

Poetry.

LITTLE JULIA'S HYMN.

I am my mother's darling,
Her child of hope and love;
A precious gift she calls me,
From God who dwells above.

Very often wonder
Why she should love me so,
For I am but a little thing,
Not good for much, you know.

But I love my darling mother,
And I'll try to please her well,
For how many things she does for me,
I'm sure I cannot tell.

I love to sit beside her
In my little rocking chair,
To tell my mother and needle,
And to do my sewing there.

She tells me pretty stories
Of little girls and boys,
And is glad when I rejoice,
And glad when I am soys.

He was gentle true and holy,
And obeyed his mother's word,
And was always meek and lowly,
Although he was the Lord.

And I ought to be like Jesus,
And never fret nor cry,
With anger or impatience,
Nor ever tell a lie.

Then I must pray to Jesus
To make me kind and mild,
And mother says he'll hear me,
Thou I am a little child.

C. E. J.

Tract Journal.

TRUST IN GOD.

The young Lions do lack, and suffer hunger;
But they that seek the Lord shall not want any good thing.—Ps. xxxiv.

I was, some years ago, with a friend, who was then labouring under ill health, endeavouring, as much as lay in my power, to soothe and console him under his affliction.

One evening "Trust in God" was the subject of our conversation. My friend's principal attendant, woman between fifty and sixty, whose department I had noticed for its propriety, and whose piety I had often remarked, suddenly exclaimed with great earnestness—"O trust in God! put your faith in the Most High, and you will never be deserted. I have indeed reason to say so, madam," she continued, addressing me.

"I am the daughter of a small farmer, and my husband was also a farmer. During my husband's lifetime I was very comfortable, but when he died, he left many debts; the farming stock, the household furniture, and indeed all I had, except my clothes, was sold to pay them. Left with one child, a boy of four years old, I took part of a cottage, and endeavored to maintain myself by needlework or going on errands; but I could not do much, on account of leaving my child alone. I took great pains to implant early in his mind the love and fear of God, and a firm belief in the Saviour; and when earnestly engaged in this important duty, I almost forgot the poverty and want in which I was left. I assure you, madam, I have often shut my door, that my neighbours might not observe I had nothing to prepare for dinner. I had been well brought up, and could not bear the thought of being seen."

One evening we were eating our supper; we had nothing but bread, and of that not sufficient to satisfy our hunger. "Mother," said little John when he was finishing his last morsel, "what shall we do to-morrow morning? There is no bread in the house, we shall have no breakfast." I answered him, "Do not fear, John; God has not forgotten us; let us pray to him, and he will send us bread." I made him kneel down by my side, and prayed to God, that he would in his goodness provide for us, and give us bread for the morrow. I then put my child to bed, and went to God to sleep quietly, and to depend upon God, who never forgets those who put their trust in him. I myself went to bed, firmly believing that my God had heard my prayer; and, commending myself to the protection of our Lord Jesus Christ, I slept comfortably till four in the morning, when John awoke me. "Mother," said he, "is the bread come?" Poor little fellow! he had but a scanty supper, and was very hungry.

No, I answered, it is not yet come, but we will wait and go to sleep again; it will come. We both went to sleep. I was awakened a little before six in the morning by some one rapping at my window. "Dame Bartlet," said a woman, "you must get up immediately; Mrs. Martin's daughter is taken very ill, and Mrs. Martin's milk cows; here, then, was bread for us. I went to Mrs. Martin's, and milked her cows, and afterwards sat down in the kitchen to breakfast. I thought of my child, and could not eat. Mrs. Martin observing me, said, 'You do not eat your breakfast, Dame Bartlet.' I thanked her, and told her I had left a little boy at home in bed very hungry, and if she would permit me, I should prefer carrying my breakfast home to him. 'Eat your breakfast now,' was the kind answer of Mrs. Martin; 'you shall carry some breakfast home to your little boy besides.' Mrs. Martin then gave me a basket of provisions, sufficient for myself and child for three days. As I returned home, I could not but thank my God, and feel grateful to him, and my kind benefactor. I rejoiced my little boy's heart by a sight of my breakfast; he got up directly, eager to partake of Mrs. Martin's goodness. After a good breakfast, I milked her cows by my side, whilst I returned thanks to the good God who had heard our prayers the evening before, and who had given us a kind benefactor. When we rose, I took him in my lap, and said to him, 'Now, John, I hope what has happened to us will be remembered by you through your whole life. Last evening we had such all our bread, we had none left for this morning; and we prayed to God that through his mercy, and for the sake of his Son Jesus Christ, he would give us our daily bread. God has heard us, and has given us bread; may this teach you through life, to put your trust and faith in your heavenly Father. I most earnestly pray to God that you may never forget this.'

Dame Bartlet concluded her interesting narrative by adding, "And, madam, I have never

wanted bread since. I am blessed in my son, who is now a man; he is dutiful and good to me, and has never forgotten the pains his mother took with him in childhood, nor the exhortation I then gave him to trust in God."

In connection with this narrative, the following truths should be remembered—

1. Trust in God must begin with belief of the gospel of Christ. So long as unbelief prevails, the sinner is under that wrath which is revealed from heaven against all ungodliness and unrighteousness of men, Rom. i. 18. "He that believeth not," said our Lord, "is condemned already." John iii. 18. Is this, reader, your condition? Then flee, without delay, to that Redeemer who is able to save to the uttermost all that come unto God by him, Heb. vi. 25. Confide at once in the truth and faithfulness of the God of grace, who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John iii. 16. And then, but not till then, will it be your privilege to trust in him as the God of Providence.

2. Trust in God must be exercised in doing the duties of our station diligently and perseveringly. Miracles are no longer wrought: they were performed in past days to prove that "holiness of God spake as they were moved by the Holy Ghost," but as the Bible is complete, and no further revelation will be made, miracles have ceased. God works by means, and for the labouring man to expect provision for himself and his family without diligence and prudence is presumption, and not trust. He who truly and acceptably confides in God, casts his care, but not his work, on God; he labours as earnestly as if he could do everything, and is then as dependent on the Almighty as if he did nothing. He acts, moreover, in reference to the things of eternal life as he does with regard to those which belong to the present. God meets with those who walk steadily in his ways. "The soul of the diligent shall be fed," Prov. xiii. 5. "They that wait upon the Lord shall renew their strength," Isa. xl. 31. And often, when all human means fail, he appears as "a very present help," Ps. xli. 1. "Thus saith the Lord: Cursed be the man that trusteth in man, and make flesh his arm, and whose heart depareth from the Lord. For he shall be like the health in the desert, and shall not see when good cometh; but shall inhabit in the parched places, in salt land, and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and shall spread his roots by the river, and shall not see when heat cometh, but his leaf shall be green; and shall not be careful in the year of drought, neither shall he cease from yielding fruit," Jer. xvii. 4-8.

POWER OF PRAYER.

The wonderful effects wrought by the prayers of believing Christians will never be fully known till the revelations of the great judgement. But daily experience admonishes every Christian to pray without ceasing, having full faith that prayer is never lost. Here is an instance of its power—

A goodly man the master of an American ship during one of his voyages found his ship surrounded by fog for days, and became very anxious respecting her safety. He went down to the cabin, and prayed. The thought struck him, if he had with confidence committed his soul to God, he might certainly commit his ship to him; and so accordingly he gave all into the hands of God, and felt at perfect peace; but still he prayed that if he would be pleased to give a cloudless sky at twelve o'clock, he should like to make an observation, to ascertain their real position, and whether they were on the right course.

He came on deck at eleven o'clock with the quadrant under his coat. As it was thick and drizzling, the men looked at each other with amazement. He went down again to his cabin, and came up. There still seemed no change. Again he went down and prayed, and again he came up, and heard his quadrant in his hand. It was not ten minutes to twelve o'clock and still there was no appearance of a change; but he stood on deck waiting on the Lord, when, in a few minutes, the mist seemed folded up and rolled away by an omnipotent and invisible hand; the sun shone clear from the blue vault of heaven, and there stood the man of prayer, with the quadrant in his hand, but no sea-struck did he feel, and so "dreadful" was that place, that he could scarcely take advantage of his prayer. He, however, succeeded, although with trembling hands, and found to his comfort that all was well. But no sooner had he finished taking the observation, than the mist rolled back over the heavens.

What Christian can doubt but this interposition was in answer to his prayers.

TALE OF AN ELEPHANT.

Tell my grandchildren, said the Right Rev. Daniel Wilson, writing home from India that an elephant here had a disease in his eyes. For three days he had been completely blind. His owner, an engineer officer, asked my dear Dr. Webb if he could do any thing to relieve the poor animal. The doctor said he would try to cure it, and he heard his quadrant in his hand. It was not ten minutes to twelve o'clock and still there was no appearance of a change; but he stood on deck waiting on the Lord, when, in a few minutes, the mist seemed folded up and rolled away by an omnipotent and invisible hand; the sun shone clear from the blue vault of heaven, and there stood the man of prayer, with the quadrant in his hand, but no sea-struck did he feel, and so "dreadful" was that place, that he could scarcely take advantage of his prayer. He, however, succeeded, although with trembling hands, and found to his comfort that all was well. But no sooner had he finished taking the observation, than the mist rolled back over the heavens.

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DANCING.

At the meeting of the Old School assembly an overture from the Presbytery of Cincinnati, on dancing, was read, to which the assembly gave the following answers:—"To the first question, viz: Are social dances and private theatricals included among the sins forbidden by the 7th Commandment? The assembly make following reply:—That whilst the pleasures of the ball-room and the theatre are primarily intended by the 'banning and stage plays forbidden, the spirit of the prohibition extends to all kindred amusements which are calculated to awaken thoughts and feelings inconsistent with the 7th Commandment as explained by the Saviour. To the second question, viz: Is it the duty of the members of the church to send their children to dancing schools, or who give and attend dancing parties, and if so, such discipline to the extent of exclusion from the sacraments, where other means fail of producing reformation? The assembly answer that whilst we regard the promiscuous social dancing by members of the church as a mournful inconsistency, and the giving of parties (or such dancing) on the part of the church as a scandalous impropriety, it is tending to compromise their religious profession, and the

sending of their children by Christian parents to the dancing-school, as a sad error in family discipline, yet we think that the session of each church is fully competent to decide when discipline is necessary, and the extent to which it should be administered."

READING THE SKY.

"Come here Patty," said uncle Philip; "and come here Peter. You have read your books and now I will teach you how to read the sky."

"When the sky is clear, it is a 'blue God'; when it is cloudy, it is a 'grey God'; when it is lit up with the sun, it is a 'red God'; and when one part is clear and shining and another part cloudy, then it says, 'I love God, fear God, and praise God,' all at the same time."

Little Patty said she would read the sky every day; but Peter said if she did she would be sure now and then to read it wrong. She would fear God when she ought to love him.

"Never mind that," said uncle Philip; "never mind that, Patty; for you cannot be much wrong while you love, or fear, or praise God."—[Christian Index.]

MARRIAGE FEES.

A correspondent of the N. O. Christian Advocate gives a chapter of personal experience as follows:—"An old particular friend got me to go to a distant country to marry him. I had an awful time getting there. The bride was handsome, intelligent, and her parents well off; splendid time. After supper, the happy bridegroom came to me, called me 'brother,' for he was a member of the church; 'How much do I owe you?' 'I don't charge for marrying people.' 'But you shall not come so far, and have so far, and have so much to do for nothing; I will give you something handsome in the morning.' Next morning he came to me again, talked largely, but would do something at another time. Next fall I was holding a private meeting in his neighborhood; he overtook me going to church; he told me how much he loved me, had not forgot my marrying him, and was going to make a nice present. Next day he came to me at church, smiling and said, 'I told you you should not marry me for nothing,' and handed me a dollar; and from the air he put on, one might have thought he had endowed me with a fortune. Next day the steward came to me and asked if this man had not paid me a dollar quarterage; said he had told him so when he called for his present, and I had said, 'I have paid him.' I explained, and told him to put it down as quarterage."

A WARNING TO GIRLS.

One of our subscribers desires us to state that young girls wearing straw hats with little bells hanging from the brim, will in the short space of three months, become cross-eyed. He has seen instances in his neighborhood of unfortunates in the eye caused by the use of these hats, and is desirous that the subject should be brought to the attention of parents.—[Syracuse Standard.]

AN EXTRAORDINARY REBUKE.—A young man entered a chapel patronised by the nobility and the wealthy, and marched up the broad aisle without a pew being opened to him. Having gone to the furthest extent of the aisle he wheeled round, and marching back again to the door disappeared. In a few minutes he re-appeared, bearing on shoulders a butchers block, under the weight of which he staggered. All the time his countenance was immovable. The people started and some in front started from their seats, with Bibles and prayer-books in hand. At length he placed the block in the middle of the aisle and got upon it. The reproach was felt—every eye drew upon him. But no—the stranger neither moved or smiled, but preserved the utmost decorum, and his conclusion of service, when he shouldered his block, and slowly marched out of the church.

CREEDS OF THE WORLD.—Mr. C. F. W. Dieterich, a statistician, and Director of the Statistical Department of Berlin, estimating the population of the world at 1,300,000,000, sets down the Asiatic religions as believed by 600,000,000 or about 46 per cent.; the Christian religion by 395,000,000, or about 30 per cent.; Paganism by 100,000,000, or about 7 per cent.; Mohammedanism, 60,000,000, or about 4 per cent. The 335,000,000 Christians are again divided into 170,000,000 Roman Catholics, or about 50 per cent.; 89,000,000 Protestants, about 26 per cent.; and 76,000,000 Greek Catholics, about 22 per cent.

MILITARY COMPANIES can be furnished with CAPS, at any price, and in any quantity, by Mr. C. D. EVERETT & SON, 15 King-street.

CARPETS.—Now open and ready for sale—received by Mr. C. D. EVERETT & SON, 15 King-street, in two and three ply, large and small, at our usual low advance, in order to make room for a shipment to arrive per packet ships "Lampado" and "Gertrude."

THE undermentioned Lots of Crown Lands will be offered for sale by Public Auction, on Tuesday, the 24th day of August, at 11 o'clock, by the undersigned, Messrs. C. D. EVERETT & SON, 15 King-street, in pursuance of the 30th August 1853, and no sale on credit will be made to any person who is indebted to the Crown for previous purchases.

(Not to interfere with the right to cut Timber or other Lumber under Licences applied for previous to the expiration of the period of the Land.)

By Deputy Surveyor, at St. Stephen.

56 acres, lot M, block 2, St. James, Wm. McMoran.

By Deputy Surveyor, at St. George.

81 acres, lot 6, block 6, St. Patrick, Dan. Kelly.

By Deputy Surveyor, at St. George.

100 acres, lot 11, block 6, Pennfield, Geo. Campbell.

By Deputy Surveyor, at St. George.

100 acres, lot 2, block 1, St. N. N. Kewick, ad. Joining Isaac K. Lough; Benjamin Good, JAMES BROWN, Sur. Gen.

German Window Glass, &c. DAILY expected from Antwerp, via New York, 300 lbs Window Glass, of good quality, sizes as follows:—7x9, 8x10, 9x12, 10x12, 11x13, 12x14, 13x15, 14x16, 15x17, 16x18, 17x19, 18x20, 19x21, 20x22, 21x23, 22x24, 23x25, 24x26, 25x27, 26x28, 27x29, 28x30, 29x31, 30x32, 31x33, 32x34, 33x35, 34x36, 35x37, 36x38, 37x39, 38x40, 39x41, 40x42, 41x43, 42x44, 43x45, 44x46, 45x47, 46x48, 47x49, 48x50, 49x51, 50x52, 51x53, 52x54, 53x55, 54x56, 55x57, 56x58, 57x59, 58x60, 59x61, 60x62, 61x63, 62x64, 63x65, 64x66, 65x67, 66x68, 67x69, 68x70, 69x71, 70x72, 71x73, 72x74, 73x75, 74x76, 75x77, 76x78, 77x79, 78x80, 79x81, 80x82, 81x83, 82x84, 83x85, 84x86, 85x87, 86x88, 87x89, 88x90, 89x91, 90x92, 91x93, 92x94, 93x95, 94x96, 95x97, 96x98, 97x99, 98x100, 99x101, 100x102, 101x103, 102x104, 103x105, 104x106, 105x107, 106x108, 107x109, 108x110, 109x111, 110x112, 111x113, 112x114, 113x115, 114x116, 115x117, 116x118, 117x119, 118x120, 119x121, 120x122, 121x123, 122x124, 123x125, 124x126, 125x127, 126x128, 127x129, 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