

# COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE..... Eph. 2 c. 20 v.

VOLUME II. LUNENBURG, N. S. THURSDAY, MAY 18, 1837. NUMBER 13.

For the Colonial Churchman,

SHORT SERMONS—NO. II.

"I leave all to God's Spirit and the reader's meditation to work on."—*Dr. Hammond.*

*The Justice and Mercy of God—31 Exod. 6, 7.*

Is there not enough revealed to leave in the breast of each individual the fullest persuasion of the mercy and justice of God? Has not each one of us at this moment the power, if he will use it, to revoke the sentence of condemnation which we may justly suppose to be suspended over our heads? It is the same enemy of mankind that whispers in his heart, as in the heart of our first parents—"Thou shalt not surely die." But did our first parents therefore escape? We know the consequences of the first fall, and may God grant that neither of us may feel the utter misery of a second!

*Rennel, A. D. 1825.*

*Christians required to be Spiritual—2 Cor. 5. 7.*

The very essence of the Gospel is SPIRITUALITY. Its constant aim is to raise us above the objects of sense, to make us walk "by faith and not by sight." It bids us

Deny ourselves—16 Matt. 34.

Abstain from fleshly lusts—1 Pet. 2. 11.

To stifle self-love, malice and revenge—5 Matt.

Prefer the interests of others before our own—12 Rom. 10.

Perform the best acts in secret, without hopes of reward from man—6 Matt. 4.

Concentrate in our own persons every moral excellence—2 Pet. 1. 5.

To aspire to heavenly perfections—5 Matt. 48. 1 Pet. 1. 15.

Yet, after all, we must cast down every high imagination, and confess ourselves unprofitable servants.

*Dr. Chandler, 1825.*

*Immortality of the Soul—2 Cor. 15.*

This doctrine is the anchor of the soul when beaten by the storms and blasts of adversity—it is of absolute necessity, in order to sustain and invigorate the spirits of suffering innocence under discouragements—it provides the most effectual restraint upon the evil passions of mankind. The writings of Moses were specially adapted to encourage the belief of a future state.—*T. Lancaster.*

*True Repentance—3 Matt. 2.*

Repentance is either on account of the consequences attending sin;—so Judas repented, or on account of the heinous nature of sin;—so the godly in all ages have repented. The former has nothing of that ingenuous grief that ariseth from love to God, and a holy self-loathing for having offended and dishonoured him: the latter has. Nothing can be more reasonable than for him who committed sin to be sorry with all his heart and soul,—not merely on account of consequences, but as being offensive and dishonourable to the ever blessed God.—*Fuller, 1812.*

"As long as he (Uzziah) sought the Lord, He made him to prosper"—2 Chron. 26. 5.

God will be in no man's debt. So long as Uzziah sought the Lord, "He made him to prosper."—Even what we do out of duty, cannot want a reward. Godliness never disappointed any man's hopes: oft hath exceeded them.—*Bishop Hall.*

Satan would have me wile away my life in inactivity, under pretences of modesty, diffidence and humility, and he is never wanting to furnish me with excuses for sluffing or delaying services.—*T. Scott.*

## MISCELLANEOUS.

### AFFECTIONATE REMONSTRANCE WITH A BACKSLIDER.

Several things of late have put me, my dear Sir, into apprehensions for your spiritual welfare, particularly your absenting yourself from the Lord's table on Sunday. I feel for your temptations, and pray for you. But turn not from the God of all grace: give not up the use of the means of grace, whatever may have been your falls, whatever are the accusations of your conscience, however strong and violent you feel your corruptions. It is the cruel suggestion of Satan, which tells you there is no help for you in your God—that so long as you have striven, and not yet got the mastery over your besetting sin, it is in vain to strive any longer; for in Christ Jesus there is plenteous redemption: and though He often suffers us to be wounded and terribly too, yet He will heal, He will deliver the praying soul, those that are bowed down with the weight and chain of their sins. If you, alas! fall into wilful transgression, and as the case is, do not make it worse, by rejecting the only possible remedy—if you are overcome of presumptuous wickedness, go to Jesus, with your conscience accusing, and under all the aggravations of guilt which can possibly attend your fall. He has a heart to forgive all affronts put upon Him.

Will you then, my dear young man, in whom I have taken so much pleasure, as one devoting yourself in the flower of youth to Jesus—will you forsake Him.

When He whom your righteousness cannot profit, promises to love you freely, and heal your backslidings, and be a covert to you from the wind of temptation, will you, who stand in absolute need of these mercies, keep away?

You will say, I cannot pray, I am a hypocrite: I cannot lament and weep for my sin: I feel a love for it—Go to Jesus with this confession—repeat it again and again, upon your knees—or as you walk about—tell Him it is impossible for you to resist the devil, and your own desperately wicked heart, in any strength of your own, and I have no doubt you will be recovered gloriously.

On the other hand, my dear fellow-sinner, put the case, that, uneasy, and galled with the sight and sense of your provocations, you fly from Christ, you leave off receiving the sacrament, reading God's word and prayer. Alas! I am ready to weep at the terrible consequences: Sin and Satan must then necessarily prevail. Conscience will become a sharp accuser, and haunt you like a ghost! You will expose the cause of Christ to shame and reproach amongst His enemies; you will discourage the young people who have begun to run well; you will be ashamed of seeing your companions in the good ways of the Lord. And at home—what I most tremble to think of, if you forsake the good path—into what shocking behaviour will you be betrayed! The mother who bore you, who has prayed for you day and night, will be an intolerable reproach to your guilty mind: this will excite in you peevishness and anger, and even hatred and malice, so as to grieve her by hard speeches: for the same heart which inclines you to forsake God, and the same enemy that urges you to leave off the means of grace, will lead you on from bad to worse, till who can say what you will not be led to do.

Yours,

H. VENN.

It pleased God to bless this letter to the recovery and establishment of the young man.

### MOSQUE OF ST. SOPHIA.

Sept. 9, 1836.—Have visited to-day the celebrated Mosque of St. Sophia, Stamboul's richest treasure, the glory of the Ottomans. I entered with some friends, in the train of one of the ambassadors, which

is the only mode, excepting by bribe, of gaining admission. Entering upon the western side, we came into a wide passage, running the whole length of the building. Passing through this, we mounted at the opposite end, by a spiral ascent, paved with stone, which conducted us to the galleries. Here the pavement first attracted our attention. It was composed of a light, blue veined marble, each slab of which was about ten feet long, by five broad. The galleries were supported upon tall and graceful columns of Egyptian granite, and over these rose others of the same material, sustaining the lofty roof. The ceiling between was a gently rounded arch, in the centre of which sprung the magnificent dome. The surface of the dome is covered with rich mosaics, which time has robbed of their original lustre. Thousands of these mosaics have fallen, without in the least injuring the appearance of the dome. They are gathered by the Turks and sold to visitors. Around the interior of the dome, at its base, is a narrow gallery which we were not permitted to ascend. After observing the irregular and formless mass, which the building presents from without, I was surprised at the symmetry of the structure within. It is in the shape of a cross, and although not so simple and uniform in its architecture, as the Mosque of Saleiman, it is more grand and imposing. At the inner extremity, is an arched recess like those frequently seen in the churches in New England. Here is the station of the Imam, on the spot where the altar of Christianity once stood. On the wall within the recess, are several Turkish inscriptions; and on either side are those of God and Mohammed, in large gilded characters. On the faces of the side galleries at the four corners, appear the names of the first Caliphs. On the ceiling above, and just without the dome, are representations of the Seraphin, described by Isaiah, vi. 2. "Each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly." These have their interest as having been there when the church was entered by Mohammed II., and being almost the only ornaments spared by the ruthless hands of his warriors. Their respect for the bible, and especially for the prophecy of Isaiah, in which the Mohammedans think they find some predictions concerning their prophet, saved them from destruction the only remaining memento of those, who once worshipped in this holy place. Soon after we entered the Mosque, we heard the voice of the Muazzim calling to prayers.—*Rev. R. Southgate's Journal.*

### A SPIRITUAL MIND.

Sweet and refreshing thoughts of God enter easily into such a mind. It is a pure spring, whose waters come bubbling and sparkling up of their own accord. It is not necessary to dig for them and fetch them up with laborious effort. And as the waters of a fountain go forth to fertilize the ground, so do the serious thoughts and pious suggestions of the spiritual mind, flow forth to enrich other hearts.

It is no task for such a mind to think of God. Thoughts of Him come into it from all His works, as the light strikes the eye from every luminous object. It beholds the divine image every where. It has not to say "where is He?" It can say, "where is He not?" Every thing below sends its thoughts above, it has not to drag its meditations back from the world. They flow quickly to spiritual and holy themes. They revert to them, when present need, and lawful occupancy with the world is over, as the divided waves return to smoothness again after the passing keel.

We have the exhortation to this attainment from the eminently spiritual mind of archbishop Leighton. "Consider yourselves my brethren, and trace yourselves into your own hearts, whether often in a day your thoughts run this way, finding the meditation of God sweet to you. You might entertain divine and