

THE COLONIAL CHURCHMAN.

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

VOLUME V.

LUNENBURG, N. S. THURSDAY, JUNE 11, 1840.

NUMBER 15.

THE CALL OF SAMUEL.

In Israel's fane, by silent night:
The lamp of God was burning bright,
And there by viewless angels kept,
Samuel, the child, securely slept.

A voice unknown the stillness broke,
"Samuel!" it called and thrice it spoke
He rose—he asked whence came the words,
From Eli? no;—it was the Lord.

Thus early called to serve his God,
In paths of righteousness he trod,
Prophetic visions fired his breast,
And all the chosen tribes were blessed.

Speak, Lord! and from our earlier days;
Incline our hearts to love thy ways.
Thy wakening voice hath reached our ear
Speak Lord to us—thy servants hear.

And ye who know the Saviour's love,
And richly all his mercies prove,
Your timely, friendly aid afford
That we may early serve the Lord.

Anon.

RELIGIOUS MISCELLANY.

RECOGNITION IN ETERNITY.*

Shall the knowledge of God's elect and chosen be less in the kingdom of God than it is in this world? We, being in this corruptible body, know one another when we see not God, but with the eyes of our faith; and shall we not know one another after that we have put off this sinful body, and see God face to face, in the sight of whom is the fulfiling of all things.

We shall be like the glorious angels of heaven, know one another; can it then come to pass that one of us may not know another? Shall we be ignorant with the angels in other things, and inferior to them in knowing one another? We shall know Jesus Christ as he is, who is the wisdom, image and brightness of the heavenly Father; and shall the knowledge of one another be hidden from us? We are members all of one body, and shall we not know one another.

We shall know our Head, which is Christ, and shall we not know ourselves? We shall be citizens of the heavenly city, where continual light shall be, shall we be overwhelmed with such darkness that we shall not see and know one another? They that are in the world continue together in one place but for a season, know one another, and shall we, who for ever shall continue together, singing, praising and glorifying the Lord our God, not know one another? They that are in one household, and serve the same Lord and master know one another in this world, shall we not know one another, who, in the kingdom of heaven shall continually serve the Lord together, with one spirit and with one mind? Is there not a certain knowledge one of another here in the world, and even amongst the unreasonable and brute creatures, and shall our senses be so darkened in the kingdom of heaven that we, being immortal, incorruptible, and seeing God face to face, and shall not know one another? We shall know God as he is, and shall we not know one another? Adam, before he sinned, being in the innocence, knew Eve so soon as God brought

her unto him, and called her by her name, and shall not we, being in heaven where we shall be in a much more blessed and perfect state than ever Adam was in paradise, know one another? Shall our knowledge be inferior to Adam's knowledge in paradise? When Christ was transfigured on Mount Tabor; his disciples, Peter, James, and John did not only know Christ, but also Moses and Elias, who talked there with Christ, whom, notwithstanding, they had never seen, nor known in the flesh. Whereof we may learn that when we come to behold the glorious majesty of the great God, we shall not only know our Saviour Christ, and such as we were acquainted with in this world, but also all the elect and chosen people of God, who have been from the beginning of the world. As the holy Apostle saith, "Ye are come to the Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the New Testament." When we are once come into that heavenly Jerusalem, we shall without all doubt, both see and know all the holy and most blessed company of the patriarchs, prophets, apostles and martyrs, with all others of the faithful. As we are all members of one body, whereof Jesus Christ is the head, so shall we know one another, rejoice together, and be glad one with another. Moreover, the history which we read of the rich unmerciful man and Lazarus, declares evidently, that in the life to come we shall know one another; in that state we see that the former being in hell, knew both Abraham and Lazarus, being in joy; and that Abraham also knew that unmerciful rich man, although one was in glory and the other in pain. If they who are in hell do both see and know them that are in heaven, know them that also are in hell, the one place being so far distant from the other, much more do they know one another that are citizens of one city, fellow-heirs of one kingdom, members of one body, and fellow-servants in one household, serving one Lord and God. If there be mutual knowledge after this life between good and evil, much more shall the saints, and the holy ones of God, know one another in the kingdom of our heavenly Father. Our Saviour Christ said to his disciples, "when the Son of man shall sit in the seat of his majesty, you also shall sit upon twelve seats judging the twelve tribes of Israel." If, after the general resurrection, and at the judgment, one should not know another, how shall then the apostles judge them unto whom they preached? They cannot judge and be witnesses of the condemnation of them whom they know not. Hereby also it manifestly appeareth that after this life one of us shall know another. After that Christ was risen again, and had a glorified body, the apostles knew him, yea, and that so perfectly, that none of them needed to say unto him, who art thou? for they knew well that he was the Lord. Hereof also may it truly be gathered that the faithful shall as perfectly know one another in the life to come, as the apostles knew Christ after his resurrection; or as Peter, John and James, knew Moses and Elias on Mount Tabor, when Christ was transfigured. Many other things might be alleged out of the holy scripture, to declare that we shall know one another after this life; but these may seem to any unprejudiced person abundantly to suffice.

I never read any sermons so much like Whitefield's manner of preaching as Latimer's.—You see a simple mind uttering all its feelings; and putting forth every thing as it comes, without any reference to books or men, with a *naivete* seldom equalled.—Cecil.

AN EXHORTATION TO THE LORD'S TABLE.*

You have assembled this day in God's house of prayer and praise, and you are invited to draw still nearer to him at that altar which commemorates the dying love of the Redeemer, and presents to us his body broken and his blood poured forth for man.—Here then is another command, which as Christians you cannot doubt, and yet of which alas! so many are neglectful. Why, let me ask, are any of a Christian congregation, except those whose professional duties oblige them, absent when we assemble round the altar of Christ? Ought we not all to be looking to the same blood to cleanse, the same righteousness to clothe, and the same Spirit to sanctify us? Should we not all equally tremble at the thought of being excluded from the same table hereafter? Why do we then make a separation here?

YOUNG MEN: is it because you possess some feelings of a false and unholy shame, at being seen to be so engaged? We honour the scruples of a tender conscience, however mistaken; but we are afraid too many have no better and no wiser reason than false shame for absenting themselves from a duty equally binding upon all. When the "Canaanite was in the land" then, you would not have stood with Abimelech at his altar; you will not be found ranged on the Lord's side in the day of battle; neither can you hope to be among his people when they rejoice in his great and final victory, as men rejoice when they divide the spoil. Or must we attribute your absence to another motive? Is it because the licentiousness of your habits in private tells you too plainly and too truly, that while you thus live, the altar of the Lord is no place for you? O, if it be so, pray earnestly, faithfully pray, that God may grant you a clean heart, and renew a right spirit within you.

YOUNG WOMEN: why do you absent yourselves from the table of the Lord? Is it because you have suffered the trifles, the worthless trifles of the world, vanity, pleasure, dress, &c. to occupy your thoughts and hearts, that you have no real feelings for these high and heavenly ordinances, no heartfelt love for him who appointed them; if it be so, may he whom you have forgotten, "open your hearts," by the gentle influences of his grace, as he did the heart of Lydia of old, to "attend to the things belonging to your peace before they are hid from your eyes."

MEN OF BUSINESS AND OCCUPATION: why do you absent yourselves from the table of the Lord. Is it because your whole time and thoughts are so engrossed by the perishing things in which you are engaged, that you have never so far reflected upon the purpose for which you were sent into the world, as to feel that you are sinners, and to fly to the Saviour for relief? May it please God to write these solemn words upon your consciences—"What shall it profit a man if he gain the whole world and lose his own soul; and what shall a man give in exchange for his soul?"

PERSONS ADVANCED IN LIFE: why are you absent? Is it because you have so long neglected this ordinance or the Saviour who instituted it, that you cannot rouse yourselves from your lethargy, though the opening grave be yawning at your feet? May you be brought to know that the "hoary head is a crown of glory" only "when it is found in the way of righteousness!"

My beloved brethren, I do not, God knows, say these things in bitterness of spirit, but with a single heartfelt desire for you and for your salvation. I would, if your time would permit, address you thus separately and individually, and would ask you all

* Rev. Henry Blunt.

son's Sick Man's Salve." Selections from Be-
works have been lately published by the Society
noting Christian Knowledge.