

POETRY.

HYMNS.

O for a heart to feel
The presence where we stand!
Remembering, as we kneel,
That God is nigh at hand,
And while we meet to seek him thus,
Waits to be gracious, e'en to us.

He stoops to every prayer
From lips that do not lie,
Words spoken smooth and fair,
With wand'ring heart and eye,
His ear disdains, and turns away
To seek for such as really pray.

The sigh of one distress
By sorrow for his sins,
Who humbly smites his breast,
And other ways begins,
This is the voice that God attends,
And these he chooses for his friends.

He knows,—he knows of me,
If I am friend or foe,
Where'er I may be
He follows as I go,
Sees every thought, and word, and look,
And writes it in his judgment book.

Well may I think with dread
Of that tremendous day,
And hang my guilty head,
And now in earnest pray:
In this accepted time I'd cry,
Have mercy Lord, or else I die.

But Christ the Saviour died
Our pardon to obtain;
None e'er to him applied,
Or shall apply in vain,
For what he did, for what he bore,
We bless thee, Lord, for evermore.

ANON.

RELIGIOUS MISCELLANY.

TAYLOR'S MEMOIR OF HANNAH MORE.

DR. KENNICOTT.

The following interesting anecdote illustrates the depth of his piety, and the high regard he felt for the Scriptures. The doctor always estimated very highly Mrs. Kennicott's judgment, and while employed in his great work she constantly read to him, at his request, in their daily evenings, that portion of Scripture which he had then under his notice. While preparing for their ride the day after he had finished his arduous undertaking, Mrs. Kennicott asked him what book they should take with them; "O," exclaimed he, "let us again begin the Bible!" How pleasing a testimony to the value of the Scriptures! This holy man had devoted the powers of his capacious mind to their critical investigation during the greater part of his long life; yet he still gave it the preference to every other book. He had doubtless found it what it will ever be found by the patient, pious, persevering student: an inexhaustible source of divine knowledge; a spring, ever bubbling up, whence issue the pure streams of the water of life. Like one of the Holy penmen, he could doubtless have said, "O, how I love thy law, it is my meditation day and night! Thy statutes have I taken as an heritage for ever, they are the rejoicing of my heart." Thus will it invariably be with all who devoutly attach themselves to the sacred volume: the more carefully and constantly it is studied, the brighter will its beauties shine, and the greater will be the consolation it will afford. The wealth of this mine is inexhaustible: the deeper we dig, the richer will be the ore we shall find.

DR. JOHNSON.

The closing scene of this great man's life is truly instructing. It shows us the utter inutilty of the profoundest knowledge, without the grace of God, to save the soul. On its being intimated to him that

he might dismiss his fears, because he had done so much, by his writings, in the cause of piety he replied to his brother, "O Tom, when that ship bore marked, 'I have indeed written piously, but I have lived too much like other men. Behold a dying man. There is no salvation but in the sacrifice of the Son of God.'" In his will, made shortly before his death, after the usual commencing terms, he thus writes, "I offer up my soul to the great and merciful God; I offer it full of pollution, but in full assurance that it will be cleansed through the blood of the Redeemer." Thus strikingly did he bear his dying testimony to the great leading points in the Christian religion—the depravity of man, and his consequent exposure to condemnation, and the impossibility of his obtaining redemption and renovation, in any other way than by faith in the one great atoning sacrifice. "No action of his life," says Miss More, "became him so much as the delightful manner in which he set his dying seal to the truth of Christianity."

We have thus particularly narrated the doctor's dying experience, not only to illustrate the power of divine grace, but because attempts have been made to prove that his mind underwent no alteration. It is, however, most satisfactory, to know that the veracity of the doctor's dying testimonial cannot be shaken.

Among the doctor's survivors, none rejoiced more than Miss More in his altered views: she well knew the danger to which individuals of enlarged mental capabilities were exposed, of rejecting the simple, humbling statements of the gospel, or at least of overlooking them as matters beneath their notice. She had no doubt of the doctor's firm belief in the truths of revelation generally, and of his sincere attachment to every branch of practical piety, but she had too much reason to be apprehensive, that his perception of the great objects to be accomplished by the incarnation and death of the Redeemer, with the internal change needful to be produced in the minds of all who partake of its benefits, were exceedingly defective. Conscious, that where this was the case, the mind could find nothing on which to repose in the prospect of eternity, she felt the liveliest concern to ascertain in what way he would meet his long-dreaded foe. Those who feel the power of Christian principles, and are really made the subjects of a divine change, as was now evidently the case with Miss More, will always thus anxiously desire that their friends may participate with them in these great blessings.

The doctor's death deepened the serious impression already made on Miss More's mind. She had looked up to him not as a friend only, but also as a parent; and his removal, while it made a breach in her friendships not easily to be filled up, diminished greatly her attachment to the literary world. "I now recollect," she says, "with melancholy pleasure, two anecdotes of this departed genius, indicating a zeal for religion which one cannot but admire, however characteristically rough. When the Abbe Reynell was introduced to him, the doctor refused to give him his hand; and he afterwards replied to the expostulation of a friend on his conduct for so doing, 'I will never shake hands with an infidel.'" At another time, I remember asking him if he did not think the Dean of Derry a very agreeable man. He made me no reply, and on my repeating the question, he said, "I will say nothing in favour of one who breaks the Sabbath."

ANECDOTES ILLUSTRATIVE OF SCRIPTURE.

PROVIDENCE.

I SAMUEL, VI. 9.—"It was a chance that happened to us."

A careless sailor, on going to sea, remarked to his religious brother: "Tom, you talk a great deal about religion and Providence, and if I should be wrecked, and a ship was to heave in sight and take me off, I suppose you would call it a merciful Providence. Its all very well, but I believe no such thing, those things happen, like other things, by mere chance, and you call it Providence, that's all!" He went upon his voyage, and the case he had put hypothetically was soon literally true, he was wrecked, and remained upon the wreck three days, when a ship appeared, and, seeing the signal of distress,

came to their relief. He returned, and in relating it, said to his brother, "O Tom, when that ship bore in sight, my words to you came in a moment into my mind—it was like a bolt of thunder: I have never got rid of it; and now I think it no more than an act of common gratitude to give myself up to him who pitied and saved me."

RETRIBUTION.

MICAH VII. 10.—"Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets."

When Dr. Dodd, who suffered for forgery in 1777, was led to the place of execution, several of the populace seemed to exult at the condemnation of a dignified ecclesiastic; and a woman reproachfully called out to him, "Where is now thy God?" He instantly referred her to the seventh chapter of Micah, 7.—10, "Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets." The wretched woman, proceeding to witness the execution, was thrown down in the pressure of the throng and literally trodden to death!

RESIGNATION.

MATTHEW, XI. 26.—"Even so, Father; for so it seemeth good in thy sight."

Several gentlemen visited a school in France, in which was a boy both deaf and dumb. One of the gentlemen asked him who made the world? The boy took his slate and wrote the first verse of the Bible, "In the beginning God created the heaven and the earth." He was then asked, "How do you hope to be saved?" The child wrote, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." The last question proposed, was—"How is it that God has made you deaf and dumb, while all those around you can hear and speak?" The poor boy seemed puzzled for a moment, and a suggestion of unbelief seemed to pass through his mind; but quickly recovering himself, he wrote, "Even so, Father; for so it seemeth good in thy sight."—Church.

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