liable to all the miseries in this life, to death itself, and to the pains of hell, for ever.—*Shorter Catechism.*

How awful a charge will justice draw up against the wilful and impenitent sinner, at the close of life, at the tribunal of God! Sin will then appear infinite evil, as it strikes at our object which is infinite good, and as it fixes a stain on the soul through an infinite duration.—*Ryland.*

Know that it is the least part of your punishment

that your carcases rot in the earth, and your name in ignominy; these do but shadow out those eternal sufferings of your souls, for your foul and unnatural disobedience.—*Bishop Hall.*

O match the proffered boon! be roused
Ere the strong arm tremendous at your heads
Shall launch th' avenging thunder; ere displayed,
Perplexed—bewildered—wild—you seek for peace,
And mourn her gentle smile for ever gone.—*Ogilvie.*

I believe, O righteous Jesus, that the wicked shall be set on Thy left hand, and be damned to Hell, to be tormented with everlasting and inconceivable anguish and despair, by the devil and his angels, and their own conscience—from which there never can be any redemption. O just reward of those who do not love Thee.—*Bishop Kenn.*

The Judge

Pronounces doom eternal on their heads;
Perpetual punishment. Let man
With humble patience, all God's works adore
And walk in all His paths: so shall his meed
Be great in Heav'n: so haply shall he 'scape
The immortal worm and never ceasing fire.—*Glynn.*

There is a dreadful hell,
And everlasting pains;
There sinners must with devils dwell
In darkness, fire and chains.—*Watts.*

If the punishment threatened to ungodly men had been only a temporary correction, we might have expected that something like this would have been intimated when their future state is described: but nothing like it occurs in any passage of Scripture.—*A. Fuller.*

A sinner is dead in state: dead in trespasses and sin: destitute of spiritual life, and if infinite mercy prevent not, will soon be lost, as a ship which sinks at sea, lest irrecoverably.—*Mat. Henry.*

Is it a matter of controversy whether, at the conclusion of God's Judgment, the wicked shall go away into everlasting punishment, and the righteous into life eternal? You will not, for very shame, pretend any doubt about these things, and yet call yourself a christian.—*Doddridge.*

SIGMA.

March, 1840.

For the Colonial Churchman.

THE SELECTOR.—NO. VI.

PRESENCE OF GOD.

Let this actual thought often return, that God is omnipresent, filling every place; and say with "David, Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence? If I ascend up to heaven, Thou art there: If I make my bed in hell, Thou art there, &c. This thought, by being frequent, will make an habitual dread and reverence towards God,—*Bp. Jeremy Taylor.*

A GENTLE REBUKE.

In the life of John Fox, author of the *Book of Martyrs*, is the following anecdote. "It happened at his own table, that a gentleman there spoke somewhat too freely against the Earl of Leicester, which, when Master Fox heard, he commanded a bowl filled with wine to be brought to him, which being done. 'This bowl (quoth he,) was given me by the Earl of Leicester!' so stopping the gentleman in his intemperate speeches without reprehending him."

HEATHENISM.

Mr. Richards relates an instance of the terrible effects of the Hindoo Superstition.

One shocking circumstance occurred to-day. A Hindoo rushed forward, and threw his living child into the stream, as a sacrifice to the Gunga, having violently forced it from the arms of the weeping mother. Some people were encouraged and directed by the vigilance of the Judge to rescue the poor little creature from death, and they happily succeeded. The man was taken up, and on being questioned, declared, "This Brahmin," pointing him out, "directed me to do this to atone for my sins." Both the cruel father and wicked Brahmin were punished for this crime, and committed to prison.

ILLUSTRATION OF SCRIPTURE.

Mustard Seed.—"A grain of mustard seed" is said in the parable to be "the smallest of all seeds; but when it is grown up, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." The mustard of our own country is very far from answering this description: but there is in the East a species of sinapi, to which it, no doubt, alludes; it is called by Linnæus *Sinapi erucoïdes*. Its branches are real wood, as appears from a specimen once in the collection of Sir Joseph Banks. Lightfoot, Buxtorf, and others, quote the Jewish Rabbies to the same effect, whose testimony cannot be suspected of partiality to the New Testament. In the *Talmud of Jerusalem* it is said, "There was in Sichi a mustard tree, which had three branches, one of which, being cut down, served to cover the hovel of a potter; and yielded three cabs of seed." The Rabbi Simeon says, "he had in his garden a shoot of the mustard tree, on which he climbed as if on a fig-tree."

SEED SOWN IN GOOD GROUND.*

D. 2.—This morning one of the young Brahmins gave the following account of himself, viz. that he came from a village in the district of Rewa, six day's journey from hence: that he left his parents only about three weeks since; and when he left home he had a gold amulet about his neck. He was joined, at Mirzapore, by a stranger, a Devotee, who proposed accompanying him; and during the night he was deprived of his ornament, together with what covering he had, and saw no more of the stranger. However, he came on to Chunar, in prosecution of his pilgrimage to Juggernaut. Here he ranged the Bazaar, like a simple stranger, scared away from shelter to shelter, till he was compelled to spend the night away from every habitation. Next morning, as he was walking through the Bazaar, in the garb of a pilgrim, Matthew, on his way from the school, met and spoke to him, and prevailed on him to give up his wild journey, and to make a trial of remaining with him a week, to which he agreed, and now seems both happy and thankful. He said he first felt inclined to visit Juggernaut; from the relation which his mother gave of her pilgrimage to that scene of idolatry, which took place about twelve months before. He had expressed a wish to proceed to the same place; but could never prevail on his parents to give him leave: he therefore one morning, on pretence of going to the fields of corn, set off by himself. On coming here, he heard one of our boys read a short Address, which affected him much; and he has since determined to remain, and to embrace the truth, which he feels satisfied is with us. He is learning to read; has already got off the Creed and the Commandments, and a small stock of Christian Know-

*From a Journal of a Missionary in India.