

POETRY.

The following beautiful poem is stated to have been found written on the first page of a folio edition of *Hooker's Ecclesiastical Polity*, belonging to a deceased Vicar.

THE VILLAGE CHURCH.

I.

And is our Country's father* fled,
His ear of fire can none recall?
Be—*here* his sacred spirit shed,
Here—may his prophet mantle fall.
Fain would I fill the vacant breach,
Stand where he stood the plague to stay;
In his prophetic spirit preach,
And in his hallowed accents pray.

II.

It is not that on Seraph's wing,
I hope to soar where he has soar'd;
This, this the lowly claim I bring,
I love *his* church, I love his Lord.
I love the altar of my sires,
Old as my country's rocks of steel,
And, as I feel its sacred fires,
The present deity I feel.

III.

I love to know that, not alone
I meet the battle's angry tide;
That sainted myriads from their throne
Descend to combat at my side.
Mine is no solitary choice
See *here* the seal of saints impress'd:
The prayer of millions swells my voice,
The mind of ages fills my breast.

IV.

I love the ivy-mantled tower
Rock'd by the storm of thousand years;
The grave whose melancholy flower
Was nourished by a martyr's tears.
The sacred *yew* so feared in war,
Which, like the sword of David given,
Inflicted more than human scar,
And lent to man the arms of heaven.

V.

I love the organ's joyous swell,
Sweet echo of the heavenly ode;
I love the cheerful village bell,
Faint emblem of the call of God.
Waked by the sound, I bend my feet,
I bid my swelling sorrow cease:
I do but touch the mercy seat,
And hear the still small voice of peace.

VI.

And, as the ray of evening fades,
I love amidst the dead to stand;
Where, in the altar's deepening shades,
I seem to meet the ghostly band.
One comes—Oh mark his sparkling eye,
The light of glory kindles there;
Another—*here* his deep drawn sigh—
Oh—'tis the sigh of dumb despair.

VII.

Long be our Father's temple ours,
Woe to the hand by which it falls;
A thousand spirits watch its towers,
A cloud of angels guard its walls,
And be their shield by us possess'd,
Lord, rear around thy blest abode,
The buttress of a holy breast,
The rampart of a present God.

REV. J. W. CUNNINGHAM.

*Hooker.

MISCELLANEOUS.

From "Scriptural Emblems."

M A N N A.

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger."—John vi. 35.

"This is that bread which came down from heaven: not as your fathers did eat *manna*, and are dead: he that eateth of this bread shall live for ever."—John vi. 58.

Under this allusion we shall see something of the glory, suitableness, and preciousness of the Lord Jesus; and shall daily delight in him as our bread of life; for the soul has its wants, and must have its provisions and supply. To the believer, travelling through the wilderness of this world, the communications of grace are as necessary as his daily food, and are constantly refreshing the soul in its way to the heavenly Canaan. O Lord, evermore give us this bread, and give us faith to feed upon it for our spiritual nourishment and joy. The first earnest longing of the spiritual appetite in the renewed soul is the earnest desire of pardoning mercy and justifying righteousness. Food must be eaten, it must be received and digested, and so be incorporated, and become, as it were, one with the body which it is to nourish. This affords a just representation of the nature, exercises, and effects of that acting of the mind, whereby we receive Christ into the heart, and bring his fulness of blessings into experience and enjoyment. Hungering and thirsting for salvation here only is the food of life. Without this appetite, indeed, the rich provision will be spread in vain. But glory be to thee, blessed Jesus, who by thy sufferings, sorrow, and death, hast become to us the bread of life eternal.—*Goode*.

Heavenly manna, Lord, bestow
In this wilderness below;
That our souls, through faith, may be
Strengthened and refreshed by thee.

From the Church.

MARTIN LUTHER'S LAST WILL AND PRAYER.

"O Lord God, I thank thee that thou wouldst have me to be poor, and a beggar upon earth. I have no house, land, possessions or money to leave. Thou hast given me a wife and children; to thee I return them; nourish, teach and save them, as hitherto thou hast me, O Father of the fatherless, and Judge of the widow! O my heavenly Father, the Father of our Lord Jesus Christ, the God of all consolations, I thank thee that thou hast revealed thy Son Jesus Christ to me, on whom I have believed, whom I have professed, whom I have loved, whom I have celebrated; whom the Bishop of Rome, and all the multitude do persecute and reproach. I pray thee, O Lord Jesus Christ, receive my soul. My heavenly father, although I am taken out of this life, though I must now lay down this body, yet I certainly know I shall dwell with thee for ever; neither can I by any be plucked out of thy hands. God so loved the world, that he gave his only begotten Son, that whosoever believeth in his name shall never perish, but have everlasting life. Amen."

PROGRESSIVE SANCTIFICATION.

It is not with the trees of righteousness as it was with the trees of Paradise, which were created all perfect, and full of fruit the first day. But in nature there is first a seed, then a *plant*, then a *tree*, then fruit (as a mighty oak riseth of a small akorne); so in grace. We are conceived of immortal seed, borne of the Spirit, bring forth the buds and blossoms of grace; and so go on to perfection, yearly increasing in the fruits of benevolence. We get not at one jumpe into heaven, nor at one stroke kill we the enemy.—*The Cure of Misprision*, 1646.

THE MINISTER AND HIS PEOPLE.

Amongst the various relations of the Christian life, there is no one more interesting in its nature, or more

important in its consequences, than that which subsists between the ministers of Christ and the people committed to their care. There are others indeed, the ties of which are more closely entwined about our natural feelings, and which will always be considered by many as exclusively or principally demanding their attention and regard; but by the Christian none will be esteemed more sacred, more solemn, or more affecting, than that which connects him with the instructor, the guide, the shepherd of his soul. Other relations are more or less occupied with temporary and worldly objects; this with such as are spiritual and permanent, and stamped, as it were, with the image of eternity.—*Dean Pearson*.

SCRIPTURAL ILLUSTRATION.

EXPOSED STATE OF THE JEWS AS PREDICTED BY MOSES.
DEUT. xxviii. 65, 66.—"And among these nations shalt thou find no ease; and thou shalt fear day and night; and shalt have none assurance of thy life."

"A gentleman who was for some years a British Consul at Tripoli, mentioned some circumstances which set in a striking light the state of fear and degradation in which the Jews there live. The life of a man seems to be valued there no more than the life of a moth. If the Bey has a fear or jealousy of any man, he sends some one to put a pistol to his head and shoot him. If it happen to be a Christian, remonstrance is made by the Consul of his nation. The Bey is quite ready to give satisfaction; he sends some one to shoot the agent of his cruelty; and then with an air of great regret, asks the Consul if he is satisfied. If not, he is ready to give him still further satisfaction.—But if the object of his wrath be a Jew, no one would think of demanding satisfaction for his death. The people feel the curse full, that among the nations where they are scattered, "they should find no ease, and have assurance of their life." They are known by their being compelled to wear a particular dress; and the Moors exercise the privilege of free ingress at any time into their houses.—*Jowell's Christian Researches*.

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