

POETRY.

From Keble's Christian Year.

FOURTH SUNDAY AFTER EASTER.

The days of hope and prayer are past,
The day of comfort dawns at last,
The everlasting gates again
Roll back, and lo! a royal train
From the far depth of light once more
The floods of glory earthward pour;
They part like shower-drops in mid air,
But ne'er no soft fill noon-tide shower,
Nor evening rainbow gleam'd so fair,
To weary swains in parched bower.

Then, fainting soul, arise and sing;
Mount, but be sober on the wing,
Mount up, for Heaven is won by prayer,
Be sober, for thou art not there;
Till Death the weary spirit free
Thy God hath said, 'Tis good for thee
To walk by faith and not by sight;
Take it on trust a little while;
Soon shalt thou read the mystery right
In the full sunshine of His smile.

Or if thou yet more knowledge crave,
Ask thine own heart, that willing slave
To all that works thee woe and harm;
Should'st thou not need some mighty charm
To win thee to thy Saviour's side,
Though He had deign'd with thee to 'bide?
The spirit must stir the darkling deep,
The Dove must settle on the Cross,
Else we should all sin on or sleep
With Christ in night, turning our gain to loss.

DEVOTIONAL.

EJACULATIONS.

O thou, who inspirest thy saints with songs in the night, and givest wholesome sleep to thy beloved; whose name I will think of in the night season, and will keep thy law; let thy protection and mercy be upon me, and let the prayers and thanksgivings come up to thee, which my soul poureth out when it fleeth unto the Lord before the morning watch.

O thou, who for us men, and for our salvation, didst vouchsafe to be born, while shepherds were watching their flocks by night; grant me to be born again, by the daily renewing of the Holy Ghost, till Christ be formed in me unto a perfect man; and save me.

About Sun Rising.—O thou, who, very early in the morning, about the rising of the sun, wast pleased to leave thy empty tomb, and return again from the dead; raise me, I pray thee, to walk in newness of life, by such daily exercise of repentance and virtue, as may keep me dead indeed unto sin, but alive unto God, through thee, and save me.

Nine in the Morning.—O thou, who, at the third hour of the day, didst pour out from heaven upon thy Apostles the miraculous gift of the Holy Ghost, take not away from us the comforts of that Spirit, but fill our hearts with the riches of his grace, and save us.

O thou, who, about this hour, didst, with invincible meekness and patience, stand before Pilate's bar and suffer a robber and murderer to be released before thee; grant us, in all our sufferings for the testimony of thy truth, and of a good conscience, to consider and imitate thee, who didst endure such contradiction of sinners against thyself, and save us.—*Bishop Andrew's Devotions.*

CHRIST is the light—let us receive the light.—
Christ is the truth—let us believe the truth. Christ is the way—let us follow the way: and because He is our only master, our only teacher, our only shepherd, and chief captain: therefore let us become his servants, his scholars, his sheep and and his soldiers.

MISCELLANEOUS.

THE WIDOW AND HER BIBLE.

Anecdote.—The President of the Ladies' Bible Society, established in Calmont, France, thus writes on forwarding 25 francs to the Paris Committee in the year 1836. It may well cause the liberal-minded to persevere and the niggard to blush.

'This small sum is presented to you as a feeble mark of our Christian remembrance, and to engage you to consider us always as your associates. Of these 25 francs, 15 are sent to you from the Committee of Calmont; five francs from our Girls' School, collected by cents at a time; and five francs have been presented by a poor Roman Catholic for a Bible, who has been long desirous of nourishing her soul in the humble and careful perusal of it. It must at the same time be remarked, that this poor woman has done her utmost, partly by working, and partly by submitting to great privations to get her five francs together; and these she presents as a feeble offering of gratitude for that volume which now forms her sole consolation. May we be encouraged by her example to make still greater sacrifices ourselves, in order to promote the glorious cause of the Bible!'

CRITIQUE.

On "the Life of Scott" (the commentator) by his son.

I hope you are as much delighted as I am with 'the Life of Scott.' I always highly honoured and loved the man, and often walked four miles on a Sunday to hear him at the Lock. With the worst voice, the most northern accent, and very plain manners, sound sense and sound piety were yet so predominant, that like Aaron's serpent, they swallowed up all the rest.

Have you not read Dean Milner's Sermons? To me, they come more home to the heart and the conscience than almost any I know. But the book that has produced most sensation in the religious world, is 'the Life of Scott,' commentator, written by his son. It furnishes indeed a striking instance of the power of genuine Christianity to change, or rather to new-make the heart.—*Hannah More's Diary.*

THE LITURGY A BOND OF UNION.

"There is I think a great advantage in having a form of prayer for the whole Church, as it constitutes a bond of union which cannot be broken, and tends to the preservation of the faith in its purity. Not only the members of one society or congregation unite in their prayers and praises to one common Father, but the same petitions and thanksgivings are ascending to the throne of grace from the Church universal. And if Christ has promised to hear the requests of two or three when gathered together in his name, how much more will he grant their petitions, when presented in the same way by the thousands and millions who kneel before his altar.—*Walk about Zion?*"

Staffordshire.—Sir R. Peel's School at Tamworth. On Monday last the new school, built at the expense of Sir R. Peel, at Tamworth, was opened. It was built in a chaste Gothic style of architecture. The scholars, to the number of sixty, proceeded in order with their master from the old school to the new one, when they were addressed by the Right Hon. Baronet in a neat appropriate speech; and three of the best scholars received from his hand that which he declared to be the best gift they could receive—a Bible. After prayer had been offered by the reverend vicar, the children were regaled with roast beef and plum pudding. We were glad to see the Right Hon. Baronet restored to health, taking part with such evident feeling in the opening of the school, which owes its erection and support solely to his bounty, and is one of the many strong proofs given of the interest he takes in the real welfare of the town and neighborhood.—*Staffordshire Advertiser.*

When the most insignificant person tells us we are wrong, we ought to listen. Let us believe it possible we may be wrong, when any one supposes we are; and enter into the true littleness which consists in receiving correction like a child.—*Cecil's Remains.*

THE FORTY DAYS OF FASTING.

Concerning the period of forty days during which our Lord fasted, the words of St. Luke seem to indicate that it refers to some other transaction of Scripture, a counterpart and accomplishment; and that this precise time of forty days, rather than any other, proper to the occasion. He says, 'when the days were ended,' or, as the Greek will bear, 'when the days were fulfilled;' the word being the same as that passage of St. Mark, 'What shall be the sign when all these things shall be fulfilled?' But I do not place great stress upon the word: for whether the expression of the evangelist implies it or not, the period of forty days doth certainly connect this transaction with many others in the Sacred History; there is reason to suppose that the period itself derived from some very early occasion. After revolving it long in my thoughts, I would propose the following conjecture to those who are skilful in the Scripture, namely, that the first man spent forty days in Paradise, and then in this period he was tempted, into sin by eating the forbidden fruit, and forfeited the tree of life with the inheritance of immortality: this be supposed, the period of forty days will occur naturally in other transactions, and particularly this of our Saviour's temptation, which is evidently founded on the temptation and fall of the first Adam. The 'curse' brought upon the world by the flood and occasioned by the sin committed in paradise (Gen. v. 29.) was forty days in the execution; so long the rains were descending, and the great deep emptying itself upon the earth's surface, that the earth and its history might be recognized in its punishment.—When the Israelites searched the land of Canaan, that second paradise, which was to be the ward of their probation in the wilderness, they a foretaste of it for forty days (Numb. xiv. 33.) and the people who murmured at the evil report of faithless spies were condemned to wander forty years in the wilderness, a year for a day: so that this number symbolizes again with the curse which was consequent on the loss of paradise.

Under the ministry of the prophet Jonah, the period of forty days was allowed to the Ninevites, as an interval in which they might have opportunity of averting the divine judgment by repentance and prayer. Moses spent forty days and forty nights on the mount, when he received the tables of the law from the hand of God, and the same act was repeated on occasion of the tables which were broken. During his continuance in the mount, he 'did not eat bread nor drink water;' and his fast was observed in a wilderness. Elijah also, when he came out of Judea, crossed the river Jordan, and fasted forty days and forty nights in that wilderness where mount Horeb stood; where Moses had twice fasted forty days, and where the Israelites were led about a state of penance for forty years.

The general agreement on so many occasions concerning the period of forty days, might probably be derived from the original I have supposed: but however that may be, it could not happen by chance, and therefore it might well be said, when Christ fasted forty days, that the days were 'fulfilled,' or 'ended,' according to the abundant testimony of Scripture, being more suitable to the occasion than any other. As he suffered and rose again 'on the third day,' according to the Scripture, so he fasted 'forty days,' according to the same Scripture; and the example of Moses, independent of every other testimony, would have been thought sufficient to prove this, in the opinion of many good judges both ancient and modern.—(Sir William Jones.)

A word to the afflicted.—Dost thou lament the death and mourn the loss of some loved Friend? Think upon the Cross.—*Bowles.*

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