

## POETRY.

## COMMUNION WITH GOD IN SOLITUDE.\*

'Tis not amid the noise and din  
Of this vain world, or aught within,  
The Christian seeks for peace:  
'Tis in the tranquil hour of prayer,  
When, 'rest of every earthly care,  
He finds a short release.

Shut out from this world's galling power,  
He goes to pass one peaceful hour  
In solitude with God:  
Then what a land of bliss appears,  
Beyond this gloomy vale of tears,  
In Zion's blest abode.

No mourning souls in Zion weep;  
All shall a joyful harvest reap,  
And live in endless love:  
The sad farewell is heard no more,  
When pilgrims gain the welcom'd shore,  
And join the saints above.

Sweet solitude! I'll taste thy charms,  
Thy soothing powers, thy healing balms,  
And seek repose in thee;  
Reclining at thy peaceful shrine,  
Teach me all earthly joys resign,  
And live in purity.

O solitude, my choicest hour,  
I claim thee as my richest dower,  
Foretaste of heavenly bliss!  
Teach me in thee to live to God,  
To die, relying on his word,  
And rise to righteousness.

## GOD'S PROVIDENCE.

By Charles Bayly.

Oh, think not God is only here,  
To guard and bless thee on thy way;  
His gracious eye is every where,  
Alike intent by night and day.

Experience bids thee firmer trust,  
Dear friend, wherever thou may'st be,  
In Him who, merciful and just,  
Has ever lov'd and car'd for thee.

Then go content where duty calls,  
Firm on his love and word rely;  
Remember, "not a sparrow falls,"  
But God Almighty sees it die.

Think, then, if with such tender care  
The Lord regards the feather'd race,  
How dear to him his people are,  
Who humbly seek his pardoning grace.

Nor God alone shall watch thy way;  
Angels with trembling hope look down,  
And will thy devious course survey,  
Till thou hast won the promis'd crown.

## CHURCH PASTORAL AID SOCIETY.

The anniversary meeting of this society was held on Tuesday, May 12th, in the large room in Exeter Hall, when there was a numerous and most respectable assemblage of ladies and gentlemen. Among other supporters of the institution on the platform were the Marquis of Cholmondeley, Lord Ashley, M. P., the Right Revs. the Lord Bishops of Chester, Ripon, Norwich, and Lichfield, the Venerable Archdeacon Wilberforce, Mr. Chancellor Raikes, &c. Lord Ashton took the chair, and, in an appropriate speech, expressed his gratification at the progress the society had made, and the amount of benefit of which, although only five years in existence, it had already been productive. The secretary then read the report of the committee, from which it appeared that the receipts during the past year were

\* From the Church of England Magazine.

£16,176, being an increase of £5753 upon the year preceding. To the list of clergy subscribing, 200 names had been added, and 37 auxiliary associations had been formed, to which 22 clergymen had given their services as corresponding members. Grants had been made to 7 incumbents, having the charge of 534,800 souls, besides which a grant of £470 had been made towards the building of churches and chapels. The aggregate amount of population benefited was estimated at as many as 2,000,000. The Bishop of Chester moved the adoption of the report, which, being seconded by the Bishop of Lichfield, was carried unanimously. The Rev. Hugh Stowell and the Rev. Mr. Sinclair next addressed the meeting, after which a vote of thanks was given to the noble chairman, and the meeting separated.—*St. James's Chron.*

## DRESS.

Religion takes root in the heart; and when it has once got deeply rooted, it will be sure to regulate every thing without. It will so occupy the mind, that every thing else will begin to lose its importance. Religion puts every thing in its proper place; and makes present things lighter than vanity. Even business, or literature, or science, if any one of these takes full possession of the mind, it makes dress a very insignificant thing, and often neglected, even to slovenliness. How much more indifferent will religion make us about it! Nevertheless, it is good to avoid singularity of habit. No real Christian can give in to the butterfly-fooleries and extravagances of dress, any more than he can run into the dissipation of worldly company. Religion does not bid you turn hermit, but rather to ornament your station. Be careful, in your commerce with the world, to accustom to the character you profess. Do not put on a Pharisaical manner of "Stand by, I am holier than thou." Yet let it appear, that while you are under the necessity of hearing their vain conversation, you have no taste for it, no delight or interest in it. A humble, kind silence often utters much.—*Rev. R. Cecil, from Remains of Mrs. Hawkes.*

A Deist.—A correspondent of the Christian Observer says, "Some years ago, I occasionally met with a disciple of the late Dr. Darwin, he had drank so deeply into the system and spirit of his master, as to consider him the very first philosopher of the age. I have heard him expatiate with enthusiasm on his writings and character, and revile the holy Scriptures with all the rant of vulgar blasphemy. A few months after my last interview with Mr. — I was informed that he was no more. Struck with the event, I was solicitous to know how he died. The account I received was, that as death approached the confidence he had before expressed in his deistical opinions forsook him, and deep horror seized his mind. A short time before his departure, supposing himself alone, he was overheard by an unobserved attendant giving vent to the agonies of a tortured conscience. With furious despair he expostulated with Dr. Darwin, whom he now reproached as his deceiver; and after loading his name with execrations, which I dare not put to paper, he closed the horrid remonstrance in some such terms as the following: 'Monster! wretch! Is this the end of your boasted philosophy? Have you brought me to this!'"—*Ibid.*

In many of the towns in New Hampshire, the traffic in alcoholic drinks has altogether ceased, greatly to the improvement of the inhabitants in every point of view. The Portsmouth Journal says, that the present proprietors of the Inn in Stratham, so generally known as Kenston's Tavern and where spirits has been sold for forty-seven years, have voluntarily abandoned the sale of distilled liquors. They will, however, have their bar furnished with such refreshments as will administer to the comfort of the Temperance traveller. This noble decision of two females redeems the town from the blighting effects of a detestable traffic, not a place being now left there where ardent spirits are sold. Will not some of the taverners in the adjoining towns imitate this noble example?—*Epis. Rec.*

## BOOKS.

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By Gone Days  
Niagara---Athens---Spring  
To a Cloud---Rizpah---Lethe  
The Passage of the Jordan  
Kennebec.

C. H. BELCHER

Halifax, May 5th, 1840.

## ILLUSTRATIONS

OF NOVA-SCOTIA SCENERY.

PART 1 contains I. Vignette, Rotunda at the Priory Lodge, near Halifax  
II. Halifax, from the Red Mill, I mouth.  
III. Entrance to Halifax Harbour from Reeve's Hill, Dartmouth  
IV. View on Bedford Basin.

PART 2 contains I. View of Halifax from Melville Island.  
II. View on the North West  
III. Ruins of the Duke of Kent Lodge, Windsor Road.

PART 3 contains I. Windsor, N. S. from Retreat Farm.  
II. View from Retreat Farm, Windsor, N. S.  
III. View from the Horton Mountains.

For sale by

Halifax, May 5, 1840.

C. H. BELCHER

PRINTED AND PUBLISHED ONCE A fortnight  
E. A. MOODY, LUNenburg, N. S.

By whom Subscriptions, Remittances, &amp;c. will be fully received.

Terms—10s. per annum:—when sent by mail, Half, at least, to be paid in ADVANCE, in every instance.  
No subscriptions received for less than six months.  
No paper will be discontinued until all dues are paid.  
All Communications addressed to the Editor or publisher, must be POST PAID.

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