

THE COLONIAL CHURCHMAN.

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

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THE BIRD-MESSENGER.

"The imagination never conceived a more exquisite picture of beauty, than the dove of the ark gliding towards Ararat with the olive-branch, over the still, solitary, measureless surface of the waters, gazing down upon its own shadow, and listening to the music made by its own wings."
—Anonymous.

Whither oh! whither, Dove?

On lonely pinion through the trackless air
Through sunlit skies above,
Dost thou in joyous flight alone repair?

Where is the summer strand
That waits thy coming, with its leafy bowers?
Where is the fragrant land
Of golden sunshine and of smiling flowers?

Where is the happy grove,
The long loved home, the nestlings of thy breast?
Speed on thy flight, thou dove!
Haste on thy journey to thy promised rest.

Onward yet onward roam;
Spread thy snow plumage to the warning sky;
Soon may the voice of home
Greet the long wanderer with a welcome cry.

But vain, oh! vain that thought;
Is it where ruin's blighting footsteps fall,
Where death and doom were wrought,
That thou canst seek thy home, thy mate, thy all?

Is it where soundless waves
Dash o'er the glories of a world gone by?
Is it where ocean laves
Man's pride—his pomp—and all his misery?

How, 'mid these marks of woe,
Bird of the peaceful bosom, canst thou flee?
Fear'st thou no dangerous foe?
Can none bring aught of terror here to thee?

"My message fears no ill;
Behold! the peace-branch gives assurance strong,
With joy my breast to fill,
Of safety—rest; then *who* can do me wrong?"

"The tempest hath gone down:
The sin-brought ruin hath fulfill'd its hour;
Darkness and woe are flown;
And ocean's fury hath restored her power.

"And hear, yet hear my voice,
Peace hath been purchased; lo! the waves decrease;
Look forth—believe—rejoice:
Hear my last whispers, welcome! welcome Peace!"

Had I thy wings, thou dove!
Glad one! with peaceful happy promise bless'd;
Soon would I flee above,
And like thee seek to be at home—at rest.

Short Sermon.—What unthankfulness it is to forget our consolations, and to look only upon matter of grievance; to think so much upon two or three crosses as to forget a hundred blessings.—Ps. 103. 2.

For the Colonial Churchman.

ON UNIVERSALISM.—NO. II.

"Is there a Judgment day? and must there come, A SURE—A FINED, IRREVOCABLE DOOM."

While meditating on the awful eternity of that state of punishment which the Almighty assigns to those who have cast away from them the means of salvation, the thrice-repeated words of 25 Mat. 46, will recur to many of your readers. —By that solemn repetition our Saviour meant to excite such holy fear as would urge mankind to embrace His gracious offers of salvation, and forcibly to "typify the torments of the damned." Christ came not only to offer eternal life to all who should faithfully turn to Him, but also to enforce practical attention to the solemn truth, that "It is a fearful thing to fall into the hands of the living God."

But some affect to believe that future punishment will consist in being shut out of heaven, without, however, the suffering of torment for ever. Let each reader for himself take good heed that he indulge not in any "expectation of the wicked, which shall perish." 10 Prov. 28.—Now, is that belief a declaration of God's word, or is it one of the numerous and delusive devices of Satan? The sense of Scripture seems too plain on this point, to admit of a "mollifying interpretation," and it places eternal life, and eternal torment in direct contrast. In either case the same Greek adjective is used, and there is no shadow of difference in the mode of applying it to those future states of existence. That word is used in 25 Matt. 46, to denote a duration which is to commence after what we intend by time, shall have ended." If Scripture furnish no limit to the term of that duration, how dare we attempt to define or restrain it? Each of the future states is eternal, and alas! in that one point only do they agree.

It may be well at once to exhibit in one view, the principal of those passages of Scripture which declare the eternity of future punishment. Before studying those passages, will you not, reader, first offer up with me, the earnest and humble prayer that God would vouchsafe us the light of His holy Spirit, so that we may understand and savingly feel their solemn import? Let us consider too if it be not by reason of the eternity of future punishment, one reason for its being termed "so much sorer," (10 Heb. 28.) than that of those who died for "despising Moses' Law?" Here follow the promised Texts:—

"The wicked is driven away in his wickedness, but the righteous hath hope in his death."

"Many of them that sleep in the dust of the earth, shall awake; some to everlasting life, and some to shame and everlasting contempt."

"He shall gather his wheat into the garner, and will burn up the chaff with unquenchable fire."

"Wide is the gate, and broad is the way that leadeth to destruction, and many there be who go in

thereat; because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it."

"Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

"Many shall come from the east, and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

"Gather ye first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth: then shall the righteous shine forth as the sun in the kingdom of their Father."

"Well done, good and faithful servant—enter thou into the joy of thy Lord. But cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he also say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—And these shall go away into everlasting punishment; but the righteous into life eternal."

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

"God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life."

"All that are in their graves shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

"That which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. But, beloved, we are persuaded better things of you, and things which accompany salvation."

Sincerely Your's,

SIGMA.

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THE CATECHISM.*

That call not education, which decries
God and his truth, content the seed to strew
Of moral maxims, and the mind imbue
With elements which form the worldly wise.
So call the training, which can duly prize
Such lighter love, but chiefly holds to view
What God requires us to believe and do,
And notes man's end, and shapes him for the skies.
This praise be thine, that by the truth set free
Thou still hast trod the right way and the best,
City of God, my mother! yea, of thee
"Excellent things are said;" nor this the least,
That thou thy children giv'st the path to see
Of life, and lead'st them by their God's behest.

* From Bishop Mant's "Musing on the Church and her Services."