

POETRY.

TO A FIRST BORN.

Thou art welcome, little stranger,
With thy sweetly smiling face,
To a busy world of grief and care,
Theroin to take thy place!
To share its fame and glory,
Its pleasures and its charms;
Thou art welcome to thy mother's breast
And to thy father's arms.

Thou art welcome, little stranger,
Mid the humble and the proud,
As one of many millions here
To join the heartless crowd;
To fill the place of others
In death but gone before;
Thou art welcome to each relative,
A blessing to adore.

Thou art welcome, little stranger,
And may happiness be thine;
Around thee are examples fair,
The best and rarest shine;
Inheritance of honors,
If thou canst follow them,
Thou hast innocence, thy best safeguard,
And virtue's diadem.

Thou art welcome, little stranger,
To thy mother's fondest care,
To thy father's first protecting hand,
His hope, his joy to share.
Thy pathway lies before thee,
The just or the unjust,
With the faith in heaven above thee,
And God to put thy trust.

VARIETIES.

THE BIBLE.—The importance of the Bible, as a guide to future happiness, is so generally admitted, its value is so universally understood, that any comment upon its excellence seems, at first thought, to be unnecessary, if not impertinent.—But it is believed that a very small portion of the community entertain a full sense of its influence, when properly studied, in forming the youthful mind to virtue, and preparing the understanding and the heart for those duties and trials to which it is destined in advancing life. The Bible should be used as a class book in every school. It should be put into the hands of all children, after they have well learned to read, when they are supposed to be capable of understanding many of its precepts, if not its doctrines, and appreciating the beauty of its language, and the excellence of its history. A portion of it should be assigned to the highest class in school every day, as a regular study, and questions should be asked from it, and explanations given respecting its history, its biography, and its elevated and purifying principles, with that familiarity which may render it more interesting, and that seriousness and respect which its holy origin and its sacred precepts demand. No teacher should regard his school as complete, without a good class in the Bible.

MATRIMONIAL ANECDOTE.—About a century ago, saith tradition, when clergymen were not so plenty as they are now, a young gentleman and his dulcinea were anxiously awaiting the happy day, which was to see them united in silken bonds of matrimony. They resided on the north side of the Tomhenick creek, and the clergyman who had been engaged to tie the knot lived on the south side of the creek. As the fates would have it, heavy rains fell previous to the nuptial day, which rendered the creek impassable. Its waters were rising, and its current becoming more rapid every hour. The clergyman arrived at the time appointed at a point where he had been in the habit of fording the creek; it was much as life were worth to attempt it on this occasion. He turned his horses head to return, when he was hailed by two voices on the opposite side of the stream—they were those of the bride and groom, who engaged him to stay. After some debate it was agreed that the ceremony should proceed. In the mean time the friends of the betrothed arrived, from the bride's house in the neighbourhood. Then was presented a singular spectacle, 'the like whereof was never seen before,' and probably will not be again. The clergyman read the marriage service on the margin of the creek, while the parties stood on the opposite side. After the ceremony was over, the groom tossed a few guilders across the creek, which the clergyman, led up and pocketed as his fee, mounted his horse and proceeded homeward, and the married couple did the same.

RICHES.—What are they? Who is rich? Is it he who has fifty thousand dollars, or a million of dollars? Kings are beggars sometimes on their thrones, and merchants whose ships float on every sea; yet a poor mechanic has enough to lend. To be rich is to want nothing—to have no wishes which you cannot gratify; and the terms 'getting rich' should not mean laying up money, but retrenching superfluous desires. Napoleon, with his imperial power, was more a slave than a common soldier, who received a certain stipend a day, however mean. Wealth brings wants—'hills mount on hills, and Alps on Alps arise.' It is compatible with true independence. Diogenes was richer than Alexander. The one had all he desired in the warmth of the sun; the other, although master of a world, wept over the narrowness of his power.

FRIENDSHIP.—When I see leaves drop from the trees in the beginning of autumn, just such, think I, is the friendship of the world. While the sap of maintenance last, my friends swarm in abundance; but in the winter of my need, they leave me naked.—He is a happy man that hath a true friend at his need; but he is more truly happy that hath no need of his friends.

ODD SCRAPS FOR THE ECONOMICAL.

The true economy of housekeeping is simply the art of gathering up all the fragments, so that nothing be lost. I mean fragments of time as well as materials. Nothing should be thrown away so long as it is possible to make any use of it, however trifling that use may be; and whatever be the size of a family, every member should be employed either in earning or saving money.

Economy is generally despised as a low virtue, tending to make people ungenerous and selfish. This is true of avarice; but it is not so of economy. The man who is economical, is laying up for himself the permanent power of being useful and generous. He who thoughtlessly gives away ten shillings, when he owes a hundred more than he can pay, deserves no praise,—he obeys a sudden impulse, more like instinct than reason: it would be real charity to check this feeling; because the good he does may be doubtful, while the injury he does his family and creditors is certain. True economy is a careful treasurer in the service of benevolence; and where they are united, respectability, prosperity, and peace will follow.

If you would avoid waste in your family, attend to the following rules, and do not despise them because they appear so unimportant: "many a little makes a mickle."

Look frequently to the pails, to see that nothing is thrown to the pigs which should have been in the grease-pot.

Look to the grease-pot, and see that nothing is there which might have served to nourish your own family, or a poorer one.

See that the beef and pork are always under brine; and that the brine is sweet and clean.

Count towels, sheets, spoons, &c. occasionally; that those who use them may not become careless.

See that the vegetables are neither sprouting nor decaying: they are so, remove them to a drier place, and spread them.

Examine preserves, to see that they are not contracting mould; and your pickles, to see that they are not growing soft and tasteless.

Attend to all the mending in the house once a week, if possible. Never put out sewing. If it be impossible to do it in your own family, hire some one into the house, and work with them.

Lamps will have a less disagreeable smell if you dip your wick yarn in strong hot vinegar and dry it.

Britannia ware should be first rubbed gently with a woollen cloth and sweet oil, then washed in warm suds, and rubbed with soft leather and whiting. Thus treated, it will retain its beauty to the last.

Cream of tartar, rubbed upon soiled white kid gloves, cleanses them very much.

Bills of Lading, Seamen's Articles, &c. for sale at this office.