

WRONG TO BE SICK.

"I take the ground that a person has no right to be sick" said an eminent physician of this city, the other day.

But you have a cold yourself; we observed, "Yes," said he; "but I ought not to have one. I caught it foolishly. While in a perspiration last evening, I took off my coat, and though I at length began to feel chilly, I neglected for some time, to put it on. Now common sense ought to have taught me—or any other person—that I should not be likely to get rid of my chill by remaining with my coat off. But I neglected to attend to myself and now am suffering the just consequences. And thus it is with most of our diseases. We bring them upon ourselves, by breaking the organic laws in one way or other, and then we must suffer the penalty."

How true are these sentiments? And yet we fear another century will pass, and many millions of human beings only live out half their days, before such sentiments will be generally received and acted upon.

If the public should ever get their eyes open on this subject, we shall not find them on the one hand worshipping their physicians, or like Balaam turning aside to seek "enchancements" or incantations; nor on the other despising them. Physicians—if wise—are a class of citizens whose influence is too valuable to be lost, if it could only be properly directed. We want them to teach us how to prevent disease; and it is very much to be regretted that their talents and their skill should be forever misplaced by being expended in "patching up," when it would be far better to prevent the necessity of it.

WORLDLY INTERCOURSE.—Men may deal and traffic with others of a loose conversation, and not lose their seriousness, nor be discouraged from a holy preparation for a better life. St. Paul could converse with Nero, and St. John with Herod; Daniel with Nebuchadnezzar, and David with King Achish. So also the first christians had commerce with the worst of heathens; and he that lives in the world, or has any considerable concerns in it, is forced to keep some correspondence with men of ill principles and worse practices. But there is a great difference between travelling through Ethiopia, and dwelling there. The former may not, but the latter infallibly will, change the complexion.

YOUTHFUL PIETY.—Suppose that you now defer religion, and should be saved at a ninth or an eleventh hour, think of the remorse prevented, the active good omitted, the privileges enjoyed, the blessings diffused by those who walk with God "from youth even to hoar hairs." Think of the temptations they escape, the sorrows they never feel, all suffered, and all felt, by those who enter the vineyard later in life. And think,

oh think, of the fearful uncertainty which hangs over your future course in life. Resolve now, act now.

MISFORTUNE.—Is but another word for the follies, blunders, and vices, which, with a great blindness, we attribute to the blind goddess, to the fates, to the stars, to any one, in short, but ourselves. Our own head and heart are the heaven and earth which we accuse, and make responsible for all our calamities.

All men might be better reconciled to their fate, if they would recollect that there are two species of misfortune, at which we ought never to repine:—viz: that which we can, and that which we cannot remedy; regret being, in the former case unnecessary, in the latter unavailing.

THE WEEKLY MIRROR.

At the close of our first volume we asked the question "Shall we go on?" and were encouraged by some addition to our subscription list, and by the advice of many friends who approved of the course we had pursued, to go on for another year, which the present number has brought to a close.—It will be seen by a notice published in another part of this paper, that we have entered into partnership with Mr. John English, and in connection with him now conduct the "Acadian Recorder," a long established and well known paper, and we trust by improvements which we shall endeavor to make, and by an impartial line of conduct to render it still more worthy the support of our fellow townsmen. With respect to the "Weekly Mirror," we have been requested by several of our subscribers not to give it up, but however willing we might be to continue it, our present subscription list will not warrant it. Should we receive sufficient encouragement we might be induced to resume the publication—we have to thank such of our subscribers who, agreeably to the terms of the Mirror, paid us in advance; and those who have not paid will much oblige us by meeting the demand we now have to make upon them.

STATIONARY, &c.

The Subscriber offers for sale on reasonable terms:

WRITING PAPER of all kinds, Drawing and colored Paper.
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November 4.

J. MUNRO.

RUTH AND ORPAH.—They that are professors only, and make a show of religion for sinister purposes, are like Orpah; in times of affliction, they will kiss their mother and begone. But true christians, like Ruth will cleave to her, stay by her, live and die with her, and never forsake her.

The Acadian Recorder.

Mr. HOLLAND having transferred his Press to the Subscribers they now come forward to solicit the patronage of those who have hitherto supported this paper. Aware of the responsibility they have taken upon themselves it is not without a portion of diffidence that they appear before the public. They have no claims upon the gratitude of the country for great services performed, and greater which they intend to perform. They cannot say that the medals which made them think themselves unfit for it is business has yielded to the opinions of numerous and respectable friends. They are merely two young men about to establish themselves in the business to which they have been brought up, and which they hope to conduct in a satisfactory manner, who come forward as humble suitors to solicit the patronage of many to whom they are nearly unknown. They know that upon their own industry and judgment, the character of the Paper must in a great measure depend, that it must speak for itself, and that it would be ridiculous to boast of the ability with which it will be executed. But they wish to state the principles by which they mean to be guided in publishing the political opinions of which the Acadian Recorder may be the vehicle.

Being convinced by the history of past times that it has been only under forms of government similar to our own that nations have ever risen to eminence and that the two parties which are always found in every popular government have been the principal means of rousing and bringing into action those talents which made their country flourish, their paper shall always be open to essays upon important political subjects, expressed in decorous language. And although they do not pretend that they shall never be affected by party feelings yet as the cause of truth requires that both sides should be heard, and as good and wise men are often found in opposite parties, they pledge themselves always to publish opposite opinions with fairness and impartiality.

As it is generally believed that there is, and room for improvement in our Army individuals and discourses are frequently being published, which would be very wise a portion of their paper they would gladly of this kind, if their country would be so kind as to furnish them with them.

In attention to information upon this point useful of all arts, they will be thankful for any hints upon subjects important to the Fisherman or the Merchant, or upon the means of furnishing profitable employment to the laboring class during our long winters.

It will be perceived that they are disposed to beg for much, but should they be so fortunate as to receive it, they hope and trust that it will not make the givers poorer. Whether this will apply to their solicitations for subscribers to their paper, will as before observed, be decided hereafter; but they, of all men, should least venture at present to hazard a conjecture upon this subject.

JOHN ENGLISH.
HUGH W. BLACKADAR