

Poetry.

(From the Southern Press.)

WOMAN'S RIGHTS.

BY MRS. N. P. LASSELLE.

It is her right to watch beside
The bed of sickness and of pain,
And when the heart almost despairs,
To whisper hopes of health again.

Her right, to make the hearth-stone glad,
With gentle words and cheerful smile;
And when man is with care oppress'd,
His wearied spirit to beguile.

It is her right to train her sons
So they may Senate chambers grace—
Thus is she with more honor crowned,
Than if herself had fill'd the place.

It is her right to be admir'd
By every generous, manly heart,
When, with true dignity and grace,
She acteth well a woman's part.

She hath a dearer right than this;
To be in one true heart enshrined—
Who though the world may all forsake,
Will cherish still, will still be kind.

And there is yet a higher right,
Which, also, is to woman given;
'Tis hers to teach the infant mind [ven.
Those truths divine, which come from heav-

What would she more, than to perform,
On earth, life's holiest, sweetest tasks?
When you a perfect woman find,
No other rights than these she asks.

The Family.

THE PIOUS MOTHER.

A REVIVAL INCIDENT.

Last winter was a season of considerable interest in a small parish in Western New York. Several from among the youth and young married people had been hopefully converted, when to the astonishment of the pastor there appeared in the inquiry meeting, one evening, a man over fifty years of age, and who had long been given up by religious people as being wholly devoted to the world. He had not attended church for years, except occasionally at a funeral, and seemed to think nor care for any thing else but the accumulation of property. For this he underwent every hardship, working most of the nights frequently, and also upon the Sabbath. He had acquired a large property.

At first, so unbelieving were we, that it was not thought possible that such a man had come to us so suddenly for a good purpose. But no sooner was conversation commenced with him upon the subject of his soul, than it was evident that although Christians had overlooked him in their efforts, the Holy Spirit had not. He was in much distress of mind, almost, as he said to distraction, and his anxious inquiry was what he should do to be saved.

He declared that for several months, before the commencement of the revival, he had been so oppressed with a sense of his sins, and of the necessity of an interest in Christ, that, unable to sleep, he had arisen from his bed, and walked his room in agony of mind, but did not disclose his feelings to any one. And at times, for more than a year, he had been thus troubled. When asked what was the cause of his anxiety, he replied, "The recollection of the teachings and prayers of a pious mother." (This mother had years ago gone to her rest.) He said that her prayers and anxieties for him when young came, he knew not why, to his mind with such force, that he felt that he ought to and must seek the Saviour. He seemed very much weighed down under a sense of sin, that evening, and willing, as he said, to do any thing that was requisite to become a Christian. I asked him if he was willing to submit himself and all that he had to God, to be his, and at his disposal forever. He thought he was. He left the inquiry room, and the next evening was there some time before the time appointed for the meeting. But his burden was gone; a smile of peace lighted up his countenance; his heart was filled with the love of God and his fellow-creatures; and he seemed desirous to tell the whole world, as he expressed it, of what God had done for so great a sinner as he had been.

The news of his conversion spread rapidly through the community, and numbers came to

hear what such a man could have to say about religion. He faltered not, but told them of the love of Christ that filled his heart, and his intentions to live hereafter to his glory. As he was a man unused to speak in public, and of some hesitancy of speech, often have we seen him stand up before the audience for some minutes, with a full heart, and tears rolling down his cheeks, unwilling to sit down until he had said something more of the love of Jesus.

He was very abundant in confession of sin, especially the sin of Sabbath-breaking. This he frequently mentioned and most deeply lamented. And he seems still to retain a sort of holy dread of this sin; and although his business frequently places him in situations of temptation to break the Sabbath, yet, as he has often told me, there is no need of it—that if a man makes his arrangements right, he can obey God abroad as well as at home. And now, though eight months have passed, yet he still appears to retain his first love. He seems consecrated to Christ in person and property, contributing liberally of his substance to every benevolent cause presented.—N. Y. Evangelist.

TO FATHERS.

Why is it, that almost as a matter of course, we speak of mothers almost exclusively, in regard to the work of infant instruction? Certain it is, that to the mother belongs the earliest and therefore the most important part of Christian nature; but it does not all belong to her, and her precious labours are powerfully reinforced by the aid of the pious father. There are families in which the children scarcely expect to hear a religious word from their father. The Sabbath evening is passed in the mother's apartment, where she helps them in their little lessons, joins them in their hymns, and suggests their youthful prayers; and when the other parent enters all is hushed.

Great responsibility rests on the father as to the religious training of his household. The father has a superior measure of authority, and sometimes a higher cultivation, and far more knowledge of the world. Over his sons, particularly, he exercises an influence which is formative and almost absolute. Blessed are those children towards whom this trust is faithfully discharged. Happy is that father who, on returning in the evening, gathers his little ones around his knee, enters into their little cares, and instils into their minds the sweet lessons of piety. While I pen these lines it would be ungrateful in me, if my soul did not rise in thanks for having enjoyed the care of such a father. Never can I forget the hours spent, with others of the little flock around him, listening to the stories of Scripture, and the first lines of Christian doctrine; a remembrance in which, blessed be God, both my beloved and honored parents blend in one delightful picture. Let Christian fathers snatch some moments every day for the performance of a duty, which will thus be embalmed amidst the most fragrant memories of their offspring.—American Messenger.

LIVE FOR SOMETHING.

Thousands of men breathe, move and live—pass off the stage of life, and are heard no more. Why? They did not partake of good in the world, and none were blessed by them; none could point to them as the means of their redemption; not a line they wrote, not a word they spoke, could be recalled and so they perished: their light went out in darkness, and they were not remembered more than insects of yesterday. Will you thus live and die, O man immortal? Live for something. Do good, and leave behind you a monument of virtue, that the storms of time can never destroy. Write your name by kindness, love and mercy on the hearts of thousands you come in contact with year by year, and you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine as brightly on the earth, as the stars in heaven.—Dr. Chalmers.

BATHING.

An article, very ably written, in the last number of the *Medical and Surgical Journal*, strongly argues against the too frequent use of the bath, and the writer is of opinion that a bath once a week is more healthful in its tendency than the application of water once or twice a day. He says that flannels worn next the skin are infinitely more beneficial to the health than all the daily baths which have become so fashionable. His arguments are sustained thus:—"The oil which is secreted by

the sebaceous glands of the skin, serves the purpose of lubricating its surface. Now, if this secretion is constantly removed as fast as exuded, its destined object is thereby defeated. The excretory ducts of the perspiratory glands, and the glands themselves, require this unctuous matter of the skin to keep them in health and action. If very frequent bathing of the whole body is practised, it must be obvious that this matter cannot be long present to perform its office. As to the assimilation of functions of the skin and lungs, it will be apparent, that when the skin acts imperfectly, or ceases to act at all, the lungs have an extra amount of duty to perform; and it is generally in just such cases that engorgement takes place, constituting inflammation or pneumonia."

DEACON HUNT.

He was naturally a high tempered man, and used to beat his oxen over their heads, as all his neighbors did. It was observed that when he became a Christian, his cattle were remarkably docile. A friend inquired into the secret. "Why," said the deacon, "formerly, when oxen were a little contrary, I flew into a passion, and beat them unmercifully;—this made the matter worse. Now, when they do not behave well, I go behind the load, sit down, and sing Old Hundred. I don't know how it is, but the psalm tune has a surprising effect upon my oxen."

REPROOF OF PROFANENESS.

A late distinguished president of one of our western colleges was one day walking near the college with his slow and noiseless step, when a youth who had not observed his approach, while engaged in cutting wood began to swear profanely in his vexation. The doctor stepped up, and said, "Give me the axe;" and then quietly chopped the stick of wood up himself. Returning the axe to the young man, he said in his peculiar manner, "You see now the wood may be cut without swearing." The reproof was effectual, and led, we have reason to believe, to an entire abandonment of that impious habit.

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St. John, N. B., October 25th, 1850.

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