

For the Colonial Churchman.

ON UNIVERSALISM.—NO. III.

"Think, O think!

And ere thou plunge into that vast abyss
Pause on the verge awhile: look down and see
Thy future mansion—Why that start of horror?"
Porteus.

Having in my last number pointed out numerous passages of Scripture, tending to prove the eternity of future punishment, I now furnish the references, in the order in which the texts were placed.

14 Prov. 32. 12 Dan. 12. 3 Mat. 12. 7 Mat. 13, 11. 7 Mat. 21. 8 Mat. 11, 12. 13 Mat. 30. 13 Mat. 40, 43. 23 Mat. 23 to 30. 25 Mat. 34, 41, 46. 16 Mark 6. 3 John 16. 5 John 29. 6 Heb. 8, 9. The words in 25 Mat. 46 are—"These shall go away into everlasting punishment, but the righteous into life eternal." An interval of upwards of one thousand years elapsed between the putting forth the first and the last of those solemn passages. Who but he who would shut out all mental light can read the parable of the rich man and Lazarus, (16 Luke, 19-31) without becoming convinced, that "the mercy of God, even in all its undeserved immensity, is never shewn in that place where misery and darkness for ever reign."

In informing us when he would be satisfied, the psalmist refers to that hour when roused from the dominion of death, he would "awake in the likeness of the Lord," 17 Ps. 14, 15; and where also is "the hope of the righteous?" In his death—15 Prov. 32.

Those who while in the world rest contented with their riches, or other worldly enjoyments, forgetful of the great Bestower of them, are expressly forewarned in 6 Luke, 22, 23,—that they already have received their consolation. And yet will any affirm that there is some uncertain and indefinite remainder of consolation to be enjoyed in some subsequent and final state?

"Eternity, by all or wished or feared,
Shall be by all, or suffered or enjoyed."

Fuller has so clearly summed up the doctrine put forth in most of the foregoing passages, that I will not risk the marring them by an extract, but present them, Messrs. Editors, to your readers as furnished us by that sound divine.

"The phraseology of the greater part of them is inconsistent with any other state following that which they describe. On the supposition of salvation being appointed as the ultimate portion of those who die in their sins, they have not their portion in this life; but will, equally with those who die in the Lord, behold his face in righteousness, and be satisfied with his likeness." Their expectation shall not perish; but shall issue, as well as that of the righteous, in gladness: and though driven away in their wickedness, yet they have hope in their death; and that hope shall be realized. The broad way doth not lead to destruction, but merely a temporary correction, the end of which is everlasting life. The chaff will not be burned, but turned into wheat, and gathered into the garner. The cursed, as well as the blessed, shall inherit the kingdom of God; which also was prepared for them from the foundation of the world. There may be a warning against the wicked, that they shall be kept from their condemnation for a long time, but not that they have received it. Those who in the present life believe not in Christ, shall not perish, but have everlasting life. This life also is improperly represented as the seed-time, and the life to come as the harvest, inasmuch as the seeds of heavenly bliss may be sown in hell; and though the sinner may reap corruption, as the fruit of all his present doings, yet

that corruption will not be the opposite of everlasting life, seeing it will issue in it. Finally: though they bear briars and thorns, yet their end is not to be burned, but to obtain mercy."

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Messrs. Editors,

As I know you make it your aim to encourage early piety, I send you a few remarks taken from an address delivered over the grave of one who was so wise and so happy as to remember his Creator in the days of his youth.

If this world is to be the end of our existence, if there be no bright world beyond the regions of death, if when we committed our dear friends to the tomb we were not supported by the animating persuasion that they shall rise again to glory and immortality, what clouds of sorrow and affliction would settle upon our heads!

Oh! vain world! If we trust to it for our happiness, it will assuredly fail us when we stand most in need of consolation! It will pierce us through with many sorrows! What can it do for us in the season of affliction and at the solemn hour of death? What can the lovers of pleasure, the lovers of sin, the lovers of the world do, to administer comfort to the wounded heart? And if all things else fail, oh! let it be our wisdom to seek our happiness in God, in knowing and doing His will, in preparing during the season of prosperity for the season of sorrow and trial, in making preparation in the days of health for the solemn hour when we shall be called hence.

We are called upon to follow to the grave one who has been cut down in the prime of life. When he returned to us in the spring to try what his native air and native country would under God's blessing do for him, disease had marked him for its own.

Nevertheless the fond hope was indulged that the change of clime and the breathing the invigorating air of his own country, might prove beneficial. And for a short time he did seem to recruit, but it was for a short time only.—His enfeebled constitution was easily overcome, and after each little excursion, his strength was more impaired, and he would return to his home more emaciated than when he left it: and soon was he compelled to be a prisoner to his room and to his bed.

It was during all this time a source of unspeakable consolation to himself and to his friends, that he had not left the great business of preparing to meet his God, till the last hour of an uncertain existence.

Oh! how fatal an error to defer this great work till the time when the body is racked with sickness and the suffering of an agoized frame leaves no time for the solemn duty of repentance, and little opportunity for the spirit to ascend on the wings of faith to heaven.

Not so was it with him whose mortal remains are now about to be consigned to the silent mansions of the dead. I have reason to believe he had, for many years, made religion his earnest and anxious concern. He had remembered his Creator early, and had been led to adore the infinite mercy of the Lord Jesus Christ, in taking upon him the nature of man, and submitting to the agonies of the cross that he might open the kingdom of heaven to all believers.

Under the blessed influence of this holy faith, he could view the approach of the last enemy, calm, tranquil, and unmoved.—He knew in whom he had believed, and the God whom he had humbly endeavoured to serve, made all his bed in his sickness, laid the hand of affliction so gently upon him, that he was removed calmly and peacefully from this world of sorrow and uncertainty, to receive as we devoutly trust, a favourable sentence at the tribunal of his God.

Under the severe trial of the widowed mother in being bereft of a son deservedly beloved, this must be her comfort that he was calm and resigned to the will of his hea-

venly Father, and was cheered on the bed of sickness with the blessed hope of a better world;—and may the prospect of that happier scene support and comfort her during the remainder of her earthly pilgrimage.

Does not this warning admonish you that are young, to remember your Creator in the days of your youth, before the evil days come and the years draw nigh when you shall say you have no pleasure in them. You are this day reminded that there is no security against the ravages of disease and the dart of death.

But the love and service of God will make life comfortable, and deprive Death of its sting. Faith in Christ, and a life of holy obedience, will be the passport to those blessed mansions which the Saviour has gone to prepare for those who love him.

You are reminded too of the saying of the wise man that it is better to go to the house of mourning than to the house of feasting. You should visit the house of affliction, that your minds may become familiar with these scenes and supplicate the Divine blessing, that they may be serviceable to yourselves. You will thus be taught to set a due value upon the world and upon the things of the world: to see the emptiness of its pleasures, the transitory nature of all things in it, and the supreme necessity preparing to meet your God.

You will likewise perceive the necessity of endeavoring to bear one another's burdens—to mourn with them who mourn,—and to alleviate in every possible way the load of affliction under which others suffer—remember that you yourselves are in the flesh.

DEFERRED ARTICLES.

ENTRANCE OF JERUSALEM.*

The bright sunny weather we had so long enjoyed had now left us; dark, driving clouds filled the heavens, the wind blew cold, and howled fearfully among the rocks, and we approached Jerusalem through one of the wildest, gloomiest scenes of desolation I ever witnessed.

After riding for nearly three hours through some dreary and solitary country, throughout the dwelling of man was nowhere visible, we ascended a slight eminence, and the landscape then began to unbend and relax a little of its stern and bare aspect. Olive woods were seen in front, and a short screen of refreshing foliage appeared a cupola, which was immediately hailed as *El Khah Jerusalem*? Pushing our horses onwards to the summit of the neighboring hills, behind which, in advance, the small portion of the city had disappeared, we suddenly came upon a scene, imposing its contrast with the country we had lately traversed, and certainly one of the most interesting in the world.

Above the olive woods in front, seated on an eminence, appeared a line of houses, domes, and minarets, conspicuous among which, and high above them, were the white cupola of the Church of the Sepulchre, and the dome of the mosque of Omar. To the left of these rose the Mount of Olives, a high and picturesque hill, scattered over with olive trees and crowned with a mosque and a Christian church. We descended to the olive groves, and after making several sepulchral excavations in the rocks, we came to a long range of stone battlements, Saracenic walls, and entered the city of Jerusalem by a lofty Saracenic gateway, called the *Scham*, or "Damascus gate." We then traversed a narrow street, between dark gloomy buildings, which were furnished with a few narrow windows, with pointed arches stuck here and there out any order or arrangement. The darkness of the street and the gloomy silence and desertion of the scene presented a most saddening and melancholy spectacle. The rain began to patter upon the stones, the clouds, chased along by the wind, threw a full obscurity over every object. A few Armenian men, shrouding themselves upon the portico of a mosque, sat here and there a solitary Turk gazed

* From sketches of Jerusalem, by C. G. Addison.