

## POETRY.

## THE CHRISTIAN PILGRIM.

O haste thee, weary pilgrim, haste,  
Nor linger on thy way,  
For soon night's dark'ning cloud will chase  
The parting beam of day.

Then speed thee on thy hallow'd course,  
Nor turn thy step aside:  
O seek not *here* a resting place,  
Not *here* a home provide.

For thou art bound to distant lands,  
An upland journey thine;  
Sacred thy name—thy title high,  
Thy pilgrimage divine!

O suffer then no earthborn care,  
The trifle of a day;  
No worldly joy, no present gain,  
To lead thy foot astray.

Behold where yonder breaking cloud  
Discovers to the eye  
The summits of the glorious mount,  
In full reality.

See, though afar the distant light  
That hovers o'er the spot;  
'T is heaven's own sunshine resting there,  
O, pilgrim, linger not.

Press onward, cheer'd by that bright beam,  
Press onward and rejoice,  
For who is he that bids thee speed?  
Whose is the cheering voice?

Pilgrim, it comes from realms on high,  
It issues from above;  
It is the well-known blessed voice  
Of Christ's redeeming love.

Then haste the, weary pilgrim, haste,  
Haste to thee land of light:  
A Saviour calls—a Father waits—  
And heaven is in sight.

(London) Cottager's Visitor.

## SELECTED MEDITATIONS.

1. There is no man so happy as a Christian. When he looks up unto heaven, he thinks, that is my home. The God that made it, and owns it, is my Father. The angels, more glorious in nature than myself, are my attendants, and mine enemies are my vassals. Yea, those things which are most pleasant to him. When he hears God thunder above his head he thinks, this is the voice of my Father. When he remembers the tribunal of the last judgment he thinks, it is my Saviour that sits on it. When death, he esteems it but as the angel set before paradise, which with one blow admits him to eternal joy. And, (which is most of all) nothing on earth can make him miserable. There is nothing in the world worth envying but a Christian.

2. Every man hath a kingdom within himself. Reason, as the princess dwells in the highest and innermost room. The senses are the guard and attendants on the court, without whose aid nothing is admitted into the presence. The supreme faculties, as will, memory, &c. are the peers. The outward parts and inward affections are the commons. Violent passions are rebels who disturb the common peace. I would not be a Stoic, to have no passions, for that were to overthrow this inward government which God hath erected within me; but a Christian, to order those I have.

3. I see a number who with Shimei, while they seek their servants which is riches, lose their souls. No world-

ly thing shall draw me without the gates, within which God hath confined me.

4. I see there is not so much difference between a man and a beast as between a Christian and a natural man. Man lives but the one life of reason above the beast. A Christian lives four lives above a natural man. The life of inchoate regeneration by grace; the perfect life of imputed righteousness; the life of glory begun in the separation of the soul; the life of perfect glory, in the society of the body with the soul, in full happiness. The lowest of these is better by many degrees than the best life of a natural man. The dignity of life is measured by the cause of it, and the cause of this life is the Spirit of God. So far as the Spirit of God is above reason, so far doth a Christian exceed a mere natural man. I thank God much that he hath made me a man, but more that he hath made me a Christian: without which I know not whether it had not been better for me to have been a beast, or not to have lived at all.

5. There is nothing more easy than to say divinity by rote, and to discourse of spiritual matters from the tongue, or the pen of others. But to hear God speak it to the soul, and to feel the power of religion in ourselves, and to express it out of the truth of experience within, is both rare and hard. It will never be well with me till in these greatest things I be careless of others' censures, fearful only of God's and my own; till sound experience has really taught my heart, and made me know my God and Saviour, otherwise than by words. I will never be satisfied till I can see, and feel, and taste God. My hearing I will account as only serving to effect this, and my speech only to express it.

6. It is no small commendation to manage a little well. He is a good wagoner that can turn in a narrow room. To live well in abundance is the praise of the estate, not of the person. I will study more how to give a good account of my little, than how to make it more.

7. He that taketh his own cares upon himself, loads himself in vain with an uneasy burden. The fear of what may come, expectation of what will come, desire of what will not come, and inability of redressing all these must needs breed him continual torment. I will cast my cares upon God, as he hath bidden me. They cannot hurt him; he can redress them.—*Bishop Hall.*

## MINISTERIAL SUPPORT.

If any man should be free from pecuniary cares and vexations, it should be the preacher of the Gospel; for, in addition to the numerous cares which all flesh is born to endure, as the sparks fly upward, he is to devote his entire time to the cares and sorrows of others. Is a funeral to be attended? He must drop every thing and prepare to obey the call for his services. Is a marriage ceremony to be performed? Again he must cease to attend to his own business and prepare to mingle with joyousness in the happy circle. Are the sick to be visited? He must leave his own house and minister to the wounded spirit and diseased mind. And how can he do this as it should be performed? how can he feel the mourner's griefs, when his own cares fill his mind to overflowing? How can he rejoice with the glad-hearted, when he feels that coming winter is unprovided for, and his own children need food and covering suitable for them? How can he enter into the feelings of the languishing and dying, so as really to minister to their fears and sorrows, when his own rise up before him in the pressing cares of life? Yes, how can he preach to his flock "owe no man any thing but love one another," when before his mind's eye, the baker's, butcher's, tailor's, shoe-maker's and merchant's bills cover the face of his sermon in contra-distinction to his arguments—and before the eye of his body, sit all

those very men, to hear his precepts contradict daily practice?

It follows then, that a minister's support should be both ample and sure. Ample enough to enable him to represent the beneficence of his society in his attentions to the poor, and hospitality of his society in his entertainment of the travelling Brother. certainly enough to raise him above want and neglect his duties, on the one hand, or dependance and indolence on the other. A salary fully equal to this, should be paid by every society, for its own good.—*Ep.*

## IRISH WAKES—INFLUENCE OF PRIESTS.

The Roman Catholic Bishop of the diocese of Limerick, Dr. Ryan, has interdicted the holding of wakes of deceased persons, as prejudicial to the public health this season, when sickness is prevalent among the humbler classes in this city. Last Sunday, the priest of St. Michael's, Dr. Hogan, animadverted on the dissolute habits of the lower orders, and denounced the number of drunken persons seen in the streets the previous week. He declared that several deaths had occurred in the parish since Christmas day, and ascribed, in a great measure, this largeness of mortality to the scandalous instances of intoxication common throughout the city.—*Limerick Times.*

*Maxims of Bishop Middleton.*—Persevere in your studies—Keep your temper.—Employ your time in study, and always have some work in hand.—Be punctual and methodical in business, and never procrastinate.—Never be in a hurry.—Preserve your possessions, and do not be talked out of convictions.—Rise early, and be an economist of time.—Maintain your temper, without the appearance of pride; manner is more than might.—Be guarded in discourse; attentive and slow to speak.—Never acquiesce in immoral or pernicious opinions.—Do not forward to assign reasons to those who have a right to ask.—Think nothing in conduct unimportant and indifferent.—Rather set, than follow, the example.—Practice strict temperance; and, in all your transactions, remember the final account.

## SCRAPS.

O my God and Father! how can I sufficiently express my gratitude for the gift of reason, which enables me to enjoy the beauties of nature.—*Sturm.*

The trials of the tempted Christian are often made for the use of others, and are made the riches of the world around him.

If a good man cannot prevent evil, he will be heavy on its wings, and retard its progress.—*Calderon Remains.*

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