

Poetry.

Alfred the Great Teaching the Anglo-Saxon Youth.

Alfred's plans for the intellectual cultivation of his country were directed, in the first instance, to the diffusion of knowledge amongst the great body of the people. Hence he earnestly recommended the translation of "useful books into the language which we all understand; so that all the youth of England, but more especially those who are of gentle kind and at ease in their circumstances, may be grounded in letters—for they cannot profit in any pursuit until they are well able to read English." This opinion is extracted from a document appearing to have been a circular letter addressed by Alfred to the Bishops; and the desire which it expresses is the best proof of the sincerity of his intentions, and the grasp and comprehensiveness of his mind. The general tendency of the Middle Ages was to centre all education in a particular class, severed from the rest of society. Alfred's labours, on the contrary, were directed to enable every individual to have a share, according to his station and degree in the common inheritance of wisdom.—Sir F. Palgrave's History of England, Anglo-Saxon Period.

Throned midst the children of his land,
God's law with his just right hand,
Behold the sage, whose righteous rule
Made of fair England one wide school!
O, worthy he to fill a throne;
He counts their need who seek his own;
And in his light that they may bask,
He bends his great soul to the task.

"O youth, that goeth forth to fight
Life's holy bat for the right;
O man, that shall be in the day
When I must cast this crown away;
Through fair and foul—through good and ill—
Heed thou this one true maxim still:
Let God's high law and will be done,
And other law thou needest none.

"Be simple as the flowers ye press
With lowliest foot; be slow to guess
The evils that come all too soon.
Beware to hap on glory's tune:
Yet count him conqueror alone
Who points his sword to God's great throne.
Who dies for faith is not foredoomed;
Kingdoms so lost are kingdoms won.

"Take counsel of the good and sage;
Be lovers of God's glorious page:
Vain are all joys in life a poor reach
If ye should lack what this doth teach.
The body's sense is dull and slow
To that wit that the mind doth show.
Though life may perish as the grass,
Learning and wisdom shall not pass.

"Be truthful eye in deed and word;
Dumb deers have led, but God hath heard,
If ye be false, dread more than death.
Thy message winds that bear thy breath:
These shall lead tongues to each low sigh—
These shall betray ye, though ye lie!
Remember still, at Jesus' nod,
The Twelve stand by your God!"

B. L. HEAVY.

Miscellany.

The Useful Christian.

Both Sears was a domestic servant. She belonged to an irreligious family, and although moral in her conduct, was destitute of godliness. When about nineteen years of age, she began to attend the Bible class, and preaching of a city missionary, and soon gave evidence that the truth was reaching her heart. Conversation with the missionary was the means of increasing her convictions, and for some time she was the subject of deep anxiety. A sermon preached by the missionary on the cure of Naaman, in which the simplicity of the way of salvation was explained, was the means of leading her to yield to the grace of God. Soon after this she became a member of the visible church of Christ.

Enjoying religion herself, she wished that others should possess the same blessing, and began to use efforts to accomplish this desirable end. In these efforts she was very successful. There were probably two things which mainly contributed to this success; the one was an earnest desire to be useful, the other was directness of effort. She singled out individuals to whom she desired to be useful, and she, at the same time, endeavored to impress them with the importance of personal salvation, and to bring them under the teaching and influence of the missionary.

A plan she adopted with considerable success was that of writing letters to her friends. In these letters she spoke of the danger of neglecting salvation, and earnestly urged them to give attention to their spiritual welfare. Some may think that where there is the opportunity of doing so, it is better to speak than to write, and it may be so in some instances; but in her case, she was able to speak freely what she wished to say, while those who received her letters had the opportunity of reading them when they were alone, and were thus better prepared to reflect on their contents; and as they could be read again and again, they were calculated to have a more abiding influence than words hastily spoken and soon forgotten.

An elder sister had become a Christian about the same time as herself, and one of the first cases in which her efforts were blessed was in that of a second sister. She induced her to attend the preaching of the missionary, wrote to her as before intimated, and conversed personally with her respecting her spiritual state. She became convinced of her sinfulness and danger, and, by her sister's advice, went to the missionary for instruction. He thus had the opportunity of seeking to increase her sense of the evil of sin, and to lead her to see that she had no hope herself, and that if saved it must be by the power and grace of God. He spoke also of the provision God had made for her salvation, a full provision for all her need.

For a time she was kept back by the common notions that she must repent more, and must feel better before she believed; but at last she could say, "Just as I am, I come to thee," she yielded herself to Christ, believed in his atonement, became a new creature, and was happy. After a time she united with the church, and maintained a consistent profession for several years. She then became sick, and her sickness was unto death. But the grace of God supported her in the trying hour, and she died in the full assurance of hope in Christ, an example of the results of Christian activity.

Another case in which Ruth met with similar success was that of Abigail C., who was about her own age, and resided near her. In the same way as in the previous case, she led her under Christian instruction, by which she became acquainted with herself, saw her need of salvation through Christ, and led to him as her only refuge. Thus a proud and haughty spirit was humbled, and led to strive after Christian meekness. She also united with the church, and adorned her Christian profession.

One other case shall be named. Among the attendants on the preaching of the missionary was a young person named Sarah. In a letter to that

missionary, several years after he had removed from the neighbourhood, in giving an account of her conversion, she states that she had often been much affected by his preaching; but that which had particularly impressed her was a letter which Ruth handed to her one evening as she was leaving the Bible class. She went home wondering what it could mean, and read it. It made her uneasy; she retired to rest, but not to sleep; the words of her friend's letter had sunk into her heart, she felt that sin was indeed a heavy burden. Light gradually broke in upon her mind, and she was at length enabled to trust in the Lord Jesus Christ; and having given herself to God, she also gave herself to his people.

Ruth may serve as an example for all Christians. She was poor, and thought she had but little influence, but she determined to exert herself according to her ability for the benefit of others. She was not satisfied with desires, but used direct efforts, and God blessed her efforts to the salvation of others. Canst you do likewise? There are those around you unsaved. Can you not lead them to the house of God? Have you ever spoken to them of their danger? If this seems too great a cross, cannot you write to them on the subject? Do so seriously, earnestly, and in dependence on the divine blessing, and you may hope to be successful.—Wichita & Reflector.

The tell-Tale.

A few days ago, brother John Casid met me in the street, and, with an awfully long face and laboured tones, began to tell me of a sad report which rumour was spreading of brother Isaac Homest. The tale in itself was not much, but the shrugs of the shoulder, the significant shakes of the head, and the speech of the eye, which said, "I am afraid, or rather, I hope it is all true," made the case appear a very bad one. Happily I felt no disposition to believe a charge against a brother, especially as it was insinuated rather than openly alleged; and therefore I asked, "Well brother Casid, have you seen brother Homest on the subject, and ascertained from him the facts of the case?" The reply was, "No, my dear brother; I really have not time to attend to the matter, besides which, you will understand that I do not believe it to be true."

"Well, my brother," I replied, "I shall go direct to brother Homest, tell him what you say, and ask him as to its truth." The look of the good man in return was a picture. How fervently did he implore me to take no further notice of it; and what solemn assurances did he give me in a few minutes' further conversation that he would be more cautious. I have at present yielded to his entreaty; but whether my conduct was right or wrong, perhaps your readers can determine better than I can. At all events, brother Casid, should he repeat the offence, will not fare so well at my hands another time.

A short story more. Thirty years since I was pastor of a church in which were some female gossips, a race which I will hope are now rapidly dying away. Nothing could occur in connection with the church, but these prateways could make mischief out of it. At a church meeting I stated that I was resolved to destroy this practice of scandal, and that I would embrace the very first chance of tracing its author. An opportunity soon offered. A young lady was proposed for church fellowship, and the detractors were quickly at work. I overheard one telling another of a pretty story, which, on its very surface, indicated exaggeration. "Is this true?" I asked. "I do not know, sir, but I hope not." "Why do you report what you are not sure of?" "Mrs.—told me, sir, and I was only just mentioning it in confidence." To Mrs.—I went, and found that she had told something, but not quite so bad as reported. I insisted on her authority, and went on tracing the report from one to another, till it ended in nothing. Not quite so either; for the whole facts were stated to the church, who, very wisely, strongly censured the practice, and for a period at least checked the evil. Did I act rightly in this case?

I have lying before me a sermon very recently delivered in one of our large cities, and pointed only for private circulation. I will borrow its closing paragraph:—"My hearers, be cautioned against such abuses. Let us bridle our tongues. Let us put a check upon our curiosity. 'Do your own business.' Next to your own be careful of your neighbour's reputation. Be slow to believe anything against him. Give no credence to flying reports. Reject unfounded insinuations. Pay no attention to rumours that go about like orphans in the world, or foundlings whose name dare own. Remember 'that what everybody says must be true,' is a sophism worthy of the father of lies. As matters stand, everybody's word is worth nobody's taking. If you hear against your will, demand proof of what you hear. Let not the scarcity of truth be atoned for by the abundance of affidavits. Keep truth on your side. Speak evil of no man. If your neighbour injure you, tell him his fault alone. If he wish it, forgive him. Be no busy-body. Have tale-bearing. Oh, if all would do thus! would there not be a millennium? But poor, weak, perverse human nature! wicked and inexcusable, as well as human! alas, my hearers!"

THE SUBSCRIBER takes this opportunity of acquainting the public that he has purchased the Dwelling House and Premises in Digby, lately owned by T. C. Jones, Esq., and has fitted up and furnished the same in a suitable manner, for the reception of boarders through the summer season. The premises being situated in one of the most desirable localities in the town, enjoying a view of the beautiful harbour, which is unsurpassed by any other in the Province, will be found a most desirable retreat for invalids and others in quest of health or enjoyment during the approaching warm season. No pains will be spared by the Proprietor to contribute to the comfort and happiness of those who may patronize his Establishment.

JAS. P. DUNHAM.

HENRY HORTON, Importer of all kinds of Harness, Mounting, Saddles, Bridles, Whip Thongs, &c. Offers for sale BARNES MOUNTINGS in Silver, Brass and Japan'd; Cart, Wagon, and Team Harness; Pad Poles, Saddle Trees; Spurs; Bits; Curry Combs; Collar Chains; Chain Traces; Breaching and Back Chains; Dog and Hatter Chains; Patent Leather, and Webs of all kinds; Riding and Driving Whips; Wood; Saddles; Bridles; Martingales; Foot Oil and Oil Blacking; and every other article used in use.

P. S.—All kinds of Harness, Saddles, and Bridles, made to order, and sold with the above cheap for cash or approved payment.

NOTICE.—All persons having any legal demands against the Estate of SAMUEL BOONE, late of Ellsville, deceased, are requested to hand in the same duly attested within three months, and all persons indebted to said Estate are requested to make immediate payment.

JAMES BOONE, HANNAH BOONE, Executors.

MORRIS & DENNISTON, Manufacturers of VENETIAN BLINDS AND SASHES, GRAINERS AND PAPER HANGERS, Golden Ball, Corner Union Street, SAINT JOHN, N. B.

ST Signs Board, made and painted. Old Blinds repaired. July 18.

CLEARANCE SALE!

THE SUBSCRIBER has to intimate that after the 6th inst., the remains of their stock of

New Spring Goods will be disposed of at Reduced Prices.

A splendid lot of PARASOLS in every colour, style and quality. BONNETS in various styles. Silk Caps, Baroque Shawls, Ladies Dress Materials, of every description.

Gloves, Hosiery, Sewed Work, are offered at wholesale prices.

—ON HAND—A few pieces more of the Cheap Chinese Dressing. Cotton, Hemp, Union, Kidder, and 3 ply Carpetings, which must be sold.

All Goods marked in plain figures. —

NO SECOND PRICES. FRASER, ENNIS & CO., 83 King-street, opposite St. John Hotel.

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NEWLY IMPROVED MODEL MELODEONS. Sold at the Cabinet Ware-rooms of the Messrs. J. & G. Lewis of King Street—These instruments are from their superior quality of tone have attracted the attention of the most distinguished Musicians throughout the Country. Prices vary from £18 to £35.

M. A. STEVENS, Agent.

[From George Washington Monitor.]

NEW YORK, June 17, 1854.

Messrs. MASON & HAMLIN.

Gents.—I have had the pleasure of trying one of your Melodeons this morning. I can strongly recommend them to parties wishing to study the Organ, and can assure you for my own use, I should select one of your make.

Most faithfully yours,

GEO. WASHBOURNE MORGAN.

Late Organist of St. Charles, Southwark, the Parish Church of South Hackney, and to the Harpington Union, Etc., Etc., Etc., London.

St. John, N. B., March 27, 1855.

MR. STEVENS.—Dear Sir,—It is with pleasure I make known to you the opinion of myself and many others, of the MELODEON purchased from you a few months ago. This instrument manufactured by MASON & HAMLIN, has given the utmost satisfaction, both in Tone, Touch, and Power, and I do freely, and cheerfully admit it is the best I have ever seen. I can now readily to execute all orders, which for promptness and durability cannot be surpassed in this city.

Also, on hand—A lot of superior English and Domestic manufacturing Saddles, Bridles, Collars, and Whips, wholesale and retail. Terms Cash.

St. John, April 27, 1855. D. W. & J. R. ADAMS.

NEW Brunswick Saddle, Harness, and Collar

Manufacturers, Charlotte Street, North of the City

The Subscribers beg leave to return thanks to their friends who so liberally patronized them since their commencement in business, and would inform the public that they have selected, and engaged the services of the most competent men in the city—so that they are now ready to execute all orders, which for promptness and durability cannot be surpassed in this city.

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