

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 DAUGHTER OF JAIRUS.*

Luke VIII.

Friends mourned around, when thou didst breathe
Thy last sad sigh;
And tearfully upon thee bent
Thy mother's eye.

The minstrels lent their heartless strains
When thou wert cold;
But whom, with life restored, didst thou
Amazed behold?

The Christ, the resurrection, stood
Beside thy couch;
And his the glance that met thy gaze,
And his the touch.

And his the voice that broke thy sleep,
And bade thee rise;
That brought thee home again to bless
Thy parents' eyes.

O did the breath of endless life
Then enter thee?
And did the illuminated soul
A Saviour see?

I know not—but I fain would trust,
The pitying love,
Which gave thee back, prepared thee for
Thy Sire above!

May I, too, when from death I wake,
Thus meet the glance
Of him who stood beside thy bed,
And broke thy trance!

ORIGINAL.

RELIGIOUS EXPERIENCE AND OPINIONS OF JOHN NEWCOMB.†

I have, from my youth, conversed with people of various denominations and opinions, and heard teachers of various descriptions:—and, during years of sorrow, I went to hear every preacher that came in the way; but all their prayers, sermons, and exhortations, did not give me comfort. I read constantly in the Bible, besides which I had but few religious books, and those maintaining Calvinistic doctrine, which, as before observed, I had now abandoned, and had become warmly in favour of free grace, and universal atonement. It seldom happens that a person taught from his earliest recollections to revere the doctrines of predestination, election, and reprobation; taught from infancy (almost) to repeat the Westminster Assembly's Catechism, and to believe it—afterwards adopts doctrines directly opposite: but it still seldom happens, that a person bred a firm Presbyterian, afterwards becomes a sound Churchman. yet, it was the case with me; and that from no other cause, but voluntary examination; and afterwards, I feel, that the English Church bore the marks of the true church of Christ.

When about the age of 16, I got the loan, accident-

* From the Church of England Magazine.
† Continued from our last number.

ly, of a Prayer Book, the first I had ever seen. I was soon sensibly impressed with the beauty and solemnity of the service, and thought that the pious Churchman could pray with the 'spirit,' and the 'understanding' also; and that he could worship God in the 'beauty of holiness.' and that even the unlearned could soon understand it, so as to say AMEN at the giving of thanks. But all this time I never disclosed my mind to any one. My friends were all opposed to Church principles, and it was with some difficulty that I could obtain my mother's consent to hear the Church Missionary, Rev. Mr. Burnyeat of Truro, who officiated at Wallace once a-year; and, besides, the thoughts of 'DREGS OF POPERY' almost frightened me; for I heard my mother, and others, constantly affirm, that there was but one step between the CHURCH AND POPERY.

After this, when about 18, I was very near joining with the Methodists, having formed an excellent opinion of the Rev. Mr. Harrison, Wesleyan Missionary. Mr. Harrison has since taken orders in the Church.

Soon after this, there began to spring up that denomination of Ana-baptists called Scotch Baptists; and I was nearly led astray by some of their leaders. They would unfold their views of Scripture, and condemn mine. They maintained that there was no way to baptize but to dip under the water. That infants could receive baptism with no greater propriety than they could sign a Deed, or Bond of writing: and, consequently, that I never was baptized. I was for some time thinking seriously on the subject, being nearly turned to their opinions with regard to the subjects and mode of Baptism. I never made up my mind hastily in matters of importance: and I wished to be well satisfied before I excluded infants from their inheritance in the Church of Christ, before I consented to deprive them of the appointed blessing of the gracious shepherd. I have no doubt but it pleased God to bring me into the way of truth, though I had erred, and was nearly deceived. Moreover they like the Presbyterians and Association Baptists, require our belief in Calvinism, as a necessary article of admittance into their Church. And in this particular must be acknowledged the super-excellence of the Church of England; which admits to equal privileges, Calvinists and Arminians.

The chief leader of the Baptists in Wallace then, was the Rev. Andrew McKim, formerly a local preacher among the Wesleyans. He was immersed, and ordained, by the laying on of hands of the Elders, according to the rites and ceremonies of the Scotch Baptist Church, in 1824. After about 10 years his Church fell to pieces.

I was now hesitating; I continued to inquire, to read, and to examine, so far as my very limited means would admit. And sometimes I prayed to God to lead me to the true church: for I wished to find it, although I had but the most distant hope, so great was my despair, of ever uniting in communion with any.

When about 20 I went to Halifax, and began to attend constantly at Church. About this time a ray of hope came to my mind, but it was very slender, and when I thought of my past life, my heart sank within me.

And now another difficulty presented itself. Being a stranger to the ceremonies of the church, I thought them burdensome; and being a stranger, in a great measure to the Liturgy, I thought it rather dull and uninviting. So I set myself about examining more closely the foundation of the Church: and also of forming a more perfect acquaintance with her services.

After some time I began to join with greater ardour in the services. I found many parts thereof very suitable to my case—to the case of one who felt himself to be a miserable sinner.

In about 3 or 4 months I was able to join with spirit and understanding, in offering up those imitations of our Church: and I also became encouraged to address the Throne of Grace in private more frequently and with greater hopes of mercy; and now it was that I began to take hope from various selections of Scripture. I began to see that it was for such as me, that Jesus Christ died; and that God was reconciled to the world by his death: consequently, however, great and numerous my sins were, the Blood of Christ could atone for them, yea and did atone for them: and although God will save no man in his sins, he will save the greatest sinner, if he confess and forsake his sins in sincerity. But I was yet fearful and doubting, and unbelieving. I doubted the reality of my repentance. And without true repentance, I knew God would not accept of me. My heart was so hard I could not mourn for my sins as some do. And how was I to know whether my repentance was sincere? This momentous question, I could not satisfactorily solve.

After this I removed to Douglas, still groaning under a heavy burden. I was now advised to receive the sacrament; on which I hesitated so long, that I believe the pious minister, Rev. G. E. W. Morris thought either that I was not a Churchman, or that I cherished known sins. If so, he was mistaken, for I had now no scruples of conscience remaining, with regard to leaving the denomination in which I was educated, and uniting with the Church of England.

At length on Easter day in the year 1830, I so far presumed on the merits of Jesus Christ, that I accepted of the gracious invitation to attend upon my Lord and Saviour at his Sacramental Table.—My burden was not yet entirely removed, but since then it has been

Since I became a Communicant, I have tasted of the comforts and sweetness of religion. I have often thought it strange that I neglected this great ordinance so long. O my soul, how weak and foolish wert thou, to think that God would not pardon thee. To think that the Almighty Saviour of the world did not atone for thy sins: that he does not intercede with the Father for thee: that his intercession is not prevailing; that the Father who did not withhold his Son from death, will withhold any good thing from thee. that God will act with justice without intermixing mercy: that his power to save is finite, or his will backward: that he will refuse a returning prodigal, or that any one ever sought his face in vain. And, to conclude, the greater sinner, I am the greater need I have of a Saviour: so if I must be lost, it will be at the footstool of mercy; for I will never despair while I know that Christ died for sinners, of whom I am chief: while I know that he died for every sinner: for Judas, and for Voltaire; as well as for St. Paul, and for Col. Gardiner.

And now I must confess that I have not been strictly watchful to keep up that spiritual frame of mind, to cherish those holy ardours after Heaven and holiness, which I have sometimes experienced. O what small temptations sometimes overcome me. How remiss am I with regard to my spiritual communion with God. How my thoughts and affections are chained to this world. How often have I sinned since I professed to have put on Christ. Truly I have done those things which I ought not to have done; and I have left undone those things which I ought to have done: yet, O God, remember that thy servant is vile earth, and a miserable sinner, and enter not into judgment with him; but have mercy upon him and spare him good Lord!

O how degenerate, how corrupt, how wretched, how vile, how miserable, how helpless I am. But amidst all this, how consoling, how encouraging is