

Poetry.

[FOR THE CHRISTIAN VISITOR.]

LINES WRITTEN ON THE DEATH OF A YOUNG LADY.

Oh Death! proud ruler of mankind,
Thou mocker of their vain ideas,
Couldst thou with icy arms no other victim reach
Than this fair flower, the sweetest rose
Of all in nature's broad expanse?
Must she become thy prey?
And at thy knell bid a long farewell
To all that's loved below.
Would not her youth call forth thy pity,
Thou king of terrors, death?
Her virtues that shining like the morning stars
Just at the dawning day
Would they prove a barrier
To guard her from thy stroke?
Ah, no! the young and virtuous too
Thy dreaded power must feel,
And leave whate'er is loved or dear on earth:
Oh death her body felt thy grasp,
Its icy cold and chill
Her arms that oft entwined a mother's neck,
Are stiffened at thy touch;
Her tongue that oft in accents sweet
A Saviour's praise did lip
Is now forever hushed.
Her lips, that on a mother's cheeks
Their sweetest kisses prest,
Are sealed, forever sealed, in the cold sleep of death.
But her spirit, O conqueror thy power defies
Beyond thy reach it's wafted
To the realms of endless day,
And now on heaven's calm field,
Her home at last, she's found,
And tunes her harp in golden strains
Where God in glory dwells.
And whilst she's joined the enraptured throng
That do Jehovah's will,
The memory of her virtues still remain
A sacred gift to man.

The Family.

Honesty in Mercantile Life.

SETTING aside the golden rule of loving one's neighbor as one's self; and what we may call the silver rule of setting one's affections on things above, not below; how is it with the simple copper rule of "Honesty is the best policy." Does that hold in commerce?
I must confess that the persons who excite my suspicions most against merchants are the merchants themselves, when I see the excitement produced among them when any one does an honest act—for instance, pays his debt after failure. It is remembered for years, and whenever the name of the individual is referred to, it is trumpeted to his honour. Now, although it is pleasing to see this theoretical respect for simple honesty, still, when we look closer, it is alarming that it should be so rare as to be talked about. Thus I remember reading in Anson's voyages that nearly all the shops in Canton have on the signs the words "Pau Hau," or "no cheating here." Now when a man thinks it necessary to announce on his sign "no cheating here," though it does not demonstrate that he does not cheat, it proves pretty considerably that some of his neighbors do; and the more general the announcement, the greater the suspicion; and so of this similar phenomenon in our mercantile community. If it is so generally understood that honesty is the best policy, pray why this sensation when any is politic enough to try it?
I sometimes think that the habits of caution prevalent among us, the excess of documentary transactions, notes, endorsements, receipts, have rather a tendency to encourage fraud, by constantly suggesting the thought of it, and seeming to reduce the whole thing to a game of skill. I have been confirmed in this, by hearing that in places where there is less attention to these things, and more trust in honor, the trust is better repaid. For instance I am told that it is so in the West Indies and Spanish America generally. Mr. Schoolcraft, who was Indian agent at Lake Superior for twenty-five years, said that he had never known an Indian to break a promise in the way of business. I read in a recent essay on the Commerce of Brazil that the slave trade being contraband, is carried on entirely upon honor; "and hence," the author adds, very simply, "fraud is of rare occurrence." One wishes trade in general could be declared contraband, it's rich the result. And there is an anecdote in point of Mr. Fox, the British statesman.

A tradesman who had often dunned him in vain for payment of a note, came in one day and found him with two hundred pounds before him, and claimed his share. No, said Mr. Fox, this is for a debt of honour. I owe to Sheridan. Then, said the tradesman, I make my debt a debt of honor, and threw the note in the fire. Mr. Fox acknowledged the obligation and paid him at once.—*Hunt's Merchant's Magazine.*

Written and Extemporaneous Sermons.

A Discussion has been going on in the Baptist Register on the comparative merits of written and unwritten sermons. To one who is an advocate of writing rather than extemporizing, Rev. Mr. Stimson replies by relating the following incident:
As "Mentz" has given a number of ludicrous specimens of the extemporizers, I will give but one from a written sermon, exhibited at a minister's conference not many years since. The author of the following production really thought he belonged to the "Literati," because forsooth, he wrote his sermons, and took time for study. He had staid with a church for a whole year, and the time had arrived for his farewell address, and he concluded it would be a very clever thing in him to make all pleasant for his successor, so he concluded to "read them a sermon," founded on a passage in Jer. 3: 15, "And I will give you pastors (pastures) according to mine heart."
He proceeded by way of introduction to give a very "studied" interpretation of the word *pasture*, (pasture) as meaning a lot in which to keep sheep or cattle, and announced his theme.

First. To show what is necessary to make a good and profitable *pasture*.
1. *It should be well enriched.* Under this head, he gave a very enlarged view of Agricultural operations of what is called top-dressing, and what kind was best suited for a *pasture*.
2. *It must not be fed down too close* in the spring, until the grass gets a good start, otherwise it will seriously be affected during the dry part of the summer.
3. *The fences must be kept up, and in good repair.* This, in order to keep out the stray cattle which roam at large in the public streets.
4. *A pasture should be well provided with water,* not only for purposes of drink to the sheep and cattle, but all the young of the flock as they come into the great fold, must be dipped.
He then made his application of the metaphor to the church, and closed the discourse.
I presume the sermon has never been published beyond the confines of the conference and congregation where it was first produced.
If "Mentz" thinks it ought to be published for the benefit of the rising ministry, I have no doubt I can procure for him the original manuscript. But for my own part, I should much prefer the publication of the able essay in Ripley's Sacred Rhetoric, "Hints on Extemporaneous Preaching, by H. Ware, Jr. D. D.," page 187.

A Protection Against Evil.

It is said that bees and wasps will not sting a person whose skin is imbued with honey. Hence those who are much exposed to the venom of those little creatures, when they have occasion to hive bees, or take a nest of wasps, smear their face and hands with honey, which is found to be the best preservative. When we are annoyed with insult, persecution and oppression from perverse and malignant men, the best defence against their venom is to have the spirit bathed in honey. Let every part be saturated with meekness, gentleness, forbearance, patience, and the most spiteful enemy will be disappointed in his endeavors to inflict a sting. We shall remain uninjured, while his venom returns to corrode his own malignant bosom; or, what is far better, the honey with which he comes in contact, will neutralize his hatred, and the good returned for evil overcome evil with good.

DON'T BE GUILTY OF IT.—Never laugh at any one who does not dress as well as you do. They may know a great deal more than you. They probably are better far to their parents or little brothers and sisters. Treat them kindly. Don't look at their clothes and then at yours, as if to say, "See how nice I am dressed."

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At the OBSERVER Office, Prince William Street, corner of Church Street, opposite Sands' Arcade.

TERMS—10s. per annum, in advance; 12s. 6d. if payment is deferred 6 months. Eight copies sent to one address for fourteen dollars; if payment is deferred for 3 months 10s. each invariably.

TERMS OF ADVERTISING.—For one square, (12 lines or less), 3s. for the first, and 1s. 3d. for each subsequent insertion.

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