

POETRY.

SELECTED.

*Do not far from me, for trouble is near; and there is none
to help me.—Ps. 22. 11.*

God of my life whose gracious power,
Thro' various deaths my soul hath led;
Or turn'd aside the fatal hour;
Or lifted up my sinking head.

In all my ways thy hand I own,
Thy ruling providence I see;
Oh! help me still my course to run,
And still direct my paths to thee.

On thee my helpless soul I cast,
Which looks again thy grace to prove;
I call to mind the wonders past—
The countless wonders of thy love.

Whither, Oh! whither should I fly,
But to my blessed Saviour's breast;
Secure within thy arms to lie,
And safe within thy arms to rest.

I have no power, the snare to shun,
But thou Oh! God, my wisdom art;
I ever into danger run,
But Thou art greater than my heart.

I have no might to oppose the foe—
But everlasting strength is thine:
Shew me the way that I should go—
Shew me the path I should decline.

Which shall I leave, and which pursue;
Thou only my adviser be,
My God, I know not what to do,
But Oh! mine eyes are fix'd on Thee.

*Call his name Jesus for he shall save his people from their
sins.—Matt. 1. 21.*

Oh! Jesus, how grateful 's Thy name,
To those who by sin are oppress;
They thy mercy and love shall proclaim,
Who alone can lead sinners to rest.

Yes, to Thee how often have I,
When by sin and by sorrow cast down,
With a mournful and penitent sigh,
Made my wants and my miseries known.

And hast thou neglected to hear?
No! Thou art the penitent's friend;
Thou wilt wipe from her eye th' sad tear,
And thine ear to her suit Thou wilt lend.

Yes, truth! how divine and how sweet
Thou art unto those that will come;
Thy gospel directeth their feet,
Where a Heav'n is prepar'd for their home.

Thus thro' Thee we in all things a bound,
In life and eternity's space,
And high glory to Thee shall resound,
Thou author of infinite grace.

From the Missionary.

A GUIDE TO THE SERVICES OF THE CHURCH.

If time permit, look out the Psalms for the day from the Psalter, and put a mark there in your Prayer Book. See that you have a mark at the beginning of the communion service, and then find the place of the Collect, Epistle and Gospel of the day. Turn to the Order for morning prayer and let your thoughts and feelings be upon divine things till the service begins.

When the minister commences with the Scripture Sentences, rise and silently attend, standing during the Exhortation. At the Confession, kneel, and while you say the words audibly with the minister, be

careful in your mind to appropriate them to your own sins in the expressions you use.

The responses should be made by all that attend Church, not in a whisper, but with a voice sufficiently audible to be heard by those immediately around you. Parents should see that their children respond in Church as soon as they attend.

When the Priest pronounces the Absolution, receive the declaration of Divine mercy with a penitent, believing and thankful heart; and at the end of it, as also at the end of all prayers, audibly say, 'Amen.'

Always repeat the Lord's Prayer aloud with the Minister; as also all the answers marked for the people to make. Immediately before the words, 'Glory be,' &c. rise, agreeably to the directions, and continue standing through the following Anthem, 'O come,' &c. When this is read the people say every other verse; when chanted all should join with the choir. Be careful to do so vocally if you are able; but certainly with your understanding and feelings, go deeply into the meaning of the words and exercise your affections therein.

When the minister gives out the portion of Psalms for the day of the month, turn to the place in the Psalter previously found and marked; but in so doing, be careful to keep your finger in the place where you already are, between the leaves, so that you may without perplexity turn back again. When the Psalms are read, repeat with the people aloud, their part and at the end, join in the Doxology.

The congregation sit to hear the Scripture lesson from the Old Testament, taken according to the table. It would be well to turn to the chapter in your Bible and follow the minister as he reads.

As soon as the minister declares the lesson ended, rise, that you may be ready to join with your whole heart and soul in that beautiful and richly devotional hymn called the 'Te Deum,' not only responding aloud every other verse, but also joining mentally and fervently in that which is said by the minister. Then sit again while the second Scripture lesson from the New Testament is read. To this give the utmost heed, as to the message of the Lord officially declared. Think not of the minister nor of his manner of reading, but entertain a solemn sense of God's Word spoken to you, and endeavor to receive it with meekness, submission and faith.

After the second lesson is ended, immediately rise and take your part in saying or chanting the Anthem, 'O be joyful,' &c., and here and ever, see that your heart goes along with your words when you repeat the delightful and devout ascription of Glory to the Father and to the Son and to the Holy Ghost.

The creed is rehearsed by the minister and people together, and should be said distinctly, with great solemnity and reverence.

The minister then announces the special prayers or thanksgivings, if any, and then proceeds, 'The Lord be with you,' to which all should affectionately answer, 'And with thy spirit.'

When the minister says, 'Let us pray,' kneel and continue kneeling through the Collects, the Litany and the concluding prayers, to the end of the Apostolic Benediction. At the end of every prayer say—as all should say—with a loud voice, 'Amen.' In the Litany, the supplication in italics should be offered distinctly by all.

Then is commonly given out for singing, a portion of the Psalms in metre, or of the Hymns, which beginning an important and delightful part of divine worship, the whole congregation should stand and endeavor to unite their hearts and voices in singing the praises of God. Be careful not to turn round to look at the choir. Both choir and congregation should sing to God's praise and not to one another.

As soon as the singing is ended the congregation should kneel, and the minister begins the Communion Service with the Lord's Prayer or the Collect 'Almighty God,' &c. When the minister reads the Commandments, recollect that they are the laws of God himself, and should therefore be heard with the deepest reverence. 'By the law is the knowledge of sin.' All the sins you have ever committed may be comprised and recognized under the head of some or of all these commands. Therefore, while they are pronounced, you should apply them to your own character; especially to your recent conduct; and

observe so far as you can, wherein you have broken them; and in the exercise of godly sorrow for the transgressions you discover, still kneeling on your knees, audibly, at the end of each Commandment ask the mercy of divine forgiveness and the aid of a divine grace in the words, 'Lord have mercy,' &c.

The people continue kneeling until the Collect for the day is ended; the place of which in your Prayer Book should be previously found and a mark set. While the Epistle is read the people sit; and when it is ended and the holy Gospel is announced rise without delay and say (or sing if it be chanted) the ascription, 'Glory be to thee, O Lord,' with devout gratitude for the precious Gospel about to be read.

After the Gospel, you may expect such notices as are to be given out at that time, or 'other matters to be published;' and then another portion of Psalms in metre, or a Hymn, is commonly sung.

To the Sermon which follows the singing, you should listen with patient and wakeful attention. Think as little as possible of the preacher or of his manner; but apply your whole endeavor to make a good practical use of what he delivers as God's message to you. If any thing is said which to you is contrary to God's word, pass it over as well as you can and look for something which you can receive and profit by.

After the Sermon is ended and the Benediction given, engage in silent prayer for a few moments, and do not rush irreverently out of God's house as if you were impatient to have the services finished.

LOVE TO THE CLERGY.

There are congregations who profess great attachment to their pastors, but who nevertheless will allow them to suffer—will pay them but little and pay it badly, and make them no presents. Certainly there cannot be sincere piety, and true love for a minister, when he is permitted to have so many pecuniary and temporal anxieties and trials, when, with facility, they might be removed. How many congregations might almost sustain a minister and his family, by making them presents; presents of such things as they have an abundance of, and which they can so well spare. A country clergyman might be furnished with all the necessaries of life, and his donors not feel that any of their substance had been parted with: one might furnish him with a cord of wood—a second give him a ton of hay—a third a quarter of beef—a fourth a fat hog—another a cart load of potatoes—and so on till he was fully supplied. A city Rector might be furnished with many of the comforts and conveniences of life, if his people would but remember him, when they are laying in supplies for themselves. Especially should a congregation see that their minister is always well dressed. It is a shame to any parish, when their rector has not good clothing. A clergyman should never be shabby in his appearance: it is dishonorable to his office and detracts from his usefulness. But, poor men, oftentimes they cannot help it. They are without the means. Let the laity then attend to it. It is in their power to prevent it. What a happy Christmas or New Year, would many a clergyman spend, if his people who profess to love him, would remember his wants. When presents are going round, let us remember our minister. Let us see that he has a suit of black; his wife a new dress, shawl, or cloak; and his children furnished with necessaries. Let us see that his cellar, pantry, and store-room are not empty at any time, but particularly at this season of the year.

We might name congregations who are noble exceptions to the above strictures; but we do not wish to appear invidious.—*Epis. Rec.*

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