

Poetry.

THE IDLE BOY.

Thomas was an idle lad,
And lounged about all day;
And though he many a lesson had,
He minded nought but play.
He only cared for top or ball,
Or gambles, hoop, or kite;
But as for learning, that was all
Neglected by him quite.
In vain his mother's kind advice,
In vain his master's care,
He followed every idle vice,
And heeded no reproof or warning.
And think you when he grew a man,
He prospered in his ways?
No; wicked courses never can
Bring good and happy days.
Without a shilling his purse,
Or cot to call his own,
Poor Thomas went from bad to worse,
And hardened as a stone.
And oh! 't gives me much to write
His melancholy end;
Then let us leave the dreadful sight,
And thoughts of pity lend.
But may we this important truth,
Observe and ever hold;
"That all who're idle in their youth
Will suffer when they are old."

JANE TAYLOR.

A WEEK'S WORK.

SUNDAY—church doors open at 10.
Rest from all work, and sin;
Strive a heavenly rest to win.
MONDAY—be your calling good;
Serve the Lord; love friend and foe;
To the temple, answer, No.
TUESDAY—do what good you can;
Live in peace with God and man;
Remember, life is but a span.
WEDNESDAY—give away and earn;
Teach some truth, some good thing learn,
Joyfully good for all return.
THURSDAY—build your house upon
Christ, the mighty Corner-stone;
Whom God helps, his work is done.
FRIDAY—for his truth be strong;
Own your fault, if in the wrong;
Put a bribe on your tongue.
SATURDAY—thank God and sing;
Tribute to his treasury bring;
Be prepared for Terror's king.
Thus—your hope on Jesus cast—
Then let all your week be past;
And you shall be saved at last.

Miscellany.

THE SINNER FOUND OUT.

When an illustrious leader of the ancient Israelites said to that people, "Be sure your sin will find you out," he probably meant to teach, among other things, the lesson—that consciences would perform its office, and accuse the transgressor of his guilt. And however painful may be this operation, nothing can be more happy in its results, when a man is wise enough to listen to the charge, and to seek the enlightenment, the purification, and the tenderness of his conscience, and follows its direction when thus guided by the Word of God.

The power of conscience in testifying against sin, is as old as the introduction of moral evil into our world. When the holy and omniscient God asked our first parent, "Who told thee that thou wast naked?" the only reply which Adam could have made was "Conscience." This vicegerent of Jehovah "lighteth every man who cometh into the world;" nor can we be too thankful that we have such a monitor, nor too careful to act out its suggestions when in harmony with divine revelations.

No man can have read history, or watched the results of pulpit labours, without having been often struck with the operations of this power. Who has forgotten the man who went to Oliver Cromwell with a complaint, that one of his chaplains had publicly insulted him, by proclaiming to a whole congregation the improprieties he had committed? Who does not admire the wisdom of the Protector when he remarked, "Ah! the Word of the Lord has found you out, has it?"

Few ministers of any standing in the office would feel at a loss in furnishing facts of this character. A valued brother in the ministry, who several years since passed to his reward, told me that he once spent a Sabbath in a town where he was an entire stranger, and preached on the Lord's day evening to an immense congregation. After the service, a gentleman, who was discovered to be only a traveller passing through the town, addressed him, and requested him, if he had any regard to his character as a gentleman and a clergyman, "to give up that letter." My friend replied, "Sir, as you are a stranger to me, I must request further information as to what letter you mean: for I receive every week so many letters, that I may be in great danger of giving you a wrong one." "Sir, I mean the letter my brother at—has sent you about the quarrel between us, that you have so insultingly described in your sermon this evening." My friend then assured him that he knew nothing of him or his brother, and that what he had said he had drawn from the sacred scriptures; and made a solemn appeal to his offended hearer, as to whether he himself had not acted sinfully, and whether all this feeling did not arise from the true testimony of conscience against his sin.

The writer well knew, many years ago, a gay, lively, trifling young lady, who most unexpectedly to herself was found in the house of God, listening to an aged Baptist minister still living. The text was, "Adam, where art thou?" and the object of the sermon was to follow the sinner into the different "refuges of lies," and to draw him out to answer for his conduct before God. This young lady went at once to the minister, and asked him if he thought he had acted the part of a gentleman in exposing her whole character and conduct, and reporting her thoughtless sayings to a thousand people? He wisely declined telling her whether he knew her or not, but solemnly appealed to her conscience as to whether he had told the truth; and entreated her to go home and pray for the pardon of her sins, through the meditation of the Lord Jesus. A few weeks after, she ap-

peared before the church to ask for baptism and fellowship, stating that this sermon had brought her to God, and that she hoped she had found the pardon she had so much needed. "Well, Esther," said the affectionate pastor, "do you think now that I acted the part of a gentleman in accusing you of sins committed against God?"

But my paper is too long; allow me, however, to say, with an old divine, that "I would not give a pin for a sermon which did not make its hearers quarrel, either with themselves or the preacher." Admirably has Robert Hall said, "Without descending to such a minute specification of circumstances, we shall make our addresses personal, they ought unquestionably to be characteristic, that the conscience of the audience may feel the hand of the preacher searching it, and every individual know where to class himself. The preacher who aims at doing good, will endeavour, above all things, to insulate his hearers, to place each of them apart, and render it impossible for him to escape by losing himself in the crowd. At the day of judgment, the attention excited by the surrounding scene, the strange aspect of nature, the dissolution of the elements, and the last trumpet, will have no other effect than to cease the reflections of the sinner to return with a more overwhelming tide on his own character, his sentence, his unchanging destiny; and amid the innumerable multitudes who surround him, he will mourn apart. It is thus the Christian minister should endeavour to prepare the tribunal of conscience, and turn the eyes of every one of his hearers on himself."—*Christian Treasury*.

A REMARKABLE DEATH.

The following communication says Mr. Packard of Philadelphia, is from a source that entitles it to the fullest confidence:

The death scene which I want to describe is not of a ripe Christian, but of a little boy only two years and four months old! It was such a scene of wonder and pleasure to me, that I would fain have all the Sunday school children in the land acquainted with it.

A few nights ago, just as I was going to bed, a lady came in, and asked me to go over to a neighbor's house and see "Little Robbie," who was dying. Her statement of the strange scene induced me to go. Just before I went in, he had several times called, "Come, children, come!" and I found that all the little ones in the house—who had gone to bed—had been brought into the chamber by his parents to take their last farewell. He called each one by name. One by one they kissed him. Oh, it was a sight of great tenderness and many tears! One of his brothers was absent at a boarding school, and him he did not call as he did the rest, but said, "Tell Willie come." After the children had retired to bed again, he repeated again and again the call, "Come, children, come! Come, children, come!" and whenever his parents would ask, "Where, Robbie?" he would answer, "To heaven." Then he would say, as he lay on his back, with his eyes fixed on the ceiling, "Please, God, take Robbie. God, please take Robbie." The expressions were continually interspersed with, "Pa, come—ma, come to heaven. Come, children, come to heaven!"

For three or four hours he lay thus gazing intently upward, as though he was looking into heaven, and almost incessantly, during that time, uttering these expressions in an audible and almost ringing tone. Once he asked for a white rose. "Please, ma, get Robbie a white rose." A red one being the only one convenient, it was brought. When it was offered, he rejected it, saying, "No, ma, Robbie don't want that." After a while he asked again for a white rose. When it was brought, he said, "Let me smell it. That will do; put it away now." There was but little intermission, during the last few hours of his life, of the above remarkable expressions, so that he must have uttered them scores, perhaps hundreds of times. At one time, as I stood over him, gazing with wonder on him, he recited the hymn—

"There is a happy land,"

He ceased to talk while I spoke, showing that the subject agreed with and filled up his thoughts, but as soon as I had done, he began again,—"Please, God, take Robbie," &c. Again he was silent during most of the time that prayer was offered at his bedside. The last words he spoke were almost inaudible, a mere whisper—"Come, children, come; he had not breath to utter the last word, and the fluttering spark of life went out.

Many may enquire, What was the child's character in life? Without being a very precocious child, he was thoughtful and observing. He seemed to have an intense love of flowers. He delighted greatly in music. He was a pattern of neatness and cleanliness. For some weeks before he became sick, he showed a remarkable unselfish disposition. A spirit of gentleness, meekness and kindness showed itself continually. Some one teased him just before his last sickness about his fondness for tin trumpets, of which he had several. "Never mind," said he, "God will give Robbie wings pretty soon, and me fly to heaven and blow my music there!" Perhaps we may infer from this that his heart was being prepared for what he saw and heard on his death bed. It did seem to us as if the Spirit of God had somehow fitted him for heaven, and opened his spiritual sight to behold the bliss and glory which he was approaching.

The chamber where Robbie died seems now a hallowed spot. One of the little children well expressed this while after his death: "Ma," said she, "I was always afraid of a dead person; but there seemed to be a glory about him."—The whole scene is indelibly impressed on the memories of all that were present—a scene that should startle the sinner, confound the infidel, and delight the Christian.

NO TIME TO BE LOST.

BY THE REV. JAMES SMITH, CHILTERNHAM.
Is your soul in danger? Are you yet without Christ? Have you no solid Scriptural ground to believe that the Spirit of God dwells in you? There is no time to be lost. Sin is hardening you. The world is strengthening its hold of you. Satan is blinding you. The holy Spirit is being grieved by you. Time is flying from you. Eternity is rushing upon you. If, therefore, you would be saved

in the Lord—if you would become united to Christ—if you would receive the holy Spirit—there is no time to be lost. Can you be safe too soon? Can you be happy too soon? Can you be holy too soon? You will never be out of danger until you are in Christ. You will never be fit for heaven until the holy Spirit dwell in you. Life is uncertain. Salvation is momentous. God says, "To-day!" therefore there is no time to be lost.

Have you been convinced of sin? Have you felt your need of Christ? Have you sought the Lord and found peace? Do you conceal the state of your mind? You ought to decide for Christ; to put on a profession of Christ; and to unite yourself to his people. Say not, "There is no hurry," for there is no time to be lost. You were decided for Satan. You openly avowed your preference of the world. You delayed and hesitated long, and now your mind is made up to be on the Lord's side; you ought to confess it, and confess it at once, for there is no time to be lost. We cannot profess faith too soon, if we really possess it. We cannot unite with the Lord's people too soon, if we really love them. We cannot obey Christ too soon, if we are trusting in his obedience and blood for everlasting life. Undecided soul, decide at once, for there is no time to be lost. Secret disciple, own Christ as your Lord and Master at once, for there is no time to be lost.

Are you thinking of engaging in God's work? If so, do it at once, there is no time to be lost. Can you help in the Sabbath-school? Enter it at once. Can you distribute tracts? Commence at once. Can you bring any to hear the Gospel? Use your influence, try at once. Can you write to some friend at a distance? Do it at once, there is no time to be lost. You may be laid up with illness; you may become lame; or you may be rendered incapable of writing; or the children may die untimely—the tract may be taken too late—suddenly called away. There is no time to be lost. The holy Spirit says, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whether thou goest." Jesus says, "That thou doest do quickly."

THERE IS NO TIME TO BE LOST.

SABBATH SCHOOLS.—"The more I reflect upon Sabbath Schools, the more deeply am I impressed with their importance. Education without moral training, may increase national knowledge; but it will add nothing to national virtue. Knowledge, without moral restraint, only increases the capacity of an individual for mischief. Whatever defect there may be of moral culture in our Common Schools, it is more than supplied in our Sabbath Schools. Hear the whole training is of a moral and religious character, entirely free from sectarian influences. When we consider these schools as the nurseries of society, we cannot too highly appreciate them. Who can estimate the influence on society of five millions of children thus educated? We must increase the number of intelligent and virtuous citizens of our country, by every possible means. Sabbath schools must be relied on as a principal agent in this good work. Without their aid I should look to the future with little hope. But having their co-operation I do not despair. They are the nurseries of virtue, of an elevated patriotism, and of religion.

"Who will sustain the uplifted hands and expanded hearts of those who are engaged in this work? If we desire to make our nation truly great, and to transmit to posterity our institutions in their primitive simplicity and force, we must imbue the minds of our youth with a pure and elevated morality which shall influence their whole lives. And I know of no means so well calculated to produce this result as Sabbath Schools."—*Judge McLean*.

The following is the epitaph placed by the Empress Catherine of Russia on the monument erected to the memory of her husband, Peter the great, and is thus rendered into our language by Motley:—"Here lieth all that could die of a man immortal, Peter Alexiowitz: it is almost superfluous to add, Great Emperor of Russia! a title which, instead of adding to his glory, became glorious by his wearing. Let antiquity be dumb, nor boast her Alexander or her Cæsar, how easy was victory to leaders who were followed by heroes! and whose soldiers felt a noble disdain at being thought less vigilant than their generals! But he who in this place first knew rest, found subjects base and inactive, unworthy, unlearned, untractable! neither covetous of fame, nor fearless of danger; creatures with the name of men, but with qualities rather brutal than rational. Yet, even these he polished from their native ruggedness; and, breaking out like a new sun to illuminate the minds of the people, dispelled their night of hereditary darkness, and by force of his invincible influence, taught them to conquer even the conquerors of Germany. Other Princes have commanded victorious armies; this commander created them. Blush, oh art! at a hero who owed thee nothing! Exult, oh nature; for thine was this prodigy."

SPRING AND SUMMER FASHIONS, 1854.—C. D. EVERETT & SON, have been busily engaged for the last month in making up, and are now prepared to furnish the public with Hats and Caps, of all qualities and prices, of the Spring and Summer styles, for 1854. We believe that the Spring style of Hats will be much admired. We have on hand, just made up, a very large and excellent assortment of Summer CAPS. Our prices are, as usual, low. Notwithstanding the large advance in prices of Goods generally throughout the country, we have not advanced one penny on any article of our manufacture.

The remainder of our Winter Stock of buffalo Robes, Fur Caps, &c., will be disposed of at extraordinary low prices.
12, North side, King Street.
C. D. EVERETT & SON.
March 31.

NEW CHEAP AND HANDSOME ROOM PAPER.—The subscriber has just received another supply of New and Cheap PAPER HANGINGS, containing the most beautiful Variety of Patterns in the City, and for sale at prices very much cheaper than at any other store.
May 20. (Hans.) S. K. FOSTER.

IN STORE.—15 casks raw and boiled Linseed Oil; 300 boxes 8 x 10, 10 x 12, 10 x 14, 11 x 15, 12 x 16, and 12 x 18 Window Glass; 300 kegs, No. 1 White Lead; 2 tons Putty.
April 28. S. L. TILLEY. (usual papers.)

JUST RECEIVED, and for Sale, 25 Bushels GRASS SEED: 1 Cask Clover do.; 5 boxes Oranges; 1 box Lemons; 10 barrels dried Apples; 25 boxes Cooking Raisins; 50 superior Hams.
April 21. HANNAH & UNDERHILL.

BOOKS! BOOKS!! Received at the Free City, a further supply of valuable Cooks, among which are the following, with prices annexed:—
Clark's Commentary, a beautiful edition of 6 vols. \$4 00
Scott's do. do. do. 3 do. 1 10
Josephus Works, 2 vols bound in one 10 00
Credon's Concordance largest and complete edition (Sheep) 0 17 6
Weston's Notes on the New Testament large edition 0 10 0
Horne's Introduction to the Study of the Scriptures 2 volumes, large 1 00
Religious Encyclopedia 1 00
Kitto's Encyclopedia of Biblical Literature 0 15 0
Watson's Institutes, with Index and Analysis, by J. McClinton, 2 vols. 1 2 6
Jesse's Church History 0 6 3
D'Aubigne's History of the Reformation, 5 volumes in one 0 7 6
Wayland's Life of Johnson, 2 volumes 0 10 0
Larned's Notes on Daniel, 3 volumes, for sale separate, each 0 5 0
Ganghly's Revival Miscellanies 0 5 0
Noy's Lectures on the Truth of the Bible, 0 5 0
Richard Williams, the Patagonian Missionary, 0 5 0
The Apostolic and Primitive Church 0 5 0
Riley's History of Liberty, 2 volumes, 0 12 6
The Successful Merchant, bound 0 2 6
Folwell's Tales of the Nineteenth Century, 0 2 9
Gunn's Domestic Medicine, 0 12 6
Dick's Complete Works, 11 vols in 2 1 00
Webster's Royal Octavo Dictionary, 0 17 6
Kollar's Ancient History, complete in 2 volumes, 0 12 6
Leland's Nineteenth and Twentieth Centuries 1 0 0
Stephens's Book of the Farm, 1 5 0
The Evangelical Family Library, 15 vols. 1 7 6
De. do. do. do. continued, 21 vols. 2 10 6
The Youth's Library, 70 volumes 0 7 6
Sabbath School Libraries, at \$10, \$5, \$3 and \$2.50
A large ass't of Watts' Hymns from Is. 1d. to 3d. 92.

Also, a good assortment of cheap Religious and useful books, from different publishing houses, in Philadelphia, New York and Boston; an additional supply expected daily from New York. Books procured to order for parties.

A few copies of Mapleton or More Work for the Maine Law, price 0 5 0
Mysteries Parchment, 0 3 9
For sale at the Religious Intelligencer Office, King Street, St. John.

P. S. Parties wishing books, by sending us the money will have them forwarded at the earliest chance.
April 25.

BOTANIC MEDICINES.

MESSRS. B. O. & G. C. WILSON, Chemist, of Boston, are the Proprietors of the following valuable Medicines. An agency for New Brunswick and vicinity has been appointed by them in St. John; and the articles can now be had, wholesale and retail, at Boston prices, in the same office with the Religious Intelligencer, immediately over the Drug Store of J. H. Chapman, King street.

Compound Sarsaparilla
Is designed for the cure of Asthma, Apoplexy, Canker, Cholera Morbus, Dropsy, Dyspepsia, Dysuria, Erysipelas, Female Complaints, Fevers, Gravel, Inflammation of the Lungs, Leucorrhoea, Rheumatism, Scalds, Scrofula, Scurvy, Syphilis, Tetter, and all the diseases of the Blood, and is the most powerful and certain remedy for all these complaints.

Wild Cherry Balsam.
An invaluable remedy for the cure of Acute in the Side, Bleeding at the Lungs, Difficulty of Breathing, Hacking Cough, Asthma, Tightness of the Chest, Bronchitis, Hoarseness or Tickling in the Throat, with mucous irritation in attempts to speak, and for all those symptoms which indicate nascent Consumption. These symptoms should be attended to without delay.

Wild Cherry Bitters.
For Jaundice, Indigestion, Flatulency at the Stomach, Liver Complaint, Headache, Dizziness, Dropsy, Dyspepsia, Constipation, Piles, Palpitation of the Heart, &c. &c.
Neurotic Drops—or Superior "Pain Killer."
An invaluable remedy for the cure of Acute in the Face, Bruises, Chills, Spasmodic Cholera, Cold Feet, Colds, Coughs, Cramps, and Spasmodic Affections, Cuts, Caked or Swelled Breasts, Headache, Hip Complaints, Indigestion, Rheumatism, Nausea, Numbness, Pain in the Side, Back, Limbs, Stomach and Bowels, Paralysis, Scalds and Burns, Sea Sickness, Shaking of the Limbs, Spinal Affections, Toothache, &c.

Dr. T. V. Claxton's Vegetable Peristaltic Pills.
A highly approved domestic remedy, for the cure of a Scurvy, Biliousness, Colic, Constipation, Cramps and colic, Nausea, Rheumatism, Palpitation of the Heart, Piles, Indigestion, Jaundice, Liver Complaint, Dropsy, Gravel, Fevers, Female Complaints, Inflammation of the Liver, Lungs, Kidneys and Bladder, Sores, and Ulcers, Erysipelas, Scrofula, and all diseases originating in a vitiated or impure state of the blood.

Salve, or Pain Extractor.
An invaluable remedy for Burns, Scalds, Sore Lips, Fresh Cuts or wounds, Boils, Fomies, Salt Rheum, &c.

Composition Powders, Cayenne Pepper, &c.
Also for sale. Any description of Botanic Medicine, &c. can be procured from Messrs. W's establishment in Boston on application at the office of the St. John Agency, King st. where catalogues of articles in their line can be had gratis.

GENERAL LEATHER AND FINDING STORE.
The undersigned, thankful for past favors, begs to intimate to his numerous City and Country customers, that he has received from England, New York, and Boston, a large and complete supply of LEATHER and SHOE FINDINGS, of the very best descriptions, all of which will be sold at the lowest market prices.

26, North Side of King Street.
Sign of the Side of Leather.
J. J. CHRISTIE.
P. S.—All kinds of RUBBER for the Sole of Congress Boots; Buckskin for tender feet; fancy Boot Lugs, &c.
J. J. C.

PARTNERSHIP NOTICE.—The subscribers have this day entered into Partnership under the firm of D. W. & J. R. ADAMS, and will carry on the SADDLERY, HARNESSES and COLLAR MAKING BUSINESS, heretofore carried on by D. W. & J. ADAMS. The subscribers would intimate to their friends and the public generally, that they intend keeping the best of workmen, and by strict attention to business will endeavor to give general satisfaction.

Just received per steamer Admiral, some splendid Gentlemen's and Ladies' SADDLES and BRIDLES; 1 Jockey cap. Also an assortment of WHIPS, of the very best quality.
D. W. ADAMS.
J. R. ADAMS.
April 17.

BOTANIC MEDICINE AND BOOKS.—The Subscriber keeps constantly on hand at his Store an assortment of Wilson's Compounds and Thomsonian's Medicines, &c. &c. a variety of Religious Books from the Free Baptist Book Concern, which he sells at low rates. Oronoteto, May 12th, 1854. JOHN CHRISTIE.

EXECUTOR'S NOTICE.—Notice is hereby given that the late Richard Roach of the Parish of St. John, King's County, deceased, are requested to render the same daily at the office of the undersigned, within six months from this date; and all persons indebted to said Estate will make immediate payment to JOHN ROACH, Executor.
THOMAS ROACH, Executor.
WILLIAM ROACH, Executor.
St. John, N. C., May 12th, 1854.

TO LET.—The Subscriber has several suits of Apartments, and one or two Shops to Let, in the House owned and occupied by him on Portland Bridge. Parties Leasing must be Members of a Total Abstinence Society—or a Division of "Sons of Temperance," in good standing. Others need not enquire.
Portland, May 20th. D. H. COUILLARD.

NOTICE.—The subscriber begs leave to return his sincere thanks to the public in general, for the liberal patronage and support bestowed on him, since he commenced the carrying on of the Carriage business formerly owned by Robert and Hugh Davis. And having made the necessary preparations for carrying Wool this year, he feels confident that the attention which will be paid to the Establishment will give him perfect satisfaction, and continue in merit support.

Oil constantly on hand for oiling Wools.
All Wool left at Mr. William Ship's and Mr. Tyler Thompson's will be punctually attended to, and returned to the same places when called.
Hampton, Q. C., May 17, 1854. ISAAC DAVIS.

M. N. POWERS, Undertaker, &c., Four Doors North of Trinity Church, German St. will attend to Funerals, and furnish every article in the line in a style superior to any Establishment in the Province, and at prices full twenty per cent less than those usually charged in the city.

MARBLE MANUFACTORY, Union Street, St. John, N. B.—M. KIM & CLEAR, Manufacturers of Monuments, Tombstones, Grave Stones, Chimney Pieces, and Centre Tables.—Every description of ornamental Work executed with neatness at their establishment, Union Street, fifth house east of Charlotte Street. Monuments, Head Stones, &c. of the best material, in the most improved styles, and fully as cheap and durable as any which can possibly be obtained on this continent.

After a long experience in England and Scotland, M. K. & C. have satisfied that they can execute work, equal in every respect to any thing in their line, and that they are prepared to do all the work of the city; and while they are prepared to do all the work of the city, they are also prepared to do all the work of the country. They are convinced that they can produce at all times and on all occasions, workmanship in every respect superior to that of the Americans who advertise their wares at "twenty-five per cent less than the cost of the material." They are also prepared to do all the work of the city, and while they are prepared to do all the work of the city, they are also prepared to do all the work of the country. They are convinced that they can produce at all times and on all occasions, workmanship in every respect superior to that of the Americans who advertise their wares at "twenty-five per cent less than the cost of the material." 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