

## Poetry.

## TRUTH.

On truth, it is a lovely gem!  
My father oft would say:—  
Jack, truth's a jewel—think and speak  
And act the truth alway.

The simple heart, the simple speech,  
The Christ-taught yes and nay,  
Be thine, my son—and think and speak  
And act the truth alway.

'The double heart, the guilty tongue,  
The deeds that shun the day,  
Eschew, my boy—and think and speak  
And act the truth alway.

'The lures of sin, her gaudy shows,  
Her trappings—think and speak  
Let others tempt—you think and speak  
And act the truth alway.

'The thirst of power, the greed of gain,  
The love of favour may  
Allure thy heart; but think and speak  
And act the truth alway.

'The burning passions of thy youth  
Be careful to alay,  
Before they scorch thee—think and speak  
And act the truth alway.

'Fies flattery's smile; seduction's net  
Is spread out to betray  
Uswary youth; and think and speak  
And act the truth alway.

'Be brave, my boy, to take up arms  
Against the dread array  
Of foes that you must face,  
Be what thy fortune may.

'Remember, too, if who'ldst bear  
The victor's palm away,  
For heavenly aids to nerve thy arm,  
Forget thou not to pray.

'For prayer will point thy weapons, and  
Sustain thee 'mid the fray.  
And cheer thy soul in triumph on,  
Until thou gain'st the day.

And when truth's battle thou hast fought,  
Thou wilt borne away  
On angel wings, to wear a crown,  
And bask in glory's ray.

O blessed words! O good old man!  
How little then I knew  
Their worth, their priceless worth to me,  
When spoken then by you,

Those blessed seeds which once were sown  
Have budded forth, till now  
They grow, a spacious spreading tree,  
With fruit on every bough.

## TRUTH.

The clergyman went. The rain poured down in torrents; and he had six miles of rugged mountain to pass. On arriving where he was directed, he found a wretched cabin: and the man he had seen in the morning was waiting at the door. He was shown in, and found the inside of the hovel as miserable as the outside. In a corner, on a little straw, he beheld a poor creature stretched out, whom he recognised as the boy who had so regularly attended his church! As he approached the bed, the child raised himself up, and stretching forth his arms, said: "His own right hand hath given him the victory!" and immediately expired.

## Troubles about the Sins of Others.

It is not unfrequently the case that a brother or sister becomes offended with another brother or sister of the same church, and absents himself, or herself from Communion on that account. Such professors of religion are usually more distressed about the sins of others than their own. Instead of forsaking the altar because others have sinned they ought to leave their gift at the altar, go and be reconciled to their brother, and then come and offer their gift.

A brother of the church where the late Bishop Griswold was pastor, went to him to inform him that he could not go to the Communion because a certain member of the church was a very wicked man. The Bishop replied, "that when he went to the Communion he had too many sins of his own to think of his brethren's sins."

This is a proper view for every individual to take of his own sins. Such a right sense of sin would lead us to bewail our own transgressions, and to return in dust and ashes.—*Puritan Recorder*

## Health for Children.

There are many children die in cities as in the country, and half the children born do not reach ten years. Such a result could never have been intended by the wise and kind Maker of us all. A different result must be brought about by the exercise of the reason which is implanted in all parents, and which, if cultivated and practised in the lights of our time, would soon work a wonderful change in infantile mortality.

1. Children should sleep in separate beds, on mattresses of straw or shucks of corn.

2. Require them to go to bed at a regular early hour, and let them have the fullest amount of sleep they can take, allowing them in no case to be waked up.

3. Except a rug beside the bed, there should be no carpet on the floor of their chamber, no bed or window curtains, no clothing of any description hanging about, no furniture beyond a dressing-table and a few chairs, no standing fluids, except a glass of water, and nothing at all in the way of food, or flowers. In short, a chamber should be the cleanest, driest, coolest, lightest and most barest room in the house, in order to secure the utmost purity of air possible.

4. Make it your study to keep your children out of doors every hour possible, from breakfast until sun down, for every five minutes so spent in joyous play increases the probabilities of a healthy old age.

5. Let them eat at regular hours, and nothing between meals; eating thus, never stint them; let them partake of plain substantial food, until fully satisfied. Multitudes of children are starved into dyspepsia. The last meal of the day should be at least two hours before retiring.

6. Dress children warmly, woolen flannel next their persons during the year. By every consideration, protect the extremities well. It is an ignorant barbarism which allows a child to have bare arms, and legs and feet, even in summer. The circulation should be invited to the extremities; warmth does that, cold repels it. It is at the hands and feet we begin to die. Those who have cold hands and feet are never well. Plenty of warmth, plenty of substantial food and ripe fruits, plenty of sleep and plenty of joyous out-door exercise, would save millions of children annually.—*N. Y. Jour. of Health*.

## The Drunkard not the Worst Man.

A gentleman stepped into a tavern and saw a fifty drunkard, once a respectable man, waiting for his liquor. He thus accosted him: "G—, why do you make yourself the vilest of men?" "I ain't the vilest," said the drunkard. "You are," said the gentleman. "See how you look, drink that glass and you'll be in the gutter." "I deny your position," said the drunkard. "Who is the vilest, the temp-tempted or the tempter?" Who was the worst-worst, Sa-Satan, or—hiccup—Eve?" "Why Satan," said the gentleman. "Well—hiccup—well, behold the temp-tempter!" pointing to the bar. The argument was irresistible. T. e. barkeeper flew into a passion, and turned the poor fellow out of his house without his dram.

## God sent them.

An old man, bowed down with years and infirmities, came to hear a missionary preach. The sermon was upon believing in Christ as the only safety for the soul. He listened with deep attention. "I have been seeking the way of Salvation eighty years," said the old man after the service was over: "and now I have heard for the first time what it is. The Americans have not sent these men, but God. To him be thanks."

Eighty years groping in darkness after the light of God's truth! How precious must be his shining in the soul. And in what contrast does it make our condition appear, who bask in its light from our infancy! It shines upon us in the cradle, the nursery, and all the years up to manhood and womanhood, showing us the path of our duty which leads to God, and heaven, so plainly, that we never mistake or wander.

## The Dying Irish Boy.

A clergyman had for some weeks, seen a little ragged boy come every Sabbath, and place himself in the centre of the aisle, directly before the pulpit, where he seemed very attentive to the service, and as if eating up his words. He was desirous of knowing who the child was; but he never could see him, as he vanished the moment service was over, and no one knew whence he came, or anything about him. At length the boy was missed from his usual place in the church. At this time a man called on the minister, and told him a person, very ill, was desirous of seeing him, but added: "I am ashamed to ask you to go so far; yet it is a child of mine, and he refuses to have any one but you. He is altogether an extraordinary boy, and talks a great deal about things that I do not understand."

## Religious Intelligencer.

## Dissolution.

**T**HE Co-partnership heretofore existing under the Firm of HANNAH & UNDERHILL, is this day dissolved by expiration of Term, and also by mutual consent.

R. HANNAH will continue the Business at the No. 14, Newgate Street, to whom all debts due the Firm, must be paid, and who will also pay all demands against the said Firm.

R. HANNAH,  
R. J. UNDERHILL.

St. John, N. B., May 1, 1856.