

## Poetry.

From the Morning Star.

## LITTLE BY LITTLE.

"Little by little," the torrent said,  
As it swept along in its narrow bed,  
Chafing in wrath and pride;  
"Little by little, and day by day,"  
And with every wave it bore away  
A grain of sand from the banks which lay  
Like granite walls on either side.

I came again, and the rushing tide  
Covered the valley far and wide,  
For the mighty banks were gone;  
Little by little, and day by day,  
A grain at a time, they were swept away,  
And now the fields and meadows lay  
Under the waves, for the work was done.

"Little by little," the tempter said,  
As a dark cunning snake he spread  
For the young unwary feet;  
"Little by little, and day by day,"  
I will tempt the careless soul astray,  
Into the broad and flowery way,  
Till the ruin is made complete."

"That maiden's soul, so pure and true,  
I will blacken with falsehood through and thro';  
But first with a little sin,  
A little malice, a little pride,  
And when the stain grows deep and wide,  
I'll give her a mark of lies to hide  
The ruin which lies within."

"That young man looks with an eager eye  
Where the glittering guerdons of honor lie,  
And girds himself for the strife;  
I will tempt his lips with the sparkling bowl,  
Music and mirth shall ensnare his soul,  
And so the endless ages roll  
He shall mourn o'er a wasted life."

Little by little, sure and slow,  
We fashion our future of bliss or woe,  
As the present passes away;  
Our feet are climbing the stairway bright,  
Up to the region of endless light,  
Or gliding downward into night.  
Little by little and day by day.

## Miscellaneous.

## CUT OFF FROM HIS BASE.

A former resident in B— was on a visit to that place, and had many inquiries to make about his former acquaintances, and especially those with whom he had been associated in efforts to promote the cause of Christ.

"Mr. Shearer is alive and well, I trust," said he. "He is as active as ever in doing good, I hope."

"He is as active as ever," it is his nature to be active,—but he is cut off from the base of his supplies, I think."

"No; you mean that he has failed in business?" "No; his property has greatly increased within the last two or three years."

"And his spirituality decreased in proportion—is that what you mean? If so, I am sorry to hear it; he was one of the most zealous and useful men in the township."

"He is a zealous man still, but not as efficient in doing good as he once was. About three years ago he built a large factory, and soon after became connected with a railway. His time had thus become greatly occupied, and his mind taken off from spiritual things. He did not neglect the prayer-meeting, nor intermit any of his usual efforts to do good; but there soon came to be less heart in them, as it were. His prayers in the prayer-meeting became somewhat formal, and his exhortations had less weight. A change has come over him. One can scarcely point out any difference in him, but one feels that there is a difference. I conclude that his extended business has caused him to neglect his closet. That is what I mean by his being cut off from the base of supplies."

"To be thus cut off is fatal to one's efficiency in doing good."

"As fatal as for an army to be cut off from its supplies."

The neglect of prayer is the great cause of unfruitfulness among Christians. This neglect is not always caused by the pressure of business. It is sometimes caused by great activity in doing good. A man becomes deeply interested in the welfare of sinners. He prayed long and earnestly for a revival. At length the blessing came. He was constantly employed in attending meeting, in visiting from house to house, in counselling the anxious, and in warning the careless. He neglected his closet, and brought leanness upon his soul, even in the midst of severe efforts to do good to the souls of others.

Slight events have often great influence in causing a neglect of secret prayer. A young man was very regular in his secret devotions, and was remarkable for his consistent piety. A friend, who was not a professor of religion, occupied the same sleeping apartment with him for a few nights. The consequence was a neglect of prayer, which, though it wrought no change visible to others, seriously affected his Christian progress.

The skillful soldier is careful not to allow himself to be cut off from the base of his supplies. The Christian should be still more careful to the same end.

The daring soldier may sometimes cut himself off for a time in order to make a forced march or perform some great exploit. In this, he may not be initiated by the Christian. He may never intermit prayer in order that he may do some great thing for Christ. He is short of all strength to do good when his connection with the Throne is interrupted.

## GOOD MANNERS.

Manners and morals are so closely related that, in some languages, the word in use for manners is the same that signifies also customs and morals. This usage, probably, grows out of the thought that what people have long practised, and shaped into a custom, they do not question the propriety of, but rather approve, in respect to its morality; and that right-thinking people will never sanction anything contrary to good morals in the manners they inculcate.

1. Good manners are civil. They are fruits of civilization. They do not characterize barbarians. Rude people are not confined to savage countries; but such countries abound in those who have no good manners, either as customs, or as morals. Culture and restraint belong to civilization; and there can be no good manners without restraint and culture. What are termed conventional manners may or may not be good. And there may be manners peculiar to civilization that are bad. But the affirmation is, that the general style of manners called "good manners" is unknown in barbarous lands, and prevails in civilized lands, by virtue of a law in human nature, and of a necessity involved in the very change.

2. Good manners are virtuous. It is not altogether true that manners make the man. Yet good manners never unmake men. They do a great deal for them, even if they do not everything. One's manners may be good and his heart bad; but his heart is bad in spite of his good manners, and not in consequence of them. Their tendency is toward virtue, not from it. They are good manners for this reason, more than for any others, that they have this tendency. Manners, however polite or popular, that do not incline us to the side of virtue are not good, in any fit sense. Good manners are not simply those that pretend right conduct and fine feeling, but those which foster good conduct, and inspire pure feeling. They react in exalting the motives and principle out of which they spring.

3. Good manners are Christian. And they are Christian rather in what they express than in their tendency. In the deepest sense, good manners are the outgrowth of good Christian hearts. There never was another so well-mannered a man as Jesus Christ. There has never been a truer gentleman than Paul. There is no behaviour finer than that of the cultured Christian; and there never can be, because "the Christian is the highest style of man." Some very plain and unlettered people are Christian, and their manners are unpolished and their language broad; but they are not ill-mannered, because their hearts are right and their feelings are just. Their manners are good, because the soul of goodness is in them, because they feign nothing which is not in themselves, and because they are in the process of refinement all the time. The essence of good manners is in the heavenly and human kindness of souls. And that kindness is most real, and usually most conspicuous, in the bosoms of Christian people. Besides, good manners are Christian as the holy Scriptures are Christian; since those Scriptures, more than other writings, teach kindness, courtesy, sympathy, and good-will.

Remarks.—1. People may be polite in their speech, Chesterfieldian in their deportment, and demonstrative in their social amenities, and still lack the essential thing in good manners—the good-will and the desire to render service.

2. Bad morals and good manners do not live together; nor do they long cohabit with each other. The bad morals have a habit of communication which spoils the manners in spite of their inherent tendency to good.

3. Those are inconsistent Christians who cultivate abrupt, blunt manners. The virtue of plainness of speech is difficult one; and the truth that needs to be spoken can be uttered in a good and handsome way.—The Pacific.

## "THE RUINS."

In the city of New York, near the site of Barnum's old Museum, stands a grog-shop that has over its door the significant sign, "The Ruins." It is the best name ever given to a place for selling alcoholic poisons. We wish that such a frightfully honest inscription were written over every doorway to the house of death in our land. We wish that on every decanter were printed in letters of fire, "Here are woe." "This bottle like a serpent, and stings like an adder." We wish that every barrel of whiskey blazed with the terrible label, "Delirium Tremens," "Palsy," "Cholera," "Sudden Death," and "Damnation."

Perhaps some young beginners might be frightened away from such a trap-door of destruction if the truth were as honestly told as it is on the sign of that grog-shop in Fulton street, near Broadway. Let every young man stop and read that sign. Let him watch at the door, and he will see some of the "signs" that are turned out of that rum-hole. He will see occasionally a bloated, red-eyed creature reel out that is written all over with the fearful word ruin. His clothes are in ruins; his pocket is ruined; his health is ruined; his family is ruined; his hopes for eternity are ruined by that sin that shuts its victims out of heaven. The business of the keeper of that grog-shop is to make ruin out of God's immortal creatures. His sign accurately describes his trade.

A young man from New England came to New York a few months ago, to take a situation in a store. Some drinking friends enticed him to take a social glass with them. He consented. He drank himself tipsy, and then as he went to his lodgings he bought another pint of brandy. He was taken with convulsions, and died before morning! The "ruin" of the unhappy youth were taken home to his heart-broken friends. And this is the infernal trade of every grog-seller in the land. His business is to sell death by the measure! God's law blazes against him its prohibition. "Wee unto him that putteth the bottle to his neighbour!" The civil law ought to renege God's law, and prohibit every man from a traffic whose inevitable effect is to produce ruin, and wretchedness, and death. Let us demand such laws, and call on every conscientious citizen to aid in their enforcement.

## HOW TO ESCAPE THE CHOLERA.

Much is being said and written respecting how the cholera may be avoided should it become prevalent the present season, but we have seen nothing on this subject more sensible than the following from the Round Table:

Every sensible person is or should be more careful of his diet in the summer than in the winter. The system does not require as much meat in warm weather as in cold, for instance, and it is a violation of one of nature's laws to act upon an opposite theory. Again, the vegetables and fruits which a kind Providence prepares for man in the warm season are intended to be eaten, and more than that, the human system craves for them. The person, therefore, who eschews them really does violence to a natural law and deprives himself of a preventive against disease. Vegetables and fruits are palatable, cooling, and nutritious, which are just the properties to be desired in food during the time of warm weather, and should not be discarded by reason of a false theory of hygiene. The point where care is to be taken is that they be fresh, for the moment that the process of decomposition begins, that moment they are deleterious.

To sum up in a few words what we consider the surest way of escaping the cholera, we would say:

1. Eat just such food as you ordinarily would in warm weather.

2. Partake of vegetables and fruits without hesitation, only take care that they be ripe and fresh.

3. By no means allow your system to run down, for you will need all the vital energy you can command to withstand the depressing influence of the season, cholera or no cholera.

4. Do not worry yourself about your health any more than usual, nor watch the workings of your system as if it contained nitro-glycerine, and were liable to explode every moment; rather let it take care of itself, and nine times out of ten any little irregularities which you might mistake for symptoms of cholera will be rectified by nature without your help.

5. In two words—BE SENSIBLE.

A modern philosopher has appropriated man's full extreme as follows:—

Seven years in childhood's sport and play.  
Seven years in school from day to day.  
Seven years at a trade or college life.  
Seven years to find a place and wife.  
Seven years to pleasure's follies given.  
Seven years to business hardy driven.  
Seven years for some, a wild goose chase.  
Seven years for wealth, a bootless race.  
Seven years for hoarding for your heir.  
Seven years in weakness spent and care.  
Then die and go—you should know where!

If you will have a constant vigorous health, a perpetual spring of youth, use temperance.

TEA, SUGAR, RICE, GLASS.—Ex Eleanor from London, 100 lbs. fine Congo and Souchong TEA; 30 caddies Extra Souchong, 30 lbs each; 50 lbs Choice Sugar; 50 lbs Arras cleaned Rice; 30 boxes Window Glass, assorted. FORBES & TRENKLE, 11 South Wharf, June 1.

GREENADINES 1—MANCHESTER, ROBERTSON & ALLISON have received per steamer Cuba, a splendid assortment of SILK GREENADINES, in black grounds, with colored Figures and Spots; Plain Black Silk Greenadines; do do Waxed and do; 4-Plain Black and White Greenadines for Males and do; 4-10-12-14-16-18-20-22-24-26-28-30-32-34-36-38-40-42-44-46-48-50-52-54-56-58-60-62-64-66-68-70-72-74-76-78-80-82-84-86-88-90-92-94-96-98-100-102-104-106-108-110-112-114-116-118-120-122-124-126-128-130-132-134-136-138-140-142-144-146-148-150-152-154-156-158-160-162-164-166-168-170-172-174-176-178-180-182-184-186-188-190-192-194-196-198-200-202-204-206-208-210-212-214-216-218-220-222-224-226-228-230-232-234-236-238-240-242-244-246-248-250-252-254-256-258-260-262-264-266-268-270-272-274-276-278-280-282-284-286-288-290-292-294-296-298-300-302-304-306-308-310-312-314-316-318-320-322-324-326-328-330-332-334-336-338-340-342-344-346-348-350-352-354-356-358-360-362-364-366-368-370-372-374-376-378-380-382-384-386-388-390-392-394-396-398-400-402-404-406-408-410-412-414-416-418-420-422-424-426-428-430-432-434-436-438-440-442-444-446-448-450-452-454-456-458-460-462-464-466-468-470-472-474-476-478-480-482-484-486-488-490-492-494-496-498-500-502-504-506-508-510-512-514-516-518-520-522-524-526-528-530-532-534-536-538-540-542-544-546-548-550-552-554-556-558-560-562-564-566-568-570-572-574-576-578-580-582-584-586-588-590-592-594-596-598-600-602-604-606-608-610-612-614-616-618-620-622-624-626-628-630-632-634-636-638-640-642-644-646-648-650-652-654-656-658-660-662-664-666-668-670-672-674-676-678-680-682-684-686-688-690-692-694-696-698-700-702-704-706-708-710-712-714-716-718-720-722-724-726-728-730-732-734-736-738-740-742-744-746-748-750-752-754-756-758-760-762-764-766-768-770-772-774-776-778-780-782-784-786-788-790-792-794-796-798-800-802-804-806-808-810-812-814-816-818-820-822-824-826-828-830-832-834-836-838-840-842-844-846-848-850-852-854-856-858-860-862-864-866-868-870-872-874-876-878-880-882-884-886-888-890-892-894-896-898-900-902-904-906-908-910-912-914-916-918-920-922-924-926-928-930-932-934-936-938-940-942-944-946-948-950-952-954-956-958-960-962-964-966-968-970-972-974-976-978-980-982-984-986-988-990-992-994-996-998-1000-1002-1004-1006-1008-1010-1012-1014-1016-1018-1020-1022-1024-1026-1028-1030-1032-1034-1036-1038-1040-1042-1044-1046-1048-1050-1052-1054-1056-1058-1060-1062-1064-1066-1068-1070-1072-1074-1076-1078-1080-1082-1084-1086-1088-1090-1092-1094-1096-1098-1100-1102-1104-1106-1108-1110-1112-1114-1116-1118-1120-1122-1124-1126-1128-1130-1132-1134-1136-1138-1140-1142-1144-1146-1148-1150-1152-1154-1156-1158-1160-1162-1164-1166-1168-1170-1172-1174-1176-1178-1180-1182-1184-1186-1188-1190-1192-1194-1196-1198-1200-1202-1204-1206-1208-1210-1212-1214-1216-1218-1220-1222-1224-1226-1228-1230-1232-1234-1236-1238-1240-1242-1244-1246-1248-1250-1252-1254-1256-1258-1260-1262-1264-1266-1268-1270-1272-1274-1276-1278-1280-1282-1284-1286-1288-1290-1292-1294-1296-1298-1300-1302-1304-1306-1308-1310-1312-1314-1316-1318-1320-1322-1324-1326-1328-1330-1332-1334-1336-1338-1340-1342-1344-1346-1348-1350-1352-1354-1356-1358-1360-1362-1364-1366-1368-1370-1372-1374-1376-1378-1380-1382-1384-1386-1388-1390-1392-1394-1396-1398-1400-1402-1404-1406-1408-1410-1412-1414-1416-1418-1420-1422-1424-1426-1428-1430-1432-1434-1436-1438-1440-1442-1444-1446-1448-1450-1452-1454-1456-1458-1460-1462-1464-1466-1468-1470-1472-1474-1476-1478-1480-1482-1484-1486-1488-1490-1492-1494-1496-1498-1500-1502-1504-1506-1508-1510-1512-1514-1516-1518-1520-1522-1524-1526-1528-1530-1532-1534-1536-1538-1540-1542-1544-1546-1548-1550-1552-1554-1556-1558-1560-1562-1564-1566-1568-1570-1572-1574-1576-1578-1580-1582-1584-1586-1588-1590-1592-1594-1596-1598-1600-1602-1604-1606-1608-1610-1612-1614-1616-1618-1620-1622-1624-1626-1628-1630-1632-1634-1636-1638-1640-1642-1644-1646-1648-1650-1652-1654-1656-1658-1660-1662-1664-1666-1668-1670-1672-1674-1676-1678-1680-1682-1684-1686-1688-1690-1692-1694-1696-1698-1700-1702-1704-1706-1708-1710-1712-1714-1716-1718-1720-1722-1724-1726-1728-1730-1732-1734-1736-1738-1740-1742-1744-1746-1748-1750-1752-1754-1756-1758-1760-1762-1764-1766-1768-1770-1772-1774-1776-1778-1780-1782-1784-1786-1788-1790-1792-1794-1796-1798-1800-1802-1804-1806-1808-1810-1812-1814-1816-1818-1820-1822-1824-1826-1828-1830-1832-1834-1836-1838-1840-1842-1844-1846-1848-1850-1852-1854-1856-1858-1860-1862-1864-1866-1868-1870-1872-1874-1876-1878-1880-1882-1884-1886-1888-1890-1892-1894-1896-1898-1900-1902-1904-1906-1908-1910-1912-1914-1916-1918-1920-1922-1924-1926-1928-1930-1932-1934-1936-1938-1940-1942-1944-1946-1948-1950-1952-1954-1956-1958-1960-1962-1964-1966-1968-1970-1972-1974-1976-1978-1980-1982-1984-1986-1988-1990-1992-1994-1996-1998-2000-2002-2004-2006-2008-2010-2012-2014-2016-2018-2020-2022-2024-2026-2028-2030-2032-2034-2036-2038-2040-2042-2044-2046-2048-2050-2052-2054-2056-2058-2060-2062-2064-2066-2068-2070-2072-2074-2076-2078-2080-2082-2084-2086-2088-2090-2092-2094-2096-2098-2100-2102-2104-2106-2108-2110-2112-2114-2116-2118-2120-2122-2124-2126-2128-2130-2132-2134-2136-2138-2140-2142-2144-2146-2148-2150-2152-2154-2156-2158-2160-2162-2164-2166-2168-2170-2172-2174-2176-2178-2180-2182-2184-2186-2188-2190-2192-2194-2196-2198-2200-2202-2204-2206-2208-2210-2212-2214-2216-2218-2220-2222-222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