

## POETRY.

## LINES

(Written upon reading Archdeacon Wix's "Six Months in Newfoundland," in the Church of England Magazine, Vol. iii. page 139.)

A voice from the wild, wild hills  
Of a bleak Newfoundland shore  
Sounds forth—as the gushing of pleasant rills—  
Sounds forth, to cease no more.

'Tis a tone of praise most deep  
For a clime, oh! dread and drear,  
Where nature sleepeth a chilling sleep  
For half the long, long year.

But this day was bright above,  
And the sun on the rigid snow  
Shone fair and free as heavenly love  
On the contrite heart below.

There awoke a joyful word  
From a pilgrim's lip that day—  
"O ye ice and snow! praise ye the Lord  
For ever and for aye!

"O ye frost and cold! praise him  
Who ruleth the mighty wind!—  
Who looketh in mercy upon the dim  
Dull spot of the human mind.

"Shine on us, Lord of all!  
Though dark may be our lot,  
To thy Almighty aid we call—  
O Lord, despise us not!

"O! let thy mercies rise  
O'er this benighted land,  
Until their lost and erring eyes  
Look up to thy blest hand.

"O! hear my prayer and praise—  
Unworthy though they be—  
Until this darken'd land shall raise  
One joyful hymn to thee!"

The voice was heard alone,  
Mid the doop and pathless snow;  
A thousand lips have caught the tone—  
A thousand bosoms glow!

Pilgrim! thy pray'r is heard;  
The light is beaming far:—  
Their bencon is the Holy Word!  
Their hope is Bethlohem's Star!

MARY ELIZABETH.

## PAPAL FALLIBILITY.

One of their saints, Hilary, *anathematizes*, in his epistles now extant, Pope Liberius, the then 'successor, of St. Peter.' At a later period, Platina, one of their own writers, says, that 'towards the close of the tenth, and beginning of the eleventh centuries, the chief object of the Popes seemed to be, to reverse the decrees of their predecessors.' The disputes of the Jesuits and Jansenists are matter of history, as well as the ecclesiastical censures incurred by Fenelon and Pascal, two names of which they are now very ready to boast, but who, when living, were treated by the Church of Rome as almost heretics.—*Christian Guardian*.

## PUBLIC WORSHIP.

We may, by prayer and united endeavour, greatly raise the tone of our public worship, and profit more by the real principles of our church. Thus in baptism, we should consider it a solemn and affecting occasion, when an infant is to have the privilege of being publicly received into the congregation of Christ's flock. The sponsors should be carefully chosen, as the witnesses to the church for the Christianity of the parents, and as those who will take care that the child be brought up to 'lead a godly and Christian life.'

How much would it also tend to our comfort and animation in worship, if all would unite in prayer and

praise. How painful is it to notice the little interest with which the prayers are too often regarded.—*Ibid.*

## ENGLAND.

God bless thee, England, and crown thee with blessings, thou glorious land of my fathers! When I saw the two broad lights on the black Lizard again, my heart swelled with that unconquerable passion which I used to feel on returning from a distant school and springing into my dear mother's arms.—O my country, I have no pride but that I belong to thee, and can write my name in the muster-roll of mankind, an Englishman. If thou wert ten times more cloudy, and rainy and black, I should still prefer thy clouds and thy thorns to the spicy gardens of the Orient. Away with the morbid coxcomb who could rail against thy reverend front, and dream away his life in the land of effeminacy, emasculation and vice! For with thee is Peace, and Knowledge, and Liberty, and Power; with thee Home is honoured, Man protected, and God worshiped in truth.—It is good, very good for us to be HERE.—*Coleridge's Six Months in the West Indies.*

## CONFIRMATION.

Let me draw your attention to a custom, similar to our rite of confirmation, existing amongst the Jews. Their children, you are aware, are admitted into covenant with God, by the rite of the circumcision, when they are eight days old, as our children are admitted into a better covenant with him, when they are infants, by the sacrament of baptism. When the minds of these Jewish children are matured to understand their duties and obligations, they are brought before the congregation to promise, in their own persons, obedience to the law of God. "All Jewish parents are reckoned to be accountable for the sins of their sons till they are thirteen years old, but no longer; and therefore when boys arrive at their thirteenth year, they are for the first time called up to the law, that is, they stand at the altar in their synagogues on the Sabbath-day, and read a chapter or more in the law themselves, and become accountable for obedience to it, and are called Bar Mitzwah, or sons of the statutes." This was the custom with the Jews in old time; and it is not unreasonably supposed that when our Lord went up with his parents to Jerusalem at the time of the feast of the passover, he accompanied them for the purpose of conforming to the customs and institutions of religion, and fulfilling the righteousness of that covenant into which, in his early infancy, he had been admitted by the ordinance of circumcision. From a letter which I have received from a Jew, who is now a member and ordained minister of our own Church, I find that this custom is still continued amongst the sons of Israel now in the days of their dispersion. "A Jewish boy," he informs me, "at the age of thirteen years is received into full communion in the Jewish synagogues. His father then puts his hand upon the son's head, and says that he, the father, is no more responsible for the sins of his son, but that he must be answerable for them himself." As the Jews, then, admitted infants into covenant with God by the rite of circumcision, so do we admit them into covenant with him, through Jesus Christ, by the sacrament of baptism: and, as the Jews bring their children, in mature years, to promise obedience to the covenant in their own names, so also do we bring the youthful members of our Church to confirmation, to promise for themselves obedience to "everlasting covenant." As the apostles, by the "laying on of hands," confirmed those who had been converted and baptized, "and prayed over them," that they might receive the Holy Ghost, and as St. Paul has enumerated the "laying on of hands" amongst "the principles of the doctrine of Christ,"—so must we, taking them for our example, the Scripture for our guide, "follow their godly motions" in all things, and seek for the gift of grace, as the first converts sought for it, in answer to many prayers, and by the "laying on of hands."—*Rev. J. Downall.*

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C. H. BELCHER

Halifax, May 5th, 1840.

## ILLUSTRATIONS

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II. Halifax, from the Red Mill, I mouth.  
III. Entrance to Halifax Harbour from Reeve's Hill, Dartmouth  
IV. View on Bedford Basin.

PART 2 contains I. View of Halifax from McNicoll Island.  
II. View on the North West  
III. Ruins of the Duke of Kent's Lodge, Windsor Road.

PART 3 contains I. Windsor, N. S. from Retreat Farm.  
II. View from Retreat Farm, Windsor, N. S.  
III. View from the Horton Mountains.

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C. H. BELCHER

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