

POETRY.

The following hymn was composed by a young man who had led a seafaring life and who died in the township of Douglas, N. S. about the year 1836.

A HYMN.

Through tribulations deep
The way to glory is ;
This stormy course I keep
On these tempestuous seas :
By winds and storms I'm tost and driv'n,
Freighted with grace and bound to Heav'n.

Sometimes temptations blow
A dreadful hurricane ;
And high the waters flow,
And o'er the sides break in ;
But still my little ship outbraves
The blust'ring winds and surging waves.

When I, in my distress,
My anchor, hope, can cast
Within the promises,
It holds my vessel fast ;
Safely she then at anchor rides,
'Midst stormy blasts and swelling tides.

If a dead calm ensues,
And Heav'n no breezes give,
The oar of prayer I use,
I tug, and toil, and strive :
Through storms and calms for many a day
I make but very little way.

But when a heavenly breeze
Springs up, and fills my sail,
My vessel goes with ease
Before the pleasant gale ;
And runs as much an hour, and more :
Than in a month or two before.

Hid by the clouds from sight
The sun doth not appear,
Nor can I in the night
Behold the moon or star :
Sometimes for days and weeks or more
I cannot see the sky or shore.

As at the time of noon
My quadrant, faith, I take,
To view my Christ, my sun,
If HE the clouds should break :
I'm happy when His face I see,
I know then where about I be.

The Bible is my chart,
By it the seas I know ;
I cannot with it part,
It rocks and sands doth show.
It is a chart and compass too,
Whose needle points for ever true.

I keep aloof from pride ;
Those rocks I pass with care,
I studiously avoid
The whirlpool of despair
Presumption's quicksands too I shun,
Near them I do not choose to run.

When through a strait I go,
Or near some coast am drove,
The plummet forth I throw,
And thus my safety prove ;
The scripture is the line which I
Fathom the depth of water by.

My vessel would be lost
In spite of all my care,
But that the Holy Ghost
Himself vouchsafes to steer,
And I through all my voyage will
Depend upon my steerman still.

Ere I reach Heav'n's coast,
I must a gulf pass through,
Which dreadful proves to most,
For all this passage go ;
But no waves of death shall me o'erwhelm
If God himself is at my helm.

When through this gulf I get,
Though rough, it is but short ;
The pilot angels meet,
To bring me into port :
And when I land on that blest shore,
I shall be safe for evermore.

DEFERRED ITEMS.

THE SCRIPTURES.

The custom of reading the Holy Scriptures in public, which our Church has retained, derives incontestable authority from the example as well of the Jews as of the early Christians. Ezra, who himself collated most of the Scriptures of the Old Testament into one volume, we are told, "brought the law before the congregation - and he read therein from the morning until mid-day, before the men and the women, and those that could understand." And "he stood upon a pulpit of wood, which they had made for the purpose - and he opened the book in the sight of all the people. - Also the Levites caused the people to understand the Law - and they read in the book, in the Law of God distinctly, and gave the sense, and caused them to understand the reading." In our Saviour's time, we find that the Scriptures were read in the synagogues on the Sabbath-day ; in the Apostles' days, the law and the prophets were read on the same occasions ; and from St. Paul's injunction to the Colossians that his epistle should be read among them and also in the Church of the Laodiceans, we are to infer that the public reading of the Scriptures was customary in the assemblies of the Christians.

Such, too, was the practice of the Church immediately succeeding the times of the Apostles. Justin Martyr, who flourished A.D. 140, speaking of the Lessons and of the usual manner of explaining and applying them, says, "On the day called Sunday, there is held a meeting in one place of all the people, whether they dwell in towns or in the country ; and the writings of the Apostles and Prophets are read, as far as time and opportunity permit." Tertullian also, who flourished A.D. 200, describing the public worship of the early Christians, says, "We meet together to hear the holy Scriptures rehearsed - for by them we support our faith, exalt our hope, and establish our confidence. We further enforce obedience to the divine commands by repeated instructions, by exhortations, and by rebukes." - *Church.*

SOCIETY FOR THE RELIEF OF POOR PIOUS CLERGYMEN. - The claims of this excellent institution are, we have great reason to fear, not sufficiently known to the members of our Church. In the course of 47 years, during which the society has existed, it has distributed to distressed clergymen, 2324 grants of various sums of money, according to the nature of the respective applications and the exigency of each case ; the whole sum distributed by such grants being £68,239. The class of pious and diligent persons in behalf of whom this society labours, is highly deserving of the consideration and assistance of all who wish well to the efficiency of our ecclesiastical establishment and who rightly view it as a most powerful instrument, under Divine Providence, for promoting true religion and sound morality, in the more sequestered as well as the more populous parts of England and Wales. The income of the last year amounted to £3745 18s. 7d. and many of the cases of clerical distress relieved by means of the society were of the most painful character.

Earl Fitzwilliam has given the munificent sum of £1000 towards affording additional Church accommodation at Malton. - *Dorset Chronicle.*

Sir Robert Peel has contributed £500 to the Lichfield and Coventry Diocesan Church Building Association, the object of which is the erection of new Churches and Parsonage houses where they are required. - *Ibid.*

TEMPERANCE MATTERS.

In the history of legislation against intemperance, which somebody or other will yet write, it is believed that pagan, or recently pagan, if not Christian nations will have the honor of the first movement. The rulers of the Sandwich Islands have led the way. Some of the New England states have followed them.

In 1835, the new governor of one of these islands made an entire prohibitor of the sale of ardent spirits. The first violator of the law was fined one hundred and twenty-five dollars, and flogging has been chasing delinquents ever since.

A committee on the subject of spirit rations in the Navy, was appointed by Congress last winter. Hon. Mr. Reed, of Massachusetts, is Chairman. The committee, desirous of obtaining a more full view of the subject, deferred making report till the present session. We hope some decided movement will be made against the spirit ration system. It is attended by the most deplorable evils. While a portion, we hope small, of our naval officers are opposed to any movement, others affirm that nine tenths of all the difficulties with the men arise from the spirits served out to them. Of the amount of spirits thus consumed, we may form some opinion from the fact, that one vessel from Boston last summer carried out two hundred and fifty barrels of whiskey for our ships in the Pacific. Why should not Congress be memorialized on the subject ? Why should not our State and other societies move in this matter ? And let individuals who can furnish well authenticated facts relating to this subject, spread them before the public eye.

A great Southern and Western Temperance Convention is to be held in Cincinnati, in May next. Its object is to take measure for the advancement of the cause more extensively in that part of our Union.

More than 70,000 persons signed the temperance pledge in the congregations under the care of the Missionaries of the American Home Missionary Society during the year 1835.

Saxony is represented as abounding in intemperance above any of the German states. For a population of 1,637,000, they have 3,493 distilleries, which is one for every 460 persons.

Rev. Thomas P. Hunt has been laboring with great acceptance and success in the temperance cause in Baltimore. His varied and humorous style, his forcible and conclusive reasonings and illustrations were such, that as he says himself, even the rum-sellers, although they get vexed and out of humor, are beginning to believe he is their best friend.

The whole amount of donations to the New York Temperance Society since its organization in 1829, is \$47,411.30. Of this sum \$16,150, was given by E. C. Delevan. - *Boston Recorder.*

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October 27, 1838.

C. H. BELCHER.

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