

Poetry.

HOW CAN I WRITE OF JESUS.

How can I write of Jesus,
So full and full of sin?
And yet he's always telling me
To put my trust in Him.
My poor heart is full of Jesus
And His precious Mercy seat;
Of His blessings ever flowing
As the river at my feet.
I would like to go to Jesus,
From this world of sin and care,
And with my own gentle mother
Sing his praises ever there!
Oh! the name, the name of Jesus,
When it falls upon the ear,
Sounds as if holy angels
Golden harps were striking near!
I often think of Jesus,
While my lonely watch I keep
Upon the grassy hill-side,
Tending the bleating sheep.
And my eye can picture Jesus,
With his wondrous look of love,
As he gazes on his flock
From his heavenly home above!
Oh! I'd like to dream of Jesus,
So lowly and so mild!
To see Him watching over me
As a mother o'er her child.
Oh! what a name is Jesus—
Such thoughts within me glow,
Gathering, gathering, sweeping o'er me,
As a torrent o'erflows!
The pure, pure love of Jesus
None can ever tell!
For in words it wants expression,
Though in the heart it dwells.
The rich melody of Jesus,
As it thrills on the still air,
Fills me with silent rapture,
A deep longing to be there!
And methinks I can see Jesus,
And hear him whisper, "Come!"
To dwell with Him forever,
In his happy, happy home!

Miscellaneous.

"THE MITTEN."

Seventeen years ago there was a fair girl so pure,
So lovely, so refined that she still rises to my mind
as almost akin to angels. She was wooed and ultimately won by a handsome young man of considerable wealth. He sported a fine team, delighted in hunting, and kept a fine pack of hounds. He had no occupation, no calling, no trade. He lived on his money, the interest of which alone would have supported a family handsomely. I never saw the fair bride again until a few days ago. Seventeen years had passed away, and with them her beauty and youth; her husband's fortune and his life, during the latter part of which he lived in a log-cabin on the banks of the Ohio river, near Blannerhassett's Island; a whole family in one single room, subsisting on water, fat bacon and corn bread. The husband had no business capacity. He was a gentleman of education, of refinement, of noble impulses; but when his money was gone he did not know how to do anything. For a while he floundered about, first trying one thing, then another but "failure" was written on them all. He however finally obtained a situation; the labor was great, the compensation small; it was that at starvation; in his heroic efforts to discharge his duty acceptably he overworked himself and died, leaving his widow and six girls in utter destitution. In seventeen years the sweet and joyous and beautiful girl had become a broken-hearted, care worn, poverty-stricken widow, with a household of helpless children!

Young woman! if a rich young man asks you to marry him, and he has no occupation, or trade, or calling, by which he could make a living if he were thrown on his own resources, you may give him respect, but "give him the mitten."

Whatever may be a young man's qualities, if he is fond, very fond of going to the theatre, "refuse" him.

If a young man shows by his conversation that he is an admirer of horses, and is pretty well acquainted with the qualities and "time" of the best racing sags of the country, when he asks your hand, "give him the mitten" only.

If you ever hear a young man speak of his father or mother disrespectfully, contemptuously, do not encourage his attentions; he will do the same of you, and in many ways will make your heart ache before you die.

If you know a young man who likes to stand around tavern doors, at the street corners, and about "groceries," cut your hand off rather than place it in his; he is worth only the "mitten."

If your sister can tell you a great deal about cards; seems familiar with a multitude of "tricks" which can be performed with the same, and is himself an adept in such things, let him win all the money he may from others, but let him not "win" your heart, for he will "lose it" in a year, and leave you a broken one in its place.

If you know of a "nice young man" who will certainly fall heir to a large estate, who is of a "highly respectable family," who seems to be at home as to the usages, customs, and proprieties of good society, and yet who is indifferent about attending church on the Sabbath day, who speaks disparagingly of clergymen, who talks about religion in a patronizing way as "a very good thing in its place," particularly for old women, weak young girls and children, never marry him should he ask you. Such a man can never warm a woman's heart; will never twice around it the tendrils of a true affection, for he is innately cold, unsympathizing and selfish, and should sickness and trouble come to you, he will leave you to bear them all alone.

Idleness, the having no occupation, will always and inevitably engender moral and physical disease; and these traits will be more or less perpetuated in the children to such: the brunt of these calamities has to be borne by the mother, and in the bearing up against them, how many a noble-hearted woman has sorrowed, and toiled herself into a premature grave, may never be known, but the number can not be expressed in a few figures. Therefore, my sunny faced daughter, if you do not want to grow old before your time, to live a life of toil and sorrow, and then prematurely die, give not your hand, but only "the mitten" to a young man, however well-born or rich, who has not a legitimate calling by which he could make a living, if he were by some fortune left penniless.—Hall's Journal.

THE TWO PICTURES.

Opposite each other, in one of the galleries of the Luxembourg at Paris, hang two pictures. They are both of colossal size, masterly in grouping, and painted with extraordinary power. I do not know whether there is any design in placing them in juxtaposition, or that of producing symmetry to the eye. But the two together present one of the most vivid and comprehensive tableaux that the world contains.

They exhibit two phases of the unregenerate human heart—the heart given up to its own impulses—utterly unrestrained; and these in perfection. Their special value lies in the fact that they are both drawn from history, and history 2000 years apart. The two pictures, though painted by different masters, and with totally different thoughts, are one. They are of the same brute beast in two modes. If I were to name the pictures historically, I should call them the "Reign of Lust and the Reign of Blood;" if metaphorically, the "Best Resotted and the Best Infatuated;" theologically, "Man given up to Pleasure," and "Man given up to Malignity." They are the Devil of Lust and the Devil of Hate shown incarnate.

One picture represents a Roman Bacchanalian Revel; the other, a scene in the Prison of the Conciergerie during the French Revolution. In the first, O what shamelessness is manifested; what a sinking of all that is Godlike in us into the barest bestiality! Woman has lost her modesty, man his shame. Appetite and passion are supreme. Wine and lust are gods. In the second, O what agony! The cart is waiting at the gloomy doorway to bear the white-haired father from the distracted daughter to the guillotine, while the sergeant tears him from her arms; whole families are conversing in indescribable horror; the blanched face, the look of woe and despair, are beyond description. In the midst of all this misery brutal soldiers are playing at cards! Pity has left the human heart. O scene of blood! the memory of it seems to burn, at times, like fire on my brain. Can it be that man is so monstrous!

Now I think that any one who stands between these pictures must see the want to our World of the Holy Ghost; the deep necessity in the deep depravity. He must give up his dreams of human perfectibility out of itself. This was the golden age of Rome; it was the ripe day of France. The ripeness of man's natural heart is only for hell. O Church of God! O thou who hast pity in thy heart, pray for the Holy Ghost. Where shadows of nature have fallen, pray there for the light which comes from God. Z. A. P.

SPARE THE BIRDS!—The blithe, cheerful little feathered songsters who have been spending the winter in warmer climes, are fast returning to our fields and woods, and are ushering in the spring with sweet carols. Their delightful music is due to every love of nature, and every such sound to hear, rude boys in some localities, who are pursuing them with murderous guns and shooting them in wanton sport. We hope there are few cruel enough to indulge in such brutal pastime, but wherever there are such the law should at once be invoked to stop their merciless slaughter. Not only are lovers of birds, interested in the pleasantest features of country life, interested in this matter, but the farmers, whose pecuniary success is greatly affected by the presence and absence of the birds. To the farmer they are of incalculable value in destroying millions of noxious insects that would otherwise lay waste his crops. In one of the districts of France, a few years since, the birds, by a mistaken policy, were all killed off. The consequence was that the farmers' crops suffered severely from the depredations of the insect tribes. The people, discovering their error, set to work to restock their fields and woods with birds, prohibited the shooting of them, and in time the insect pests were thinned out. It is not only cruel but a serious injury to agriculture to shoot the birds. We have stringent laws on the subject in this State and they should be rigidly enforced. Spare the birds!

WORDS FOR POOR BOYS.—When I was a boy of twelve years, I was working for twenty-five cents a week, with an old lady, and I had my hands full, I did my work faithfully. I used to cut wood, fetch water, make fires, scrub and scour in the mornings, for the old lady before we had, and I had no means of buying shoes, so was often barefooted. One morning I got through my work early, and the old lady, who thought I had not done it, or was especially ill-humored then, was displeased, scolded me, and said I was idle and had not worked. I said I did; she called me a liar. I felt my spirit rise indignantly against this, and standing erect, I told her that she should never have the chance of applying that word to me again. I walked out of the house to enter it no more. I had not a cent in my pocket when I stepped into it. I met a countryman with a team, I addressed him boldly and earnestly, and offered to drive the leader, if he would only take me on. He looked at me in surprise, but he did not think I was at all to be trusted. "Oh, yes, I will," said I; "I'd be of any use to him. 'Oh, yes, I will,' said I; I can run down and watch your horses, and do many things for you, if you will only let me try." He no longer objected. I got on the horse's back. It was hard traveling, for the roads were deep, and we could only get on at the rate of twelve miles per day. This was, however, my starting point. I went ahead and only got a general acquaintance with the country, and in and out of cups.

An independent spirit, and a steady, honest conduct, with what capacity God has given me—as he has given you—have carried me successfully through the world. Don't be down-hearted at being poor, or having no friends. Try, and try again. You can cut your way through, if you live, so please God. I know it's a hard time for some of you. You are often hungry and wet with the rain or snow, and it seems dreary to have no one in the city to care for you. But trust in Christ and he will be your friend. Keep up good heart, and be determined to make your own way honestly and truly through the world. As I said, I feel for you, because I have gone through it all—I know what it is. God bless you.—Gen. Mitchell.

THE BOY'S DREAM.—One summer evening a little boy was sitting on the threshold of a neat little cottage in a country village, and as the shades of night descended upon him he fell asleep and dreamed. In his dream he was an old man, with gray hairs on his head; and upon thinking over his past life, he said to himself, "I have lived these years, and not known God, the great Father. I have never thought anything about religion. O that I had my time to live over again! I would strive to live for some good purpose. I would strive to make myself useful in the world, and to know the great Being of whom the Bible speaks."

The sun had sunk to rest, and darkness covered the face of the earth when this little boy awoke and found himself once more a child, on the threshold of his father's cottage. He did not forget his dream; but earnestly sought Him who said "I love them that love me;" and that seek me early shall find me." Nor did he seek in vain.

WHEN I was young man, there lived in our neighborhood a farmer who was usually reported to be a very liberal man, and uncommonly upright in his dealings. When he made it an invariable rule to farm to disperse of—rather more than could be required of him. One of his friends, observing him frequently doing so, questioned him as to why he did it—told him he gave too much, and said it would be to his disadvantage.—No mark the answer of this excellent man. "God Almighty has permitted me but one journey the world; and when I am gone, I cannot return to rectify mistakes."

F. A. COSGROVE,

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CLOCKS.—FANCY EIGHT-DAY AND THIRTY HOUR.
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