

POETRY.

SELECTED.

SIN.

A Fragment.

Thou most accursed thing, that in the prime
Of man's unsullied bliss did blast it all,
I hate thee.—
My every holiest, happiest hours, my prayers,
My sweetest aspiration after God,
With malice infinite thou dost defile,
Tempting my soul to curse its God and die.
Thou knowest my weakness, and how faint my love
For Him I should adore, but if thou know'st
My frailty, One there is that knows it too,
And, pitying, is my advocate with Him
Who hath both will and power to succour me,
His weak and tempted child, that casts his hope,
Not on his own, but on his Father's strength,—
The mighty Spirit of the Triune God.
Hence then, vain sin, in Jesus' mighty name,
Nor dream thy power so great though I be weak;
With me thou fightest not, but with the same
That fought thee on the cross and triumphed.
O! my blest Lord, what bliss it is to know
That Thou in our poor mortal flesh hast lived,
Hast known and felt the sorrows of our state
When dev'lish foes beset and goad the soul.
Sin were our daily death but for Thy name,
That hath such power and magic in its sound,
That all the legions of the prince of air,
Warring with saintly souls, do fly aghast,
When the great name of "JESUS" meets their ears.
LORD, be Thou then my help in all my wars
With sin, and Satan, and this evil world;
Then more than conqueror shall I come off,
Through Thee who lovest me.

MISCELLANEOUS.

AN INTERESTING INCIDENT.

Free thinkers and infidels often ridicule religion, and those who embrace it, but there is that within them which tells them that religion is a reality, and that those who are actuated by its spirit, and governed by its principles, are entitled to confidence and respect.

The following anecdote was related to us a few days since. It has probably been published, and better than we can tell it,—but it will bear repetition.

Two men were travelling in the far west; one was a sceptic and the other a Christian. The former was on every occasion ready to denounce religion as an imposture, and its professors as hypocrites. In his own account of the matter, he always suspected those who made pretensions to piety,—felt particularly exposed in the company of Christians,—took special care of his horse and his pockets when saints were around him.

They had travelled late one evening and were in the wilderness; they at last drew near to a solitary hut, and rejoiced at the prospect of a shelter, however humble. They asked admission and obtained it. But it was almost as dreary and comfortless within as without; and there was nothing prepossessing in the appearance of the inhabitants. These were an elderly man, his wife, and two sons—sunburnt, hardy, and rough. They were apparently hospitable, and welcomed the travellers to such homely fare as the forest afforded; but this air of kindness might be assumed to deceive them, and the travellers became seriously apprehensive that evil was intended. It was a lonely place suited to deeds of robbery and blood. No help was at hand. The two friends communicated to each other their apprehensions, and resolved that on retiring to their part of the hut—for there were two apartments in it—they would secure

it as well as they could against the entrance of their host—would have their weapons of defence at hand, and would take turns through the night in watching, so that one of them should be constantly on guard while his comrade slept.

Having hastily made their arrangements, they joined the family, partook of their homely fare, and spoke of retiring to rest. The old man said it had been his practice in better times, and he continued it still, before his family went to rest at night, to commend them to God, and if the strangers had no objection he would do so now. The Christian rejoiced to find a brother in the wilderness, and even the sceptic could not conceal his satisfaction at the proposition. The old man took down a well worn Bible, on which no dust was gathered, though age had marked it, and read with reverence a portion of the sacred scriptures. He then supplicated the divine protection, acknowledged the divine goodness, and prayed for pardon, guidance, grace and salvation. He prayed too, for the strangers; that they might have a home in heaven. He was evidently a man of prayer, and that humble cottage was a place where prayer was wont to be made.

The travellers retired to their apartment. According to their previous arrangement, the sceptic was to have the first watch of the night, but instead of priming his pistols and bracing his nerves for an attack, he was for wrapping himself in his great coat and covering himself in his blanket as quietly as if he had never thought of danger. His friend reminded him of their arrangements, and asked him how he had lost his apprehensions of danger? The sceptic felt the force of the question and of all it implied—and he had the frankness to acknowledge that he could not but feel himself as safe, as at New England fire-sides, in any house or in any forest where the Bible was read as the old man read it, and prayer was offered as the old man prayed.—*Exeter News Letter.*

DO YOU WISH TO KILL YOUR MINISTER?

Then you need not shoot him. There are other ways of doing it as effectually, and, what is better, with a clear conscience, under pretence of doing good. The following directions among others, are infallible.

1. Lay it down as a principle that a minister has lungs of brass, a constitution of steel, and a brain which can be kept working all the time, night and day, like a steam engine on the high pressure principle.
2. Besides his ordinary week-day labors, such as study, preparation for Sunday, visiting his people, attending on the sick, funerals, ministerial calls, associations, installations, councils, &c., complain of him for not visiting you more, preaching oftener in your neighborhood, and being more engaged.
3. After preaching twice on Sunday, demand of him a third service on the evening, especially in winter, in some remote part of the parish, so that he will have to ride 1, 2, 3, 4, and 5, miles, inhaling the cold air on the delicate organs of speech, excited and irritated, as they have been, by previous exertion. Then give him a good scald in a private room or school-house, so that after speaking he will be obliged to start for home in a profuse perspiration, or in a state wholly unsuitable to drink in the cold evening air.
4. If by this means he is hoarse, or laid up with a severe cold, give him no time to recover, but call him out as often as you can for extra labors. Be sure to complain if he don't comply.
5. Give him as little time for study as possible and more mental labor than he can possibly perform without study.
6. Never cheer his heart by little acts of kindness and affection; but sting him with unkind remarks and insinuations. If you hear any ill-natured remarks about him, go and tell him of it, and add some of your own.
7. Take no pains to secure to him much precious time, by looking out for him, and procuring to advantage the necessaries of life, such as hay, grain, meat, and wood. When you sell him any thing be more griping and niggardly than you are with other men.
8. The less you do yourself to promote the cause of CHRIST, the more earnest you must be to "pro-

voke your minister to love and good works." *Malt* your complaints heard.

9. The more of his labors you have in your part of the town, be the more exorbitant in your demands. Complain of him for not holding more evening meetings, especially in the winter, when your time costs you nothing. When the meeting is far from home never ask him to stay over night.

10. When the symptoms of bronchitis, loss of voice or consumption appear, relax none of your claims.

11. When his constitution is broken down, be sure to make the work effectual by unkind insinuation, harsh and ungenerous accusations, respecting his partiality, idleness, and neglect of duty.

12. When dead, console yourself with the pious reflection, that you did all in your power to prevent your minister from rusting out.—*But, alas! poor man, he was so idle and lazy, and lived so high, that he died for want of exercise!*—*New Hamp. Obs.*

From the Church.

FROM ADAM CLARKE'S COMMENTARY, ON THE THIRTY ORDERS OF THE MINISTRY.

I. 'Episcopacy in the Church of God, is of divine appointment; and should be maintained and respected. Under God, there should be supreme Governors in the Church as well as in the State. The State has its Monarch; the Church has its Bishop; one should govern according to the laws of the land; the other, according to the word of God.' *Notes on 1 Timothy, chap. III. verse 1.*

II. 'It seems to have been a practice dictated by common sense, that the most grave and steady of the believers should be employed as deacons; the most experienced and zealous of the deacons, should be raised to the rank of elders; and the most able and pious of the elders, be consecrated bishops.' *Notes on the Apostolic Church, and may therefore be considered of divine origin.* Ibid verse 13.

III. 'Not only the offices which are of divine appointment, such as bishop, presbyter and deacon should be most religiously preserved in the church, but that they may have their full effect, the persons exercising them, should be such as the apostle describes. Religion will surely suffer, when religious order is either contemned or neglected, and even the words of God will be treated with contempt if ministered by unholy persons.' Ibid in fine.

IV. 'In it (i. e. the 1 Ep. to Tim.) we see more clearly than elsewhere, what the ministers of the Gospel should be; and what is the character of the true church. Bishops, presbyters, and deacons are particularly described, and their qualifications so circumstantially detailed, that it is impossible to be ignorant on this head.' *Notes at the end of the Epistle.*

THE BOOK OF PSALMS.

Let there be any grief or disease incident unto the soul of man, any wound or sickness named, for which there is not in this treasure-house a present comfortable remedy at all times ready to be found. Hereof it is, that we covet to make the Psalms especially familiar unto all. This is the very cause why we repeat the Psalms oftener than any other part of Scripture beside; the cause wherefore we inure the people together with their minister, and not the minister alone to read them as he doth other parts of Scripture.—*Hooker.*

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