

## POETRY.

From the "Religious Souvenir."

THE EARLY DEAD WHO SLEEP IN  
JESUS.

Oh! mourn not o'er the grave,  
Weep not around the bier  
Of those, whom God doth save  
From pain and sorrow here.  
Praise Him for those, thy loved, thine own,  
From earth to Heaven so quickly flown.

Ere sin's deceitful snares  
Could lead their feet astray,  
Ere earth's corroding cares  
Could plant, with thorns, their way,  
They found that bright, that blissful shore,  
Where sin and death can harm no more.

With a fair, cloudless brow,  
An eye undimmed by woe,  
Meekly in death to bow,  
No withering blight to know;  
This was their Father's kind decree,  
Gently to set their spirits free.

They dwell amid the throng,  
That Jesus' praises sing,  
They swell the blessed song,  
With which Heaven's arches ring.  
There, robed in white, with harps of gold,  
They drink of bliss unknown, untold,

Though sad thy lonely heart,  
And desolate thy hearth,  
Though all thy joys depart,  
Wish them not back to earth,  
Thy pain, thy grief, thy fears to bear,  
Man's bitter cup of woe to share.

Though each fair, gentle form  
No more thy steps may meet,  
No more, like music borne,  
Their voices now may greet;  
Yet, still unseen by mortals here,  
Perchance the loved, the lost are near.

Then calm thy troubled breast,  
And raise thine eye to Heaven,  
A sure, eternal rest,  
May to thy soul be given.  
Thou may'st thy Saviour's presence see,  
And with his saints forever be.

Oh! mourn not for the dead,  
Whose race is quickly run;  
Praise Him, who, captive led  
Death, and the victory won,  
By which, alone, when life is o'er  
Ye yet may meet on happier shore.

## MISCELLANY.

**POVERTY.**—What is so much dreaded, so much ridiculed, or so much misrepresented by the world, as poverty? And yet after all, what is this same poverty that so many fear even more than death, seeing they often fly to death from it? 'Tis a phantom, that scares only the weak, the proud, and the worldly; for cannot peace of mind, health of body, vigor of intellect, sweet affections, and holy hopes, become the indwellers of an humble roof, giving relish to the unpampering viands of a scanty board, and sleep to the rude pillow of a couch as rude? By poverty, I do not mean a state of abject want or mendicancy; but such a modicum as can afford nothing beyond the common necessaries of life, and those of the commonest kind; and with such, who ought to complain? None ought, and none would, but as I have before said, the weak and the worldly-minded.

**WETTING BRICKS.**—The following excellent hints are from the N. Y. Sun:

'Few people, except builders, are aware of the advantage of *wetting bricks* before laying them. A wall, 12 inches thick, built up of good mortar, with bricks well soaked, is stronger, in every respect, than one sixteen inches thick built up dry. The reason of this is, that if the bricks are saturated with water, they will not abstract from the mortar the moisture which is necessary to its crystallization and on the contrary, they will unite chemically with the mortar, and become almost as solid as a rock. On the other hand, if the bricks are put up dry, they immediately take all the moisture from the mortar and leave it too dry to harden, and the consequence is, that when a building of this description is taken down, or tumbles down of its own accord, the mortar falls from it like so much sand.'

**ANECDOTE.**—It was formerly the custom in country towns for those who lived several miles from the Church, to remain during the interval between morning and evening service. On this occasion, an old lady had taken some milk in a pitcher for the children and in the most interesting part of the service, a dog which had followed them into the pew, thrust his head into the pitcher. Whether his head was too large, or the pitcher too small, it is not our province to determine; but having regaled himself the pitcher still obstinately retained its position, and he was discovered backing out, with the pitcher stuck fast on his head, and the milk streaming in every direction over his shoulders. 'Get out, pup!', said the old lady. Frightened at the sound of her own voice, she exclaimed 'Oh dear, I spoke out in church!—There, I spoke out again!!—Oh dear me, how I do keep on speaking out!!!'

**GRAZING UPON BIRDS.**—A late paper has the following choice morceau from an Ode to Spring, by Miss S. C. H.

"View the hilly pasture,  
Where many a flock of herds  
Do graze upon the lovely verdure  
And the little singing birds!"

**A REMARKABLE COINCIDENCE.**—When Mr. Isaiah Thomas of Massachusetts was printing his Almanack for 1780, one of the boys asked him what he should put opposite the 12th of July. Mr Thomas being engaged, replied, "Any thing, anything." The boy returned to the office, and set "Rain, hail, and snow."—The country was all amazement: the day arrived, when it actually rained, hailed, and snowed violently. From that time Thomas's Almanack was in great demand.

'A lady at sea, full of delicate apprehensions, in a gale of wind, cried out among other pretty exclamations, 'We shall all go to the bottom, mercy on us how my head swims!' 'Madam never fear,' said one of the sailors, you can never go to the bottom *while your head swims.*'

**SINGULAR PRESCRIPTION.**—One day while an innkeeper's wife was lying sick, several of her neighbours came to condole with her upon the occasion. Some of them prescribed one thing and some another. A sagacious old matron remarked, 'that she would be much better if she could get a sound sleep.' "Then," said a little boy, who was present "ye'll better take my mither to kirk, for she aye gets a gude sound sleep there."—*Scotch paper.*

For women to pretend not to be able to weep at pleasure, is a downright lie.  
Consider your own faults, and be merciful to those who resemble you.

**STEAM-BOILERS.**—It has been discovered in France by M. Chaix, that the incrustation of the inside of the boilers is totally prevented by mixing clay with the water. The government have rewarded the discoverer with 20,000*l.*

## COLUMN FOR YOUNG PEOPLE.

## OF VALUE.—PART II.

On these elementary points such questions as the following may be usefully put to themselves by those to whom the subject is new?—

1. Why is *Air* not an article of value?—Because, though it be very useful it is to be had for nothing.

2. Why is some scarce kind of stone, that is of no use or beauty, not an article of value?—Because, though it be not a thing that every one can get, no one *desires* it.

3. Why is a healthy constitution not an article of value?—Because, though it be very desirable, and is not what every one can get, it is not *transferable*; that is, cannot be transferred, or parted with by one person to another.

4. Why is a spade an article of value?—Because it is first, desirable, as being of use; secondly, limited in supply; that is, it is not what every one can have for nothing; and thirdly, transferable; that is, one person can part with it to another.

5. Why is a silver spoon of more value than a spade?—Because, though it be not more useful, it is more limited in supply (or harder to be got), on account of the difficulty of working the mines of silver.

When any thing that is desirable is to be had by labour, and is not to be had *without* labour, of course we find men labouring to obtain it; and things that are of very great value, will usually be found to have cost great labour. This has led some persons to suppose that it is the labour which has been bestowed on any thing that *gives* it value. But this is quite a mistake. It is not the labour which any thing has cost that *causes* it to sell for a high price; but on the contrary, it is its selling for a high price that *causes* men to labour in procuring it. For instance, fishermen go out to sea, and toil hard in the wet and cold to fish, because they can get a good price for them; but if a fisherman should work hard all night, and catch but one small fish, while another had, perhaps, caught a thousand, by falling in with a shoal, the first would not be able to sell his one fish for the same price as the other man's thousand; though it would have cost him the same labour. It has now and then happened that a salmon or a sturgeon has leaped into a boat by chance; but though this has cost no labour, it is not for that reason the less valuable. And if a man, in eating an oyster, should chance to meet a fine pearl, it would not sell for less than if he had been diving for it all day.

It is not, therefore, labour that makes things valuable, but their being valuable that makes them worth labouring for. And God, having judged, in his wisdom that it is not good for man to be idle, has so appointed things by his Providence, that few of the things that are most desirable can be obtained without labour. It is ordained for man to eat bread in the sweat of the face; and almost all the necessaries, comforts, and luxuries of life, are obtained by labour.

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