

# THE COLONIAL CHURCHMAN.

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

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## BLESSED ARE THE DEAD.

They dread no storm that lours,  
No perished joys bewail;  
They pluck no thorn-clad flow'rs,  
Nor drink of streams that fail;  
There is no tear-drop in their eye,  
Nor change upon their brow;  
The placid bosom heaves no sigh,  
Though all earth's idols bow.

Who are so greatly blessed?  
From whom hath sorrow fled?  
Who find such deep unbroken rest,  
While all things toil?—The dead!  
The holy dead!—Why weep ye so  
Above their sable bier?  
Thrice blessed! they have done with woe,  
The living claim the tear.

We dream, but they awake;  
Dark visions mar our rest;  
Mid thorns and snares our way we take,—  
And yet we mourn the bless'd:  
For those who throng the eternal throne,  
Lost are the tears we shed—  
They are the living, they alone,  
Whom thus we call the dead.

Mrs. Sigourney.

## For the Colonial Churchman.

### ON UNIVERSALISM.—NO. I.

How is it, Messrs. Editors, that the occupiers of so many pulpits, are well nigh silent on this most important subject? How is it, that the pens of so many learned and pious christians remain dry, when UNIVERSALISM is spreading its delusive and soul-deceiving sophisms around us? Is it because the Bible is less regarded as the sole rule of our faith,—or that (to borrow the indignant strains of Keble)

"Our Faith is cold, and wilful men are strong,  
And the blithe world with bells, and harness proud;  
Rides tinkling by, so musical and loud  
It drowns the ETERNAL WORD."

Why has it become expedient for one of the Bishops of far-off India (Dr. Wilson, Bishop of Calcutta) to lately specially to urge in his Clergy, the necessity of "teaching more than ever and of unfolding earnestly the implacable malignity of sin, as committed against God—the nearness of Judgment—the everlasting duration of the miseries of a lost state?" But the Bible answers the question. The spirit of prophecy foretold, that in all ages there would be prodigies of smooth tunings; inventors of false doctrine. Thus we find that contrary to the ancient and general belief of the christian world, and in opposition to Holy Scriptures in its perpetual tenor, and in reiterated and express declarations,—in these latter days, persons professing to be guided by these Holy Scriptures, assert that beyond the grave there will be either

1st. No punishment whatever, or

2d. That punishment after this life will be (after

all) but short in its duration, and slight in its degree.

Well might one say, "the subject is unmeasurably important, and beyond all others affecting.—Few persons can behold it, in near vision, with a steady eye.—The destiny of but one immortal soul is an object the importance of which no finite thought can conceive, no numbers estimate. How vast must be this object when the number of such souls becomes so great, as to reach the lowest limit to which the most enlarged charity will be compelled to extend it!"\* Some carnal men would erase the "Eternal" from our Bibles; others,—more dangerous yet not quite so bold, would apply it to the happiness of Heaven, but deny its application to the torments of Hell. Convenient doctrines these—but are either of them founded in Truth? Since God will not reverse his sentence, it well becomes us to learn what that sentence is, and to profit by the lesson. If we err in this matter, we lose the benefits of the strongest and most constraining motives of action,—*Hope and fear*. "Whither can we cause our shame to go?" 14 Jer. 12. And shall we scruple to believe, that which our Saviour three several times in one discourse, asserts to be true?—"The worm dieth not, and the fire is not quenched," 9 Mark 48, or shall we not rather in humble faith adopt such language as this of Bishop Kenn. "How desirous art Thou, O blessed Jesu—that we should be happy in loving Thee, when thou hast created Hell on purpose to deter us from hating Thee!" Reader! will you unite with me in seeking for the truth—on this most important subject? As the best preparation for this important research, first humbly offer up with me the prayer that God would impart to us of the bright beams of his uncreated Light, and open the eyes of our mind that we may understand His Holy Scriptures, and that he would not suffer us to remain in darkness, but cause us to know and perform His will?

Let us recollect also, that whether we hear or whether we forbear, the truth remains the same—Eternal damnation is not the less sure because so many heedlessly slumber on its very brink.—Awful as is our theme, yet it were madness and folly to pass it by, or to gloss it over.—The Word of God perpetually exhibits to us a future state—in relation to which the present life is a mere pilgrimage. He is but a silly traveller who toils and toils over some interminable desert, without an object or haven in view. If there be before the hapless Mariner, quick-sands which by no possibility can be avoided, it heeds not if he remain in ignorance of it—but when knowledge of the danger might enable him to avert it, it were horrible cruelty to conceal its existence. Let us, therefore, meet the inquiry with candid and solemn minds.

Jan. 1840.

\* Dr. Dwight.

## For the Colonial Churchman.

### MILITIA TRAINING.

How absurd and pernicious is the operation of the present law on this subject. It is absurd to suppose that in two days, or rather in the course of six or seven hours of two days, any useful knowledge of military tactics can be acquired, such as will profit the country in the time of danger. And besides the system is pernicious in the extreme; for in the first place, a large amount of labour is thus annually lost to the country. Supposing the number of Militia even to be 30,000, and estimating their labour at four shillings a day, we have at once a dead loss to the country by two days training, of twelve thousand pounds. In the next place, a large amount of drunkenness, with all its attendant evils, is the usual winding up on such occasions,—on the injurious tendency, morally and politically, of which, it is unnecessary to dwell.

In both these ways, there is more mischief done to the country at large by one year's Militia training, than can be repaired in twenty,—or perhaps than an enemy would do by an actual invasion of the land.—If these exhibitions are to be continued, I would earnestly hope that one amendment may be made—namely, that the place of such meetings be at least two miles from any place where spirituous liquors are sold. By such an arrangement the disgraceful scenes with which Militia trainings generally end, might be avoided. I hope this matter will not be deemed beneath the notice of our Legislators in these times of Reform. Yours,

CIVIS.

## For the Colonial Churchman.

Messrs. Editors,

Picton, Dec. 31st, 1839.

As you have expressed yourselves desirous that the Notitia Parochialis of the different Clergy in the Province should appear in the Colonial Churchman, I have forwarded you mine for 1839, which varies but slightly from any of the last six preceding years, except in the number of communicants, which has of late considerably increased.

Your's faithfully,

CHARLES ELLIOTT, Rector.

Notitia Parochialis for the Parish of St. James Picton, for the year 1839.

Baptisms 102. Marriages 15. Burials 12. Communicants throughout the Parish 61.

Greatest number communicating at one time 22.

AFFLICTION is a divine diet, which, though it be not pleasing to mankind, yet Almighty God hath often, very often, imposed it as good, though bitter physic, to those children whose souls are dearest to him.—Walton.

SIGMA.

VOLTAIRE.—The Mareschal de Richelieu and M. Troughin, his physician, fled from his bedside declaring that the death of the wretched man was too terrible to behold.—Ch. Alm.