

THE COLONIAL CHURCHMAN.

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

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NUMBER 26.

ON THE NIGHT-BLOWING CEREUS.
"He shall grow up before Him as a tender plant,"—
Isaiah liiii. 2.
A bundle of leaves had enshrouded the Rose;
And slumber had hidden the tints of the bower;
So to 'twin in the midst of this dewy repose
I wander'd, I came to a night-blowing flower,
Others their robes and their odours forsaking,
And distinguish'd were sleeping in slumber profound
This, this alone, in its beauty was waking,
And breathing its soul-filling sweetness around.
"O glorious flower! its corolla of white,
Its pearls of Arabia amid jewels of gold,
Lonely and fair, through the shades of the night,
Beam'd with a softness I lov'd to behold.
I methought as I look'd, What an emblem is this,
Thus blooming afar from the land of its birth,
Him, whose own land is a region of bliss,
Though He grew as a plant in this garden of Earth.
As thus, while the world all around Him was dim,
That He shone with love's purest and holiest ray:
As thus, in the garden so honor'd by Him,
That night, through His fragrance, was richer than day.
As the flowers his disciples at midnight were sleeping,
And deep were their slumbers, unconscious of care;
As He, in the blood of His agony weeping,
To His Father was breathing the sweetness of prayer.

ORIGINAL.

RELIGIOUS EXPERIENCE AND OPINIONS OF JOHN NEWCOMB.

was now satisfied as to what church I would join, for I set myself thinking about objections generally made against the church.— against Bishops and three orders of clergy, I have already answered. Also, the Government of the church, ordination by Bishops only, ministers alone, who are worthy, and who not worthy, to be admitted communicants. I now come to the remaining objections. It is a National Church, a world- establishment upholds and supports it, and not the gifts of the people. The Church of England, as a church, is established, claims no preference because established. That is merely an incidental circumstance. The church might be fostered by Government, as it is now in England, or it might be fostered by Government, as it has been heretofore in different nations of the earth. Its being established by man in any nation cannot make it anti-christian. That circumstance cannot take from it the character of the church of God. This same objection would have existed somewhere, if it had never been established in England, or in any other country. Objection. The communicants of a church choose and remove their Pastors as it seems best. We cannot submit to the authority of a church government, nor will we allow him to interfere in matters of church government. I have already stated that St. Paul left Titus to, and sent Timothy to Ephesus without consulting the Church. I have already stated that St. Paul left Titus to, and sent Timothy to Ephesus without consulting the Church. I have already stated that St. Paul left Titus to, and sent Timothy to Ephesus without consulting the Church.

sulting the churches over whom he placed them.— Also that we have reason to believe from Scripture, alone, as well as from the earliest records after the apostles' times, that the Apostles appointed Bishops, Presbyters and Deacons over the various churches which they formed. There is but one place in the New Testament which favours the above objection: and that is where the seven Deacons were appointed. But at that time there was a disagreement between the Hebrews and Greeks; and St. Paul, who was willing to become "all things for all men," might without any deviation from Episcopal authority, have permitted the people to choose whom they would have for their Deacons, in order to establish peace and harmony amongst them. Let it be admitted that the Apostles frequently permitted the churches to recommend persons for ordination; does this take from them the power and authority of Episcopal Governors? surely not! They were at liberty to ordain those persons or not; just as they pleased. To be more explicit, suppose that in some remote and unfrequented settlement of this Province, a congregation of Episcopalians resided, and the Bishop, who never had sent an Elder among them, nor had any one to send, were to visit them, and the church were to recommend one of themselves for their Elder: the Bishop, after finding by examination that he was qualified, would be justifiable in ordaining him; nay, it would be his duty, under those circumstances, to ordain him. But if the Bishop knew before, who among them was qualified for the office of the ministry, his knowledge would supercede the necessity of the churches' recommendation. Then, as to congregations choosing their ministers: we know that congregations have a majority of ignorant people in them, who, as well as the greater part of their more intelligent brethren, possess a considerable portion of bigotry and partiality, as mankind in general do: and who are not capable of judging of the fitness of a minister. To be sure, we must pity and overlook the faults of our weak brethren in the Lord Jesus, knowing that we have many, perhaps of greater magnitude than theirs. But those who select preachers of the Gospel, ought to be properly qualified for that purpose: and who, I would ask, are as well qualified as the Bishops? none! Therefore I cheerfully submit to their decision and authority. The same reasoning applies to the removal of ministers from congregations in which they have been placed: and to their expulsion from the office of the ministry. 3rd Objection. Your ministers do not speak by the spirit, they have a set form of words to read, which is not praying. You cannot pray but by the spirit. Our ministers speak as the spirit giveth them utterance. Therefore we cannot join in the vain repetitions of the church. Ans. 1st. Praying with the spirit, depends not upon the words we utter, but upon our feelings and desires, and the disposition of our mind at the time of prayer. Thus, if our hearts be inflamed with love to God, if our affections and desires be raised above this world and the things thereof, and placed on heavenly things, if we forgive our enemies, and be in love and charity with all mankind, then we pray with the spirit, whether we read a form of words or repeat one that we have learned, or speak extempore. Nay, if we retire to our closet with these dispositions, we may there pray most fervently, and as effectually, without uttering one word, as many experienced christians can testify. Therefore I do not believe that the spirit puts words into our mouths at all, but desires in the heart, and those desires, can, in general, be better expressed by a suitable form (many of which we have) than by extempore prayer. It remains, therefore, that we can pray with the spirit,

although we have a form of words. Then as to the "understanding," surely those excellent prayers and supplications to which we have become accustomed, we can follow with the understanding much better than an oration which we never heard before, and which is often unsuitable, incongruous and wanting in some of the principal requisites of prayer. 2d. I find by attending the preaching of any extempore minister for a few weeks, that his prayers are all, of exactly the same sense and meaning; and some parts of them in the same words: and I find that the prayers of Presbyterian, Methodist, and Baptist Preachers, (so far as I have had an opportunity of observing) are all of the same import, a large proportion of them in nearly the same words, and some parts of them in exactly the same words. 3rd. If his prayers every day are of the same import, he praying with the spirit,—why cannot he repeat the same prayers, and pray with the spirit? 4th. If the spirit inspire him to say some parts of his prayer daily, in the same words, why should it not inspire him to say the whole of his daily prayer in the same words, except so far as locality, or other circumstances might render a very slight change necessary? 5th. How often do we hear people say, Mr. A. made a most beautiful prayer last Sunday; I think it was the finest I ever heard: and he prayed with the spirit too. Now I ask, could he not say that same prayer the next Sunday, and also pray with the spirit? And if the next, then every Sunday? For myself I will answer in the affirmative; and much more to my edification: but I know there are some people, whose "wavering winds and itching ears" want some new rhetorical flourishes from their Preacher every Sunday. 6th. I am fully persuaded that their definition of praying with, or by, the spirit, or as the spirit gives them utterance; and the conclusion that must follow, viz.—the absolute necessity of extempore prayer, in order to pray with the spirit, and therefore, the utter impossibility of praying with the spirit with a set form of words,—is as FALLACIOUS a doctrine as ever was imposed by the Pope and his Cardinals on the members of the Papist Church, for two reasons. 1st. Because inspiration for the purposes of praying, preaching, speaking with tongues, healing the sick, working miracles, and such like, ceased very soon after the apostles' times. 2d. Because prayer is only one part of the worship of God; there is praising, and singing; and our inspired preachers do not discard their psalm and hymn books, and emit spiritual hymns of praise!— Their inspiration appears to leave them very suddenly when it comes to that! If the spirit put words of prayer into the preacher's mouth, it unquestionably follows that the same spirit would also put words of singing praise into his mouth. To deny this, would be to say, that the spirit leaves a considerable part of his work undone, which I cannot believe; although our brethren the Presbyterians, Baptists, Methodists, and others, appear to me, virtually, to say so, every time they address the Almighty in public worship. Therefore when you act consistently with your doctrines, and throw away your psalm and hymn books, your ministers giving out the hymn, as the spirit gives them utterance; then I will throw away my Prayer Book, and not before. For it is beyond the power of my mind to conceive why forms of prayer, should be so abominable, odious, and disgusting in the sight of the Deity, and forms of praise so acceptable and agreeable. 7th. My further opinion is this:—the spirit of God inspires our spirits, with suitable feelings and desires for prayer, but it is wholly and entirely by human effort, that we express those feelings and desires: for if the spirit put words into our mouths, he would