

for him to attain, that, unless he has picked up something when a boy to assist him, he can never reasonably expect to discharge his duties, or secure the advantages which he ought to possess.—Boyhood is the time for beginning what will become more and more valuable every day.—Young people cannot understand the advantages of education, because it is slow in its progress, and its advantages are not directly seen; but a boy should remember that the dew and the rain which refresh the earth, fall in small drops upon it; and the grass, and the flowers, and the trees of the field grow very slowly—It is the same with education.

Every boy ought to know that he has five senses, seeing, hearing, smelling, feeling, and tasting, that the world is composed of land and water, and divided into four parts, Europe, Asia, Africa, and America, that there are four cardinal points, east, west, north, and south—that gold, silver and other metals, and coal, are dug out of the earth; diamonds are found on the land, and pearls found in the sea.

A boy ought, at an early age, to be acquainted with such things as are in common use—that sugar is made from the juice of the sugar cane—that tea is the dried leaves of a shrub which grows in China—that Coffee is the berry of a bush growing in Arabia, and the West Indies; oranges and lemons grow in Spain and the West Indies—and spices in the East Indies, and other parts—that pepper and cloves are fruits of shrubs—nutmegs the kernel of a fruit like a peach—cinnamon the bark of a tree; ginger and rhubarb the roots of plants, and cork the bark of a tree—flax and hemp the fibres of the stalks of plants—that paper is made principally from linen rags, and that glass is made of sand, flint, and alkaline salt.—A great deal of this kind of knowledge may be obtained in a little time by young people, if they keep their eyes and their ears open, and now and then ask a question of those who are wiser than themselves.

CLEANLINESS.

“Have your house clean, your dress clean, your body clean, and your mind clean.” And truly the connection is much nearer than would appear at first sight; purity, commencing in the heart as the fountain, extends itself to every little rill of conduct and appearance.

“Cleanliness,” says the proverb, “is next to godliness;” we will not dispute about the exact degree of relationship.—Cleanliness ought never to be set up as a substitute for godliness, but it certainly is, and ought to be a constant attendant upon godliness.

All physicians agree that cleanliness does much to preserve and to restore the health of the body; by frequent washings, the skin is kept clean from disease, and the circula-

tions go on freely; by frequent change of bed-linen, the sleep is more refreshing, and general health and cheerfulness are promoted. Children, in particular, have their temper, as well as their health, affected by the cleanly or the negligent habits of those who nurse them; and it is not improbable that many a fretful, irritable temper through life, may be traced in the beginning to this very circumstance.

Clean skins, clean walls, and clean furniture, will do more to keep off infectious diseases than all the scents and perfumes in the druggist's shop.

A healthy air, like pure water, should be quite free from every kind of taste and smell. To enter a close and dirty apartment is no less injurious than it is disgusting; but thorough cleanliness is at once inviting to the eye and refreshing to the spirits.—Families who are thoroughly cleanly in their habits, generally enjoy more peace and contentment than those of an opposite description, and the unexpected entrance of a visitor produces no feeling of shame or irritation. Then, again, cleanly people are generally forecasting and prudent in other respects; their furniture and clothes are carefully preserved, and so last longer. Time seems turned to a better account; a cleanly person is never indolent. Neither is half the time occupied in cleaning, by persons who are habitually cleanly; hence they have more time to devote to every other purpose, and in particular, more time to attend to the duties and enjoyments of religion. It is a very common excuse for neglecting public worship,—“We have no decent clothes to appear in;” this is not the plea of the cleanly; however poor, they can always command a decent appearance, and are generally distinguished for their orderly attendance on public worship. Thus we make good the assertion, that cleanliness is the handmaid both of peace and godliness.

The three well-known rules of domestic economy ought to be affixed in some conspicuous part of every kitchen and cottage, at least until they are transcribed into the memories and habits of the inhabitants.

*Do every thing in its proper time;
Put every thing in its proper place;
Keep every thing to its proper use.*

ON THE USES OF “LARNIN.”

“Larnin can't do farmers no good;” said my uncle Thomas to his son, who wanted to spend a quarter at the academy. Let us hear the following story, then, which we believe to be a fact.

A farmer sent his son to college; not because he cared much about the knowledge he might obtain there, but to set him up in the world, and make him “as good as other men's sons.” The second year he came home in the spring, and heard his father

talking about his cold, *sour meadow*.—“Why don't you put lime or plaster upon it?” said he; “and thus, by a chemical process, *expi't the acidity!*” “Go to college, with your jargon;” said the father.

However the old man kept thinking the matter over, till at last he concluded to try the experiment on an acre of his poorest land; and to his surprise, when he came to cut the grass, he found it not only of a better quality, but he had a third more on that acre than on any other in his whole field. This experiment increased the respect which the son had for farming, and convinced his father of the usefulness of “larnin,” as he called it.

MODESTY.

Where there is real worth, we seldom find a disposition to make a ‘vain show’ of it.—Have you never noticed this among your school fellows? If there was one who was superficial in his attainments, who got his lessons poorly, and knew but little of the subject about which he was studying, have you not noticed that this same boy was often more for showing off his pretended knowledge, than another, who was really a deep thinker; and a close student? This is one reason why there is injustice done by giving rewards. For who can tell, by simply hearing a single lesson repeated well, what is the general habit of the lad. Mere policy may have prompted him to commit it—while with the modest and worthy lad beside him, conscience and duty are consulted. Which conduct is worth the most?

Modesty is not bashfulness, as some are too apt to consider it. It never interferes with our saying, the right thing in the right time—whereas, timidity keeps one sucking their fingers and biting their nails, because they know, but dare not utter their thoughts.

Virtue, to become either vigorous or useful, must be habitually active; not breaking forth occasionally with a transient lustre, like the blaze of a comet; but regular in its returns like the light of day; not like the aromatic gale which sometimes feasts the senses; but like the ordinary breeze, which purifies the air, and renders it healthful.

TO MY MOTHER.

*Oft mother, when the tempter sin,
In jolly would ensnare,
I'll think how great your love has been,
How great my mother's care.*

*Where'er the serpent, vice, would seek,
My youthful heart to charm,
A mother's words shall not be weak,
To save me from this harm.*

*O! Mother, oft affections voice
The spirit's storm shall quell,
And virtue then, (my only choice)
In this fond heart shall dwell.*