

Youth's Corner.

THE BOY THAT HAD A MARTIAL TURN.

My father was a Farmer good, With corn and beef in plenty, I mowed, and hoed, and held the plough, And longed for one and twenty.

My birthday came, my father urged, But stoutly I resisted: My sister went, my mother pray'd, But off I went and 'listed.

We met the foe—the cannons roared— The crimson tide was flowing— The frightful death-groans filled my ears— I wished that I was mowing.

Youth's Cabinet.

THE CUP OF COLD WATER.

There is, nearly in front of our office, an old pump, a kind of town pump, which every one may use, and whose wet and bespattered base speaks plainer than sign boards could do, of water for man and horse; and a very excellent pump it is too, never out of order, easily worked, and furnishing the purest, clearest, coolest water in the world.

It is a little thing To give a cup of water, yet its draught Of cool refreshment, drained by fevered lips, May send a shock of pleasure to the soul.

THE DREAMS OF YOUTH.

It is said that "men are but children fully grown;" and if I were to be asked in what childish amusements they mostly indulge, I would say, in the game of bubble-blowing.

With what delight does the young archin gaze on the glittering globe of soap and water that he fairly launched into the air, while standing on a wall! There it goes! mounting up with the breeze that blows, and again descending low.

The bubbles of our after years, too, bear a strong family likeness to those of our childhood. Some burst as soon as blown. Some vanish suddenly in the air; and if any of them mount over the churchyard wall, they are sure to disappear amid the tombs.

"Wishing" is a losing game to all who play at it; and yet who is there that altogether refrains? I never heard but of one man who could say, "I have learned, in whatever state I am, therewithal to be content." Phil. iv. 11.

Let us take a strippling from among the many who are, at this moment, banqueting on the airy food of future greatness; who are, in other words, engaged in bubble-blowing, and enter for a moment into his golden dreams. It is true, he may be poor; but the Rothschilds were not always rich, though at last they amassed millions.

"Turn again, Whittington, Thrice Lord Mayor of London." Why, it is very possible that, some day, he may be as great a man as Whittington, who had only a cat with which to make his fortune. Not that he has, at present, any very bright prospects before him in real life; but that only renders the more bright the vision of his fancy.

There is no preventing his future prosperity; he will soon become rich, in his own imagination, and ride in a coach and six.

And now the bubble is at its height! Poor fellow! what a pity that he cannot keep it in the air! Alas! down it must come, breaking against the very ground. The poor lad works at a trade, marries early, has a large family; his health fails him, his friends forsake him; want springs upon him like an armed man, he becomes sick and infirm, and he receives pay from the parish.

[The above is from Old Humphrey; he goes on adverting to the literary, the martial, the musical, and the sea-going bubble-blower. The following is the close of his reflections:]

Such are the gay dreams of youth, and most of us have indulged in one or other of them. I know one who has indulged in them all; ay! more than all! and what was the end of his sunny visions? What has become of the gleams of glory that dazzled his youthful fancy in by-gone days? Let the tear that has fallen on the paper, on which I note down these observations, be his reply.

The bubbles of his childhood are burst; the fond dreams of his youth and manhood are passed away; he has seen the hollowness of them all, and has been made willing to exchange the empty dreams of time for the realities of eternity. If he knows any things of his own heart, there is nothing in the honours, the riches, and the wisdom of this world, that for one moment he would put in comparison with the wellgrounded hope of everlasting life.

TO THE SUNDAY SCHOOL TEACHER.

PRAYER AND DILIGENCE.—We are commanded to do good. It is our interest as well as our duty to do good. Yet we should ever prefer the greater to the lesser good—good to the soul before good to the body.

The power, without which you can not, and the inclination, without which you will not, make him known, are from the Spirit of God only. These He does not usually grant without laborious study of His truth, and laborious prayer for His grace. He, who joins the two, will surely receive a blessing.

The will is stubborn, and will not bend; the ear is closed, and will not listen: the Spirit alone can bend the one, and unlock the other. It is pride to expect, that your labour will do it without Him, and folly to expect, that He will do it without your labour; He can do it, but He will not. Even a Paul should plant, and an Apollus should water, before God would give the blessing.

All the difficulties in your way may be overcome. Be constant in prayer for the class, and constant in labour with them. The apostles prayed and waited, and the Spirit came; and they testified of Jesus, and the Blessing came.

They had knowledge by inspiration; you can have it only by study of the Scriptures. If you desire to set forth the glory of God, and to set forward the salvation of the class, plough in the closet, and you will reap in the school. It is in grace, as in nature: the fruits of the earth are not from labour, but from God; and yet not from God without labour, but from God by labour. Pray and labour, and God will prosper: prayer without labour will not prevail; labour without prayer can not.

LEARN, THAT YOU MAY TEACH.—That the soul be without knowledge, it is not good. The love of knowledge, and the pursuit of it, inay arm youth against dangers, and preserve them from sins. You will require, not so much to give them knowledge, as a desire to know: "a desire to know is the very soul of education; without which she is only a statue; lovely, indeed, to behold, but dead and motionless." Let what knowledge you give, and the manner in which you give it, allure them to dig out more for themselves. Cherish the love of excellence, rather than the love of excellence. The former is the true stimulant, it is a generous and noble principle; the latter is a low and selfish one; it makes the mind dwell on imperfections, while the other says, "If there be any virtue, and if there be any praise, think on these things."

If you can implant in them a love of knowledge human and divine; you will conduct them to power and pleasure in this life; and, it may

be, to glory and honour and immortality in the life to come.

But how will you impart knowledge, or infuse the love of it, if you do not possess and love it yourselves? It is indispensable that you have knowledge; with it you may fail, but without it you cannot succeed. If knowledge is power, ignorance is weakness: ignorance cannot impart knowledge, light cannot come of darkness, nothing can come of nothing. Any labour is well bestowed, if you can thereby acquire for yourselves, or implant in others, the knowledge of the truth. Buy the truth and sell it not; acquire it at any price, and you gain; part with it at no price, or you lose.

You should be much in advance of those you teach, and therefore should labour much to improve your minds. You should not only exercise, but cultivate them; not only exert their native powers, but by study refresh, brace, and enrich them, that they may be fruitful, elastic, and strong. Without labour you cannot attain knowledge, and without knowledge you cannot attain excellence. "If you have great talents, industry will improve them; if you have but moderate abilities, industry will supply their deficiency. Nothing is denied to well-directed labour: nothing is to be obtained without it." The soul of the student desireth, and hath nothing; but the soul of the diligent shall be made fat.—From Observations on Sunday School Instruction by the Rev. John Gregg, A. B., Minister of Trinity Church, Dublin.

HEALTH OF TOWNS.

According to an Act passed by the Imperial Parliament, it is, in the mother-country, not the Board of Health, but the Relief Committees that are empowered to take all necessary measures for preventing the spread of fever; as appears from the following clause of 10th Victoria, cap. 22:

"And be it enacted, That it shall be lawful for such relief committee to give all such directions as shall seem to them necessary and expedient for performing all things necessary for preventing the communicating of fever or other epidemic disease within their respective electoral divisions or districts; and for that purpose to direct that all the streets, lanes, and courts, and all houses and all rooms therein, and all yards, gardens, or places belonging to such houses shall be cleansed and purified, and that all nuisances prejudicial to health shall be removed therefrom; and that all houses in which any sick person shall be or shall have been shall be ventilated, fumigated, and white-washed, the windows and doors thereof opened, and all beds, bedsteads, bedding, and furniture therein be exposed to the air, and be washed and cleansed, and if absolutely necessary, be burned or destroyed, and all other measures which to such relief committee shall seem requisite for the purposes aforesaid."

The central Board of Health for Ireland offer the following suggestions with reference to this clause—they may be useful on this side of the Atlantic:

"The present time appears to be a favourable opportunity for enabling relief committees to effect these objects with little expense, as the services of a sufficient number of able bodied destitute persons now receiving gratuitous outdoor relief can probably be obtained for a trifling addition of rations of money, who can be employed under proper superintendance in whitewashing the rooms and passages of the habitations of the poor, and in removing nuisances, such as collections of manure, contents of ash pits, &c. In whitewashing, the regulation should be strictly enforced of having the lime always slacked immediately previous to using it, and of laying on the whitewash while still hot. After whitewashing, the floors and passages should be well sprinkled with a freshly made solution of chloride of lime, in the proportion of about a quarter of a pound to a gallon of water. A short printed notice should freely also be circulated, impressing on the people the necessity of avoiding sick rooms, wakes and crowded meetings, and the great importance of pure air, free ventilation, and cleanliness of houses, clothes, and persons, as amongst the best safeguards against contagion.

"It is advisable not to limit the works of cleansing and whitewashing, and the removal of nuisances merely to the localities or places where fever may have actually appeared, but to carry out such measures, on a systematic and extensive plan, throughout the habitations of the poor generally. The details for effecting this can be best arranged by each local relief committee."

On the subject of cleanliness of clothing and person the Board make the following remarks: "A rule has been adopted in some instances, of insisting upon all applicants for gratuitous relief coming to the provision depots with at least face, hands, and hair clean. This regulation has been attended with good results. The Board of health, however, think that the principle might be carried farther with great advantage, and that habits of cleanliness might be rapidly induced, if in every district in convenient localities washing-houses on a simple and economical plan were established, to be kept open for a certain number of hours per day. It would be only necessary to provide each washing house with a large boiler for the supply of hot water, and with ranges of wooden troughs divided into compartments, each of which would serve as a separate washing tub, with a plug at bottom to allow of the dirty water being carried off previously to filling it anew for the next applicant."

With regard to the separation of the sick from the healthy, arrangements are required, 1st. for procuring the earliest intimation of the appearance of illness; 2nd. for the removal of persons affected.

"To attain the first object, printed papers should be posted up requesting the poor to give immediate notice of the first appearance of illness in their families at the gate of the hospital, where the porter, or a person appointed for the purpose, should keep a book in which he may enter the names and residences of the applicants for admission—a certain hour, say from nine to ten o'clock in the morning, being allotted for this object. There should then be in cities and towns, as in former epidemics, one or more medical inspectors, according to the extent, for each hospital district, whose duty it should be to visit, as soon as possible, the cases reported each morning, and such other cases as they may hear of, and to return to the office by a certain hour a list of those persons who are fit subjects for removal to hospital. On the lists being returned, a light covered vehicle should be in readiness to convey the sick to hospital in the course of the same day. The books kept as above will, besides, be most useful in affording information as to the actual state of disease, its diminution or increase in each district, and the corresponding amount of accommodation required."

The last point noticed is that of interment: it is suggested as highly important "that the graves should invariably be sunk to a depth of five feet; that the surface of each grave should be beaten hard; that where burials have already taken place, leaving the collins nearer to the surface than five feet, clay should be carted in to cover the graves to a sufficient depth, and that, wherever obtainable, yellow clay should be preferred for this purpose; and, finally, that when new grave yards are opened, localities should be selected at least a quarter of a mile from any town, village, or hospital, in a sufficiently exposed situation to prevent the accumulation of malaria."

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