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RDIAN.

"HOLD FAST THAT WHICH IS GOOD."

VOLUME II.

elalupaz, v. s. wedvesday, april 99, 1840.

NUMBER 43.

POBIE.

A PRAYER.

Lord of the glorious realms above, Lord of the earth and sea, Fountain of everlasting love, Deign to look down on me.

Humbly before thee now I kneet, Be this sweet mercy's day; Help me my numerous sins to feel: Teach me, O Lord, to pray.

Full many an hour—nay, many a day— Since first 1 saw the light, Have pass'd without true love or fear Of thee, who gav'st me sight.

Pardon I ask for time misspent, Pardon do not refuse; Into my heart let grace be sent, And grace that grace to use.

Jesus, henceforth, vouchsafe to keep, Watch over, succour, aid,
One of thy weak and wand'ring sheep,
Who oft from thee has stray'd.

In thine own blood wash out my sin,
With peace my conscience bless;
Give me that robe so pure and clean—
Thy spotless righteousness.

Help me to live to thee alone, Though here I linger long; All other lords may I disown, And Jesus be my song.

And when the hour of death shall come, O then, dear Lord, be nigh, Bear me to thine eternal home, Thy mansion in the sky. REV. J. HARVEY.

REFERATOR.

THE SHIPWRIGHT'S WIDOW.

BY THE AUTHOR OF "THE SMUGGLER," &c.

"And sadly muse on former joys, Which now return no more."

"And saldy susse on former pay."

Those who have travelled on the somewhat weary stage from Kendal to Shap will recollect a long seed, the stage from Kendal to Shap will recollect a long seed, the stage from Kendal to Shap will recollect a long seed, the stage from Kendal to Shap will recollect a long seed, the stage from Kendal to Shap will recollect a long seed, the stage from Kendal to Shap will recollect a long seed, the stage from Kendal to Shap will recollect a long seed, the stage from Kendal to Shap will recollect a long seed, the stage from Kendal to Shap will recollect a long seed, the stage from Kendal to Shap will recollect a long seed, the stage from Kendal to Shap will recollect a long seed, the stage from Kendal to Shap will recollect a long seed, the stage from Kendal to Shap will recollect a long seed to the stage stage of the stage stage of the stage stage is seed to the stage stage of the stage sta

will be done." I could plainly discover that the expressions of submission she used were heartfelt; that her mode of address differed from that disgusting cant by which compassion is sometimes sought. A bundle, containing a few articles of clothing, and from which a bettle of milk and some bread had been taken was spread out before them; and in it was a well read-Bible, and one or two religious books.

After her husband's decease she sold her little furniture; and was now, with her remaining children, returning to Scotland. A kind-hearted master of a vessel had conveyed them gratuitously to Liverpool and they were proceeding homewards as fast as their strength would permit. She hoped to reach Shap that evening. I offered to add some little to her purse; but she civilly refused to accept any thing—the offer, in fact obviously pained her; and all that I could do was to order for her, as I passed through Shap to Penrith, comfortable refreshments and lodging for the night. "A good woman," said the hostess to me, on my return a few days afterwards, in the almost unintelligible language of Westmoreland—"a good woman. Thankful she seemed for what you ordered her. She sat down in the bar; and the clerk of the parish came in, and they talked Scripture together, and she beat him out and out. A good woman; for I overheard the children read a chapter, and she prayed with them before they went to bed; and much she said in her prayers about your kindness. Some drovers from the North were in the house when she came in; and one of them told me he knew her well and recollected her wedding, when he was herd on a neighbouring farm, and said her poor old father had seen better days. Sad, rough chaps are the Scottish drovers, and sadly they drink and swear—whiskey is their ruin; but I saw them gather a few shillings, and, unknown to her, slip thein into her bundle; and a carrier to Carlisle offered to give them a lift for nothing and that saved them nearly thirty miles' walk."

Years passed by, and in a Scottish tour, I had occasio

bundle; and a carrier to Carriste othere to a lift for nothing and that saved them nearly thirty miles' walk."

Years passed by, and in a Scottish tour, I had occasion to pass not far from the village where I recollected the shipwright's widow told me her father resided; for I had thought of her tale of woe. I went to the village to inquire after her, and found that she had arrived with her children in safety, but all her little store was gone. Her father was in the utmost poverty, and depended only on a small pittance allowed him by the Kirk session, as it is termed, (and of that he was a member, for he was an elder,) and the bounty of the minister. "A sad altered woman was Jessy," said my informant, "from the day of her wedding, when she walked arm-and-arm with Archy from the manse: there was not a brawer couple onwater," mentioning the stream hear which the village stood. She had tried for a time to support her father and the children; but it was too much for her sickly frame: the journey had enfeebled her, and she gradually sunk into the grave. Her children, with their grandfather, had in a very tew years followed; and all that served to mark their existence on life's busy scene, were four hillocks in a quiet churchyard in a pastoral glen, far from the remains of her husband.

The widow sank not without hope, That religious principle which had been engrafted in her bosom in early years—that faith in the merits of a Saviour which had whispered peace to her dying husband, was her stay in life, and support in the hour of death. Fully had she experienced that,

"E'en while the mourner's eye is wet With nature's tears for nature's woe,

sure to give you the kingdom." Their feet shall trend the hills of the heavenly Zion; and they shall eternally be led by living fountains of waters, where God shall wipe away all tears from their eyes.

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CHRISTIAN PHILOSOPHY.

The Association recently formed for giving public
lectures on Christian philosophy, consisting of a large
proportion of inhisters and elders, together with
many distinguished members both of the legal and
medical professions, held their first meeting in the
large hall of the Waterloo Hotel, on Thursday night
week, at half-past eight o'clock—Sir Andrew Agnew
in the chair. Prayer having been offered up, the
Rev. R. Jamieson of Currie, who had agreed, along
with Dr. Greville, Dr. Handyside, and Mr. Lees, to
reader his gratuitous services to the Association, read
an introductory lecture. The object of the lecture
was to trace the power, wisdom and goodness of God,
in the economy and arrangements of the boundless
works of creation; and, in doing this, the lecturer
particularly showed, that the right way for a Christian philosopher to proceed was to view the works
of nature with the Book of God in his bands—that it
was to the world, as now constituted and changed in
many of its original arrangements by the fall, that the
eye of the observer is directed; and that while many
writers of no mean talents, both moral and philosophical, had overlooked this great element in the present constitution and course of nature, it was to the
honour of the recent writers of the Bridgewater Treatises, that they uniformly directed the attention of
their readers to the whole framework of the world, in
connection with the original defection of man, so
that, by their labours, a great and important step in
advance had been made in the science of natural
theology. The first part of Mr. Jamieson's lecture
was devoted to illustrations from the structure, motions, productions, and inhabitants of the world, in
all of which the evidences of wise and benevolent
design were directly and manifestly apparent. In the
second part of his lecture, he addressed hinuself