

## POETRY.

From 'My Saviour.'

'I AM THE BREAD OF LIFE.'

Bread of heaven! once more descending,  
Come, my fainting soul to feed;  
Health and life together blending,  
Meet in thee, 'the living Bread';  
Oh! my Saviour,  
Now thy board of plenty spread.

While in faith thy saints attending,  
Where thy death's memorials take,  
Angels, o'er the table bending,  
Gaze—admire—but ne'er partake:  
No such banquet  
Sinless spirits ever make.

Angels' food! Thy taste—adoring—  
Immortality's own tree:  
Richer food I eat—imploring—  
Feeding, O my God, on THEE:  
Bread of God,  
Nourish, strengthen, comfort me.

Though the fig-tree may not blossom,  
Nor the vine its cluster yield,  
Nor the olive fill my bosom,  
Nor the harvest crown my field!  
Can I perish,  
With a Saviour's love revealed?

No, ah! no, avaunt! repining,  
He is more than flock or herd—  
Midst all earthly stores declining,  
Still my Saviour's voice is heard:  
'I'll supply thee,  
While depending on my word.'

## THE LAST SUPPER.

Dark was the long-predicted night  
When last the "little flock" assembled,  
And watched, with awe, the approaching light,  
And for the fatal morrow trembled;  
That morrow which their Lord should see  
Extended on the "accursed tree."

'Twas then that, with uplifted eye,  
He took the sacred bread and brake it;  
'Twas then the cup he raised on high,  
And bade the astonished mourners "Take it—  
Take it: and when this cup you see,  
For contrite soul, remember Me!"

And didst Thou say, "Remember Thee?"  
Sooner yon sun shall cease its shining—  
Sooner this soul shall cease to be,  
Its immortality resigning—  
Than this fond heart forget to raise  
Its anthems of perpetual praise.

Can we, thy houseless nights forget,  
The cold dews on thy temples lying;  
The taunts, the spear, the bloody sweat,  
The last, long agony of dying;  
Thy present gifts, so large and free;  
The transports of eternity?

And is thy sacred table decked,  
Thine own blest hand the feast preparing;  
And shall our souls the joys reject  
The angelic bands delight in sharing?  
We come—we come—oh! hear our prayer,  
Blest Saviour—meet our spirits there!

CUNNINGHAM.

## THE ATHANASIAN CREED.

In this confession of our faith,—sound and scriptural as it undeniably is,—there are passages which have been thought to savour of unchristianity: it is asserted that, by the use of this formulary, we doom to eternal perdition all who do not believe exactly as we do, or who do not worship after our form." In reply to this accusation, it may be remarked, that where the fundamental doctrines of Christianity are at stake, there can be no terms too strong in which to express our own adherence to them, our own condemnation of those who would subvert them. This is the rule of Scripture itself; for there, as has been judiciously remarked, "there is no mention but of two ways, one leading unto destruction, the other bringing unto life [Matt. vii, 13, 14]; of two sorts of men, whereof some believe and they are saved; some believe not, and they are damned [Mark xvi. 16. John iii. 18]; and of two states, one blessed, where Lazarus is, the other cursed, where Dives abides. [Luke xvi.] A third way, sort, or state, cannot be found in the word of God."

But to proceed to the accusation itself,—the following are the clauses upon which it is founded:

"Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith."

"Which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly."

"He therefore that will be saved must thus think of the Trinity."

"Furthermore, it is necessary to everlasting salvation, he also rightly believe the incarnation of our Lord Jesus Christ."

"This is the Catholic Faith which, except a man believe faithfully, he cannot be saved."

Here it should be borne in mind that, in using these expressions, we are not addressing ourselves to the unbeliever or the heretic; but that we are professing our own faith, the foundations of our own hopes, and the principles of our own communion. We declare our own belief that such is the Scriptural view of the doctrine of the Trinity, and of Christ's incarnation; so that the penalties of apostasy as expressed in the creed will fall upon ourselves. These are doctrines set forth in the Bible; we believe them to be there contained; we make profession of our faith in them; and, if we keep them not whole and undefiled, we are pronouncing sentence of self-condemnation.

Nor, in doing so, are we departing from the rule of Scripture itself. Our Saviour says to his disciples, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." There is nothing in the condemnatory clauses of the Athanasian Creed more positive than this language of our Lord; and the subject to which they are applied, is, in substance, the same as that which gave rise to our Saviour's expressions. To "believe," as our Lord expresses it in this passage, and to "hold the Catholic or christian faith," as the creed asserts it, is substantially the same thing; so that it is no worse to say, that they who "hold not this faith shall perish everlastingly," than to declare that they who "believe not shall be damned." For if it be asserted that the creed refers more particularly to the Trinity, while our Saviour spoke of the christian faith in general, we may reply that in the belief to which our Lord alludes, the Trinity is evidently implied. "He that believeth and is baptized," are his words; but it was his own express command, that all should be baptized "in the name of the Father, and of the Son, and of the Holy Ghost,"—that is in the name of the blessed Trinity. And although there may be qualifications of the rule here laid down, they are not added by our Saviour, and therefore not by the church. "She gives the rule as He does; and whatsoever qualifications He may leave hope for, the church does the same. And surely there can be no violation of christian charity, in applying to the main articles of our faith, a general rule to precisely the same effect, and almost couched in the same words, as that which Jesus himself applies to the whole Gospel."

Where a rule of salvation is proposed, it is the duty

of the Church to insist upon this; not to lay down the exceptions for the encouragement of neglect.—"God himself has given a general rule, and the Church's duty is to do the same.—What merciful abatements He may think proper to make, in His judgment, must rest with Him. The Church must teach her children to do their duty, and seek salvation in the plain and direct way that Jesus has pointed out; and not devise such schemes and exceptions built upon supposing what under particular circumstances (not applicable to those who are to use the Creed,) God may do. Her language is like that of her Master's when asked the vain and useless question, 'Are there few that be saved?'—'What is it to thee? Follow thou me.'—Church.

## A GOOD MEMORY.

A poor woman in the country went to hear a sermon, wherein, among other evil practices the use of dishonest weights and measures was exposed. While this discourse she was much affected. The next day when the minister, according to his custom, was among his hearers, and called upon the woman, she took occasion to ask her, What she recollected of his sermon? The poor woman complained much of her bad memory, and said, she had forgotten most all that he delivered; 'But one thing,' said she, 'I remembered—I remembered to burn my bush.' N. B. A doer of the word cannot be a forgetful hearer.—Chris. Wil.

The books issued by the London Prayer Book and Homily Society for the year ending May 1838, amount to 164,386, making an aggregation, since the formation of the Society, in 1812, of 2,214,718. The receipts were 2,466l. 13s. 10d.; the expenditure 2,539l. 19s. The Society publishes the prayer book in whole or in part, and the homilies also together or separately. Great good has resulted from the homilies thus issued in tracts, and they are well commended themselves strongly to the plain, unphilosophical sense of the people. The above is a summary of what is actually done for the distribution of the prayer book by the Church of England; the Societies for the Promotion of Christian Knowledge, and for the Propagation of the Gospel in Foreign Countries, contributing largely to this purpose.—A.

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