

POETRY.

"WE ARE BUT YOUNG"

We are but young—yet we may sing
The praises of our heavenly King
He made the earth, the sea, the sky,
And all the starry worlds on high.

We are but young—yet run'd all
By Adam, our first parent's fall,
And we have sinn'd, O Lord, forgive,
Jesus hath died that we may live.

We are but young—yet we have heard
The gospel news the heav'nly word;
If we despise the only way,
Dreadful will be the judgment day.

We are but young—yet we must die,
Perhaps our latter end is nigh;
Lord, may we early seek thy grace,
And find in Christ a luring place.

We are but young—we need a guide—
Jesus, in thee we would confide;
Oh, lead us in the path of truth,
Protect and bless our helpless youth.

We are but young—yet God has shed
Unnumbered blessings on our head;
Then let our youth and riper days
Be all devoted to his praise.

VARIETIES.

Circumstantial Evidence.—The danger of placing too much reliance upon strong circumstantial testimony, was singularly illustrated by the facts attending a recent case of suicide in this town. An unusual noise being heard in the house where the melancholy affair took place, two or three persons suddenly ran in, and on their entrance, beheld with amazement and horror, a person with a razor in his hand, holding fast another person whose throat was cut from ear to ear, and who was rapidly bleeding to death from the fatal wound. The strangers at once demanded who had done the dreadful deed? The dying man had just breath enough left to reply "I did it myself," and falling down expired in a very few minutes. It seems the man was recovering from a fit of sickness, and had sent for the gentleman who was found in so critical a situation to come and shave him; which operation being completed, he sat down in a chair to re-sharpen his razor.—While he was engaged in this manner, the person whom he had shaved stood behind him unobserved, and there cut his own throat with his pen-knife. The man with the razor in his hand, hearing a strange noise behind him, jumped up in great terror, and seized the person as he was falling. It was in this situation they were discovered.—*Newark Eagle.*

A wager well made.—A wager was made, a few days ago, by two tradesmen of Brighton—one of them a close-set little man, and the other a very tall huge man, in consequence of the latter boasting of his superior strength of body; by which the little one

undertook to carry, a considerable distance, "two sacks of wheat, each to contain four bushels, 60lbs. weight." The little one accordingly procured one sack, and put four bushels of wheat into it, and then drawing the other sack over it, contended that both sacks contained four bushels, which he carried with ease. The stakeholder decided that both sacks did contain the quantity agreed on, and the money was handed over.

Early Frugality.—In early childhood you lay the foundation of poverty or riches, in the habits you give your children. Teach them to save every thing;—not for their own use, for that would make them selfish—but, for some use. Teach them to share every thing with their playmates; but never allow them to destroy any thing. I once visited a family where the most exact economy was observed; yet nothing was mean or uncomfortable. It is the character of true economy to be as comfortable with, a little as others can be with much. In this family, when the father brought home a package, the older children would, of their own accord, put away the paper and twine neatly, instead of throwing them in the fire, or tearing them to pieces. If the little ones wanted a piece of twine to spin a top there it was in readiness; and when they threw it upon the floor, the older children had no need to be told to put it again in its place.

Encouragement to Persons of mature Age to cultivate the Mind.—Instances have frequently occurred of individuals, in whom the power of imagination has at an advanced period of life been found susceptible of culture to a wonderful degree. In such men what an accession is gained to their most refined pleasures! What enchantments are added to the most interesting aspects of life and of nature; the intellectual eye is "purged of its film;" and things the most familiar and unnoticed, disclose charms invisible before. The same objects and events, which were lately beheld with indifference, occupy now all the powers and capacities of the soul; the contrast between the present and the past serving only to embrace and to endear so unlooked for an acquisition. What Gray has so finely said of the pleasures of vicissitude, conveys but a faint image of what is experienced by the man who, after having lost in vulgar occupations and vulgar amusements his earliest and most precious years, is thus introduced at last to a new heaven and a new earth.

"The meekest floweret of the vale,
The simplest note that swells the gale,
The common sun, the air, the skies,
To him are op'ning Paradise."

Home.—The only fountain in the wilderness of life, where man may drink waters totally unmingled with bitterness, is that which gushes forth in the calm and shady recesses of domestic love.—Pleasure may heat the heart into artificial excitement; ambition

may delude it with its golden dream; war may indurate its fine fibres, and diminish its sensitiveness; but it is only domestic love that can render it happy. It has been justly remarked by an ancient writer, that of the actions which claim our attention, the most splendid are not always the greatest; and there are few human beings who are not aware that those outward circumstances of pomp and affluence which are looked on with admiration and envy, seldom create happiness in the bosoms of the professors. It is in the un-restricted intercourse of the domestic circle, where the heart must find that real enjoyment, if experienced at all; not in threading the complicated labyrinth of politics; not amidst the glare of fashion, surrounded by the toils of state.

CONSCIENCE.—Conscience implies goodness and piety, as much as if you call it good and pious. The luxuriant wit of the school-men, and the confident fancy of ignorant preachers has so disguised it, that all the extravagancies of a light or a sick brain, and the results of the most corrupt heart are called the effects of conscience; and to make it better understood, the conscience shall be called erroneous, or corrupt, or tender, as they have a mind to support or condemn those effects. So that, in truth, they have made conscience a disguise fit to be entrusted to the care of a physician, every spring and fall, and he is most like to reform and regulate the operation of it.

YOUTH.—Bestow thy youth to that thou mayest have comfort to remember it, when it hath forsaken thee, and not sigh and grieve at the account thereof. Whilst thou art young thou wilt think it will never have an end; but behold, the longest day hath its evening, and that thou shalt enjoy it but once that it never turns again; use it therefore as the springtime, which soon departeth, and wherein thou oughtest to plant and sow all provisions for a long and happy life.

IDLENESS.—An idle person is like one that is dead, unconcerned in the changes and necessities of the world, and he only lives to spend his time and eat the fruits of the earth. Like a vermin or a wolf, when their time comes, idlers die and perish, and in the mean time do no good.—They neither plough nor carry burthens: all that they do is either unprofitable or mischievous. Idleness is the greatest prodigality in the world: it throws away that which is invaluable when it is past, being to be recovered by no power of art or nature.

TRUTH.—Truth is always consistent with itself, and needs nothing to help it out; it is always near at hand, and sits upon our lips, and is ready to drop out before we are aware: whereas a lie is troublesome, and sets a man's invention on the rack, and on trick needs a great many more of the same kind to make it good.

A rugged countenance often conceals the warmest heart; as the richest pearl sleeps in the roughest shell.