



THE PRIDE OF WORTH.

BY ROBERT T. CONRAD.

There is a joy in worth—

A high, mysterious, soul pervading charm,
Which never daunted, ever bright and warm,
Mocks at the shadowy ill of earth,
Amid the gloom is bright and placid in the storm.

It asks—it needs no aid :

It makes the proud and lofty soul its throne ;
There, in its self-created heaven, alone—
No fear to shake, no sorrow to upbraid,
It sits a lesser God ; life, life is all its own.

The stoic was not wrong :

There is no evil to the virtuous brave ;
Or in the battle's rift, or on the wave,
Worshipp'd or scorn'd, alone or in the throng,
He is himself alone—not life's nor fortune's slave.

Power, and wealth, and fame,

Are but as reeds upon life's troubled tide ;
Give me but these— a spirit tempest tried,
A brow unshrinking, and a heart of flame,
The joy of conscious worth, its crown,
and its pride.

ON THE REVERENCE DUE TO THE WORD OF GOD.

Christians ought to be particularly on their guard against tampering in any degree with the Word of God. We should never forget, that when we are explaining any expression of Scripture, we are treating of what are the very words of the Holy Ghost, as much as if they had been spoken to us by a voice from heaven. The profane rashness of many critics is much emboldened by the circumstance that men have been employed in communicating revelation. A sort of modified inspiration only is granted to the Scriptures, and they are often practically treated as the words merely of those who were employed to write them.—When God is thus kept out of sight, little ceremony is used in treating the words of the Apostles with the utmost freedom. The profound reverence and awe with which the Scriptures ought to be read and handled, is, in many instances, too little exemplified. The poor man's Bible is the Word of God, in which he has no suspicion that there is any thing but perfection. The Bible of the profoundly erudite scholar, is often a book that is not so necessary to instruct him, as one that needs his hand for alteration, or amendment, or conformation. Learning may be usefully employed ; but if learning ever forgets that it must constantly sit at the feet of Jesus, it will be a curse instead of a blessing. It will raise clouds and darkness, instead of communicating light to the world. Haldane—Extracted from the Church of England Magazine.

WANT OF RESOLUTION.—How many evils may be traced to this single cause. If

men would only live up to the resolutions which they form in their more sober moments, they would less frequently have to regret the results which invariably follow the commission of evil actions. There are few, ever among the most depraved, who have not had their moments of remorse, and made firm purposes of amendment. But, alas, they will not stand at those sudden impulses which hurry them into transgressions— which, if at first firmly opposed, grow weaker and weaker ; but if yielded to, become stronger and more unquarable by every relapse.

A PIOUS REASON.—It is said that a lady in England, of the name of Johnston, left the established church and went to the Methodist chapel. Being asked the reason for her dissent from the church of her fathers, she replied, "That it was on the occasion of her pie being exactly ready when the Methodist chapel came out ; whereas, when she attended the church, it was always overdone." Mrs Johnston indulged herself on Sundays with a pie, which she put into the oven when she went to church, and as the morning service of the Church of England is rather long, she found that her pie was always too much done when she came out, and not so juicy as she could have wished. The Methodist service was rather shorter, and her pie was done to a T. This pie decided Mrs Johnston's religion.

ADVANTAGE OF LAUGHING.—Beware of studying, reading, or straining the head while at table. Laughter is one of the greatest helps to digestion ; and the custom, prevalent among our forefathers, of exciting it at table by jesters and buffoons, was founded on true medical principles. Endeavour to have cheerful and merry companions at your meals. What nourishment one receives amidst mirth and jollity will certainly produce good and light blood.

SILENT COMPANION.—Two passengers set out from their Inn in London, early on a December morning. It was dark as pitch ; and one of the travellers not feeling very sleepy, and being disposed to talk a little, endeavored to enter into conversation with his neighbor, He accordingly began : "A very dark morning sir." "Shocking cold weather for travelling." "Slow going in these heavy roads, sir ; none of these remarks producing a word of answer, the sociable man made one more effort. He stretched out his hand, and feeling of the other's great coat said—"What a very comfortable coat, sir, you have got to travel in!" No answer was made, and the inquirer, fatigued and disgusted with his silent companion, fell into a sound nap, and did not wake until the bright rays of a winter's sun roused him from his slumber. What do you suppose he then saw ? It was no more than a great bear, sitting by his side ! The

creature had a chain over his mouth, so that he could not have spoken, even if he had wished to.

One of the wonders which the Frasers of Lovat, who were lords of the manor, used to show their guests, was a voluntarily cooked salmon at the falls of Kilmorac. For this purpose, a kettle was placed on the flat rock on the south side of the fall, close by the edge of the water, and kept full and boiling. There is a considerable extent of the rock where tents were erected, and the whole was under a canopy of overshadowing trees. There the company are said to have waited until a salmon fell into the kettle, and was boiled in their presence.

☞ The importance to young men engaged in either mechanical or mercantile pursuits of some knowledge of the higher branches of science is incalculable. Their situation, unfavorable as it may be esteemed in regard to intellectual attainments does not exclude them from the paths of knowledge—Gifford is not a solitary instance in point. We see also a Milnor, a Barter, a Heyne, a Helder, stand forth with a host of others, conspicuous examples of the power of almost unaided effort in the attainment of knowledge.

The young man should realize that he has a mind, "scarcely less than angelic in its powers and capacities for enjoyment," and while wealth and worldly honor attract his aim, let him not forget nor undervalue the riches of mind, nor lightly esteem that true honor which belongs to the proper cultivation of the intellectual and moral faculties. A man of intelligence and moral worth is ever a man of respectability.

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