

THE COLONIAL CHURCHMAN.

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

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ADMONITION TO THE CLERGY.

But chiefly ye should lift your gaze
Above the world's uncertain haze,
And look with calm unwavering eye
On the bright fields beyond the sky,
O, who your Lord's commission bear,
His way of mercy to prepare:
Angels He calls you; be your strife
To lead on earth an angel's life.

Think not of rest; though dreams be sweet,
Stand up, and ply your heavenward feet,
Not God's oath upon your head,
Nor to sink back on slothful bed,
Nor again your loins untie,
Nor let your torches waste and die
Till, when the shadows thickest fall,
Ye hear your Master's midnight call?

Keble.

To the Editors of the Colonial Churchman.

Gentlemen,
The following little piece was written by me about 10
ago, when I was about 21. Two persons only, be-
myself, have ever cast an eye upon it. I sometimes
of putting it in the fire; but lately I concluded to
to you. If you think it calculated to benefit the
of God, you are at liberty to place it in the columns
paper; if not, please to put it in the fire. I have
it from the original, word for word, with some
exceptions. As regards an apology for the style,
want of philological correctness; I would just ob-
that I never went to school as a pupil, six months
life: nor was I ever instructed in grammar one half
any person. Neither have I had, either time or
myself, to make any considerable proficiency in
ion.

I am, Gentlemen,
Your obedient servant
and well-wisher,

THE AUTHOR.

Eleanor's, P.E.I. }
April, 1840. }

RELIGIOUS EXPERIENCE AND OPINIONS OF JOHN NEWCOMB.

I had, almost from my earliest recollections,
thoughts of God, and of a future state of ex-
Heaven and Hell, happiness and misery
and after death, were almost constantly in
me, from the age probably of 5 or 6 years. I
thought that I would exert myself through life
religiously, so as to die happy, and live with
Heaven for ever. I usually prayed daily, and
times, many times a day, the Lord's prayer,
with others as I learned from the spelling Book,
as I could read; probably when about 7 years
I sometimes thought that I possessed the
of God which passeth all understanding; but
greatly afflicted with profane and evil thoughts,
which I had no controul, my hopes of peace
happiness seldom lasted longer than a day or two
time. The ingress of those thoughts was very
coming to me; and, generally the more I tried
to keep them out, the more impetuously would they

heavy fears of eternal punishment. About this time
I went more into company with boys of my own age,
in consequence of which, I contracted various immo-
ral habits; some of which stung me with remorse
for many years, and for which I am sorry to this day.

I now left off praying, a sort of blindness came
over me, I said I will do like others; and, by and
by, I will repent, and turn religious, nevertheless I had
such an awful reverence for the name of God, that I
never in my life, (that I can recollect of,) took that
name in a profane way but once.

In this way I lived until I was about 16, when I
began to consider seriously the condition in which I
stood, and the prospect for me, if God should call me to
an immediate account. I now saw that if I were well
weighed in the balance. I would not merely be found
wanting; but, while very heavy weights lay on one
side, the other was entirely empty.

After a long and agonizing retrospective consider-
ation, I gave myself up for lost. I concluded that I
had sinned against the Holy Ghost, and could not
therefore be forgiven, either in this world, or that
which is to come. I now thought myself more ob-
noxious in the sight of God, than any other human
being in existence. When reviewing my past life, I
would say "it was not through ignorance that I com-
mitted this or that act of immorality: I knew that I
was doing wrong; neither was it through want of the
assistance of God's Holy Spirit, for I often felt the
motions of the spirit warning me against the commis-
sion of sin, sometimes so powerfully as hardly to be
overcome."

I now therefore judged it unsound doctrine to
maintain that God draws none with his Holy Spirit
but those whom he has predetermined shall inherit
everlasting life; for ever since I began to read the
scriptures, I have felt the Holy Spirit urging me to
holiness of life: and I believe, if I had asked of God,
and walked according to the dictates of my consci-
ence, He would have given me a greater portion
of his Holy Spirit, whereby I would have been en-
abled to resist the temptations of the world, the flesh
and the devil: for I cannot suppose that in these
days of light and knowledge, God will work miracles
to reclaim the wilfully disobedient sinner. The word
of God says, *ask and ye shall receive*; and is there any
one who has read the word of God, and heard his
ministers preach, and yet has not felt a call to repent
and believe? I think no one can answer in the af-
firmative.

I now came to the conclusion that I could have ab-
stained from those sins which now took from me my
peace of mind. I then concluded that God did not
foreordain them. I then considered that He did not
foreordain every thing that comes to pass.

These conclusions quickly brought me to others
of great importance, viz, that God made no man to
be damned; that he would not the death of a sinner,
but rather that he would turn from his wickedness
and live; and that God gives us all time to repent,
(some longer and some shorter) and grace sufficient.
I now believed that Christ Jesus tasted death for
every man, as the scriptures clearly express: and
which I had often read, but had been taught not to
believe.

These conclusions and considerations redoubled my
grief: I now thought I had been crucifying the Son
of God afresh and putting him to an open shame.—
Since then I have been better informed as to the
meaning of this passage of Scripture; as also that of
sinning against the Holy Ghost.

If I had yet believed as before, that Christ died
for a few select ones, that they would most cer-
tainly be saved, and that all the rest of mankind
would inevitably be damned, I would have set my-
self down for one of the latter; but my remorse
of conscience would not have been so poignant, be-

cause of the consideration that all my actions were
unconditionally decreed beforehand; and that it was
therefore altogether impossible for me to have acted
differently. But after adopting my new opinions;
my black ingratitude to God who made me, to Christ
who redeemed me, and to the Holy Ghost, whose
influence I had often felt, but always resisted, stared
me in the face; and I felt condemned. My fears
were now so great, and my faith so weak, that I sel-
dom prayed. I gave myself up for lost.

Almost every chapter which I read in the Bible
seemed to condemn me, and the 1st Chapter of Pro-
verbs exactly pointed out my case. I thought if my
case was no worse than that wicked man's, who
spends in rioting and drunkenness every Lord's day,
who scoffs at religion and religious people, and takes
the great name of God in vain every day, and many
times a day: or that man's, who spends his time in
lying, cheating, and backbiting his neighbours, and
such like; how soon would I turn to God with all my
soul, and call upon him in prayer and supplication:
but, said I, the acceptable time is past, the day of
salvation is no more within my reach; I am undone.

During the time that I thought myself under eter-
nal condemnation, I was careless of religious duties;
I thought it was of no use to pray, I was both ashamed
and afraid to address the Throne of Grace; to raise
my eyes or my voice to that God, against whom I had
so wilfully, knowingly, and perseveringly transgressed.
True I occasionally chose some sequestered
place, commonly in the green woods, where falling
prostrate on the ground, I implored forgiveness for
my sins; and endeavoured to throw myself on the
mercy of God through Christ. But having little faith,
and less hope, I did not receive much benefit from
my prayers.

All this time I never told my fears and sorrows to
any one; I often thought of opening the state of my
soul to some one; but for various reasons, I never
did. Sometimes I appeared rather melancholy, but
usually went about my ordinary business, and attend-
ed places of public worship, as though I had no great-
er burthen than others; but, could any one have
read my heart and conscience; they would there have
seen sorrow, misery, guilt, remorse, and other con-
sequences of sin.

To be continued.

S C R A P S.

WORLDLY GREATNESS.

How little real satisfaction is derivable from world-
ly greatness is shown in an anecdote which Lady
Colquhoun mentions in her work on 'The World's
Religion,' and which was communicated to her by
her father, Sir John Sinclair. 'He was invited by
a late eminent statesman, Lord Melville, then in a
high office, to spend new year's day with him at
Wimbledon Common. He arrived there the day be-
fore, and in the morning repaired to the chamber of
his host, to wish him a happy new year. 'I had
need be happier than the last,' replied Lord M.; for
I cannot recollect a single happy day in it.' And this
is the man who was the envy of many, being consid-
ered at the height of worldly prosperity!—Anon.

A broken law can never save a sinner. Its voice is
thunder, its language condemnation, its infliction death.
Guilty man! Sinai still emits flashes of angry fire; go
not near, lest you die.

Fly to the hope the Gospel gives
The soul that trusts the promise, lives,