

POETRY.

AN EVENING PRAYER.*

Lord of my life, whose tender care
Hath led me on till now,
Here lowly at the hour of prayer
Before thy throne I bow :
I bless thy gracious hand, and pray
Forgiveness for another day.

I humbly, O Lord, I come to thee,
Sinful before thee fall ;
My Saviour's blood my only plea,
My life, my hope, my all :
Clothe me in the Redeemer's dress,
His spotless robe of righteousness.

I pray thy grace my wayward heart
From this vain world to free ;
The riches of thy love impart
To live alone to thee ;
Take me, and claim me for thine own—
Make me but thine, and thine alone.

O may I daily, hourly strive
In heavenly grace to grow !
To thee and to thy glory live—
Dead else to all below :

Tread in the path my Saviour trod,
Though thorny, yet the path of God.

With prayer my humble praise I bring
For mercies day by day :
Lord, teach my heart thy love to sing—
Lord, teach me how to pray.
All that I have, I am, to thee
I offer through eternity.

Thou, blessed God, has been my guide,
Through life my guard and friend ;
Yet still throughout life's wearied tide :
Preserve me to the end ;
And when this life's sad journey's past,
Receive me to thyself at last.

In my Redeemer's name, for all
These blessings I implore ;
Prostrate, O Lord, before thee fall,
And gratefully adore :
Lead from thy throne of earth and skies,
And bless my evening sacrifice.

ETERNITY.

Onwards, Onwards,—You are hastening onwards to Eternity as fast as time can fly.—Another moment is past, and you are nearer to Death and Judgment—to Heaven or to Hell.—Have you ever seriously thought of this solemn word ETERNITY;—for ever and ever? You would consider that person guilty of extreme folly, who, for the pleasures of an hour, would sacrifice the comforts of a life; yet he is wise compared with the individual, who, for the pleasures of Time, gives up the joys of Eternity. The present Time is of infinite importance. Do not neglect it! You are now warned—you are now living—mercy is now offered to you, and Jesus Christ who died on the cross to save sinners, is able to save unto the uttermost all that come unto God by him. He is able to save you. "Seek ye the while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isaiah lv. 6, 7.

SCOTTISH EPISCOPACY.

We are fortunate in having an example how Christians may lawfully separate from an established

* From the Church of England Magazine.

Church; and how they ought to behave in their separation. The Episcopalians of Scotland thus separate, because they deem themselves bound to remain in a communion governed by the apostolic order of bishops, which the national establishment has lost or rejected. Their principle rests upon the plain duty of obeying at all events the spiritual authority which God has appointed from the foundation of his Church, whether it be recognised or neglected, established or persecuted, by the civil power. But they acquiesce without murmuring in the poverty and obscurity to which the non-conformity exposes them; and they make no attempt to disturb the existing arrangements of the country. They separate, not because Presbyterianism is established by the state, but because Episcopacy has been ordained by God: and since obedience for conscience' sake, under whatever trials or discouragement, has been their ruling principle, we cannot wonder, however we may admire, at the noble example they display of uncomplaining meekness and devoted loyalty. They who are true to God will always be loyal to their king. Far otherwise they, who, deeming all orthodox sects indifferent, and of equal authority in themselves, yet contend, that if the state sanction any one of them, that one ought therefore to be resisted. Thus they canonise rebellion; and truly they honour their patron saint.—From Oslor's Church and Dissent.

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HALIFAX, JAN. 1st, 1840.

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