

POETRY.

THE FOUNTAIN OF MARAH.

By Mrs. Hemans.

"And when they came to Marah, they could not drink of the waters of Marah, for they were bitter.

And the people murmured against Moses, saying, what shall we drink?

And he cried unto the Lord, and the Lord showed him a tree, which, when he had cast into the waters, the waters were made sweet."—Ex. xv. 22—25.

Where is the tree the prophet threw
Into the bitter wave?

Left in no scion where it grew,
The thirsty soul to save?

Hadst nature lost the hidder power,
Its precious foliage shed?
Is there no distant eastern bower,
With such sweet leaves o'erspread?

Say, wherefore ask, since gifts are ours,
Which yet may well imbue
Earth's many troubled founts with showers
Of heaven's own balmly dew?

Oh! mingled with the cup of grief,
Let faith's deep spirit be;
And every prayer shall win a leaf
From that blest healing tree.

From the Pastor's Testimony.*

THE GODLY FAMILY.

Mr. Conley lived upon an adjoining farm. He had the same number of children, but less pecuniary means than his neighbour. In one important particular, his character was in striking contrast with that of Mr. Kailer's. He was a pious man. He acknowledged God in all his ways. He worshipped him in his own dwelling. He honoured him by hallowing his Sabbaths, and visiting his temple. He and his partner were united in the service of the Redeemer. They gave up their children in infancy to the Lord. They trained them in his "nurture and admonition." And the result was, that their children chose the ways of religion, and in early life entered upon the service of the Redeemer.

Twenty years had brought about great changes in this family. Several of them had fallen beneath the strong hand of death. But I learned that every member of the family had lived respected and beloved, and that those who had passed from the present scene had left the brightest evidence that they had gone to their eternal rest. An eye-witness gave me the following account of Mrs. Conley's death:

"She had been an eminently pious woman, and had exerted all of a mother's influence to train her children in the way they should go. Her last illness was a violent attack of fever, which rendered her delirious and insensible till near the close of life. A few days before her decease the cloud passed from her mind, and her reason was fully restored. One of her sons at the time was in the room. She called him to her side, inquired how long she had been sick, what was her complaint, and what the prospect of her recovery. She then asked to be left alone for a few moments, which she spent in solemn prayer to God, that he would prepare her soul for an entrance into his blessed kingdom.

After this, she requested that her husband and all the family might be assembled. She then told them, with the utmost composure, that she was convinced that this was her last sickness, and that she wished to have all her thoughts henceforth in heaven. She remarked to Mr. Conley, "You have been to me a most kind and devoted husband: continue to put your trust in the Lord;" and then turning to the other

members of the family, she said, "I can never be sufficiently thankful to God that he has given me such affectionate children, and that his grace hath brought them into the way of life. I die with the blessed prospect of meeting my husband and all my children in the skies. My only hope of acceptance is through the blood of Christ. I have nothing else to look to or lean upon. I never before had such an humbling view of my own unworthiness, and the utter unprofitableness of my own life. But, blessed be my covenant-keeping God! in Christ my Redeemer, I see there is an infinite fullness. O the preciousness of Christ! tell it to all the world."

In this happy and composed state of mind she continued, till her spirit, loosed from its clay tenement, fled to the realms of celestial light.

This narrative shows you, my friends, the advantage of choosing the Lord for your portion, and choosing him at the commencement of life. I have not been painting from imagination, but rehearsing to you well-authenticated facts. And what is the conclusion to be drawn from all that we have heard? That if we enter at once upon the service of the Lord, ours will be a useful life and happy death. But if we put off the work of salvation, and "cast away the law of the Lord of Hosts," we shall live to no purpose, our death will be wretched, and ere long we shall lift up our eyes in hell, being in unceasing torments.

GERMANY.

Sabbath-breaking is the crying sin of Germany; knitting, sewing, shoemaking, and store-keeping, and similar occupations are often continued on Sabbath as on other days. Parties of pleasure, halls, feasts, shows, and the like, distinguish this day; while the most pious only observe it by attending church at least once. Tholuck studies as much perhaps on Sunday, as on any other day in the week, excepting perhaps that sometimes he is prevented by having company. You will not then expect to hear of crowded churches, prayer meetings and revivals. There are here six churches for 25,000 persons. In each of these there are, on an average, three services on every Sabbath, and some one or two more during the week in some. Excepting however the occasions on which some gifted man officiates, the audiences are very thin. I have seen as few as fifty or sixty—I have heard of cases where there were only two or three, and Tholuck says in a sermon preached and published just before my arrival, that in places in Germany it has been sometimes necessary to delay public worship for want of an audience. Who mourns in secret places over these things? But few, though I hope some. I have made the acquaintance of one pastor who is an example to ministers any where, except with regard to his views on the Sabbaths.

These may be palliated, but not excused, by saying they are those of the Reformers,—and have come down as correct from the days of Luther. They result from the contempt, so to speak, thrown on the old Testament. Its religion was a mere preparation for the new church, not the same in substance. The Jews are an uncultivated, rude people, and the Sabbath but one of those ceremonial institutions, which the freedom of a better dispensation has laid aside. If the pentateuch, for instance, be inspired, which the rationalists boldly deny, its inspiration adds but little to its binding authority. Their views, it is hoped are giving away somewhat to better, under such men as Tholuck, but they are the views of many, who rank among the orthodox and evangelical.

Speculation and philosophy, falsely so called, that of man's mere reason, are the great efforts of German scholars. Here they entrench themselves and proudly set at defiance the force of all revealed truth, which does not tally with the results of their reasonings. The people generally are early and well instructed in the letter of the Bible, at least provision is made for it, but even that is not always done; they have however, but few spiritual instructions.

The young men come from the gymnasia to the universities, without any correct practical views of religion. They study now as a science, those who are theologians, and as the means for earning a livelihood, few look farther. The eye and hand of one of the most despotic and best administered governments in the world, is on them, and every nerve is strained to

possess the necessary literary qualifications—but as Professor T.—has told me, "I have come from an examination of a candidate, and gone to my room and wept as I reflected that I had been one to sustain a young man's examination, who had not a spark of piety; but the law asks a candidate no question except on his literary acquirements, and I could not." I believe he is a pious man, and his views of the Sabbath aside, most upright in his walk. Then I think he is uneasy, and he is evidently feeling and working his way to produce a change.

The philosophy and philology of Germany are not alone guilty of the low state of religion. The natural man is in the pulpit of her churches, and "as priests, so people." I know of nothing which would probably under God, so soon change the face of things, as the infusion of the missionary spirit. My dear sir, pray for Germany. Oh what a lever in the moral renovation of this world might the German church become, if imbued with piety!—*South. Religious Telegraph.*

Covetousness.—The vice of covetousness is so obviously at variance with the liberal, disinterested, and lovely spirit of the Gospel, that it requires no subtlety of argument to prove its utter inconsistency with the Christian profession and character; and, except in those instances which bespeak as great a perversion of the intellect as of the heart, there are few persons who would not indignantly repel the charge of covetousness, or eagerly endeavor to prove such a charge to be false and groundless; and it is to be feared that many are guilty of this vice, who disguise it with ingenious sophistry, under specious and plausible names.—*Mary Jane Mackenzie.*

Holiness—says Barrow, is not a mushroom that springeth up in a night, while we regard it not; but it is a plant that groweth slowly and tenderly. It needs much pains to cultivate it, much care to guard it, and much time to mature it. Neither is sin a spirit that may be conjured away by a charm, slain by a single blow, or despatched by a stab.

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