

## Poetry.

What Has the Year left Undone?

BY HENRY WARE, JUN.

[From the Monthly Miscellany.]

It is not what my hands have done,  
That weighs my spirit down,—  
That casts a shadow o'er the sun,  
And over earth a frown;—  
It is not any heinous guilt,  
Or vice I men abhorred;  
For fair the name that I have built,—  
A fair life's just reward,—  
And men would wonder, if they knew  
How sad I feel, with sins so few.

Alas! they only see a part,  
When thus they judge the whole;  
They do not look upon the heart,—  
They cannot read the soul  
But I survey myself within,  
And mournfully I feel  
How deep the precipice of sin,  
Its root may there conceal,  
And spread its poison through the frame,  
Without a deed that men would blame.

They judge by action which they see,  
Brought out before the sun;  
But Conscience brings reproach to me  
For what I've left undone;—  
For opportunities of good  
In folly thrown away,—  
For time misused is solitude,—  
Forgetfulness to pray,—  
And thousand more omitted things,  
Whose memory fills my breast with stings.

And therefore is my heart oppressed  
With thoughtfulness and gloom;  
Nor can I hope for perfect rest  
Till I escape this doom.  
Help me, thou Merciful and Just,  
This fearful doom to fly;  
Thou art my strength, my peace, my trust,  
O help me lest I die;  
And let my full obedience prove  
The perfect power of faith and love.

## The Family.

## PRACTICAL WISDOM.

A poor widow, with a large family of children dependent on her exertions for their support, in remitting the annual price of the religious paper she was taking, remarked that she "could not afford to do without it; that in other expenditures she could make retrenchments, but the paper she must have for the benefit of herself and family."

"She could not afford to do without it," probably because she felt that she was more than remunerated for the expense by its weekly visits to her household. In the education of her children, it was the cheapest, the best, and the most impressive form in which it could be communicated; imparting to them a knowledge of the world, and especially of the Church of Christ; exhibiting its principles, enforcing its morals, and furnishing examples and illustrations of its practical influence upon the heart and the life. From its weekly perusal, in the mere matter of acquiring knowledge, they gained from it more than from any other single source combined. And often a single miscellaneous article, bearing upon domestic economy—a single fact or recipe—was of more advantage to her than the cost of the paper for the whole year. It also proved to her an efficient aid in the management of her household. She found in it many a suggestion profitable to herself, prompting her to a greater cheerfulness and activity in the discharge of her responsible duties, and to a firmer trust in the good providence of God. And with greater ease and effect could she impress upon her youthful charge the counsels which she had thus gathered from the experience and observation of others' wiser than herself. These are among the considerations which caused her to feel that she could not afford to do without her familiar religious newspaper.

But the value of a religious newspaper is often greatly underrated. Many a Christian family in comparatively easy circumstances is under the impression that it is an unnecessary expense. And there are ministers too, and elders who seem not to have estimated the power of this instrumentality upon the great interests of the Church. But if they will inquire who among their members are the most consistent, active and zealous Christians, and who contribute most liberally to the institutions of the gospel at home and abroad, they will find them, with rare exceptions, the support-

ers of a religious paper. Others may hold a pew in a church, or contribute to the salary of their minister; but at least nine tenths of the amount contributed to the extension of gospel is given by those who learn, through a religious newspaper, the claims of Zion upon their liberality. And yet, on an average, such a paper is not taken by one half of the families in our congregations. Again, it may be stated, without fear of contradiction, that those churches which most abound in every good word and work, are those in which the religious paper is the most generally circulated. Its mission, therefore, is a most important one to all the interests of religion; and it is peculiarly important to the poorer members of the Church, and to those living in vacant and partially supplied congregations. It fulfils the promise that "to the poor the gospel is preached." And many a silent Sabbath is rendered profitable by the instruction which it communicates.

Among the means of doing good, some are in the habit of taking more than one copy of such a paper, for the benefit of a friend, or for some poor widow who could not afford to do without it. And some churches in the country have provided that every family in their congregations should be supplied—they meeting the expense in every case where it was not voluntarily assumed. But these instances are comparatively rare. Yet it is questionable whether any expenditure for the cause of Christ could be more judiciously made.—*Watchman and Observer.*

COMMON SENSE versus NONSENSE.—Dr. F. Tuthill delivered an address the other day before the Agricultural Society of Suffolk county, New York, and in the course of his remarks he touched upon "the false shame of labor" in the following manner:—

"The day has already come in our cities that if a man, stout as Milo of old, has a load of wood brought to his door, and he really aches for the pleasure of handling it, yet he must hire a man to pitch it into the cellar, while he stands idly by, nor so much as touch a stick of it on pain of losing caste. If a stout and vigorous citizen, whose muscles swell with an excess of strength, has a load of wood lying on the side walk, he may as well hang himself up at once as be foolish enough to save a dollar and saw it up himself; yet if the man has pitched it in, and the grate is down so that he shall not be seen, we are not sure but he may saw an ill doomsday; and no one esteems him less a man and a gentleman. If he curries and tackle his own horse, or lead him to the stable when he was done with him, he is unpardonably vulgar. He would no sooner be caught carrying a trunk the length of a block to an omnibus, than stealing a body from the grave-yard; yet he will boast among his friends of the enormous weight he carries in the gymnasium, having paid the fee of thirty dollars a year for the privilege. And his friends applaud his gymnastic expenditure, as wise and exceedingly judicious, 'for sure,' they say, 'how can a man live without exercise?' In short, labour, that promotes the end of economy, is an abominable thing; that which advertises their imbecility is a source of pride. These soft-handed gentry may be our sons and brothers, but we fancy they must at times feel ashamed of our common father, old Adam, who farmed it in Paradise."

A JUG AN EMBLEM OF THE HEART.—The jug is a most singular utensil. A pail, a tumbler, or a decanter may be rinsed, and you may satisfy yourself by optical proof that it is clean; but the jug has a little hole in the top, and the interior is darkness. No eye penetrates it, no hand moves over the surface. You can clean it only by putting it in water, shaking it up, and pouring it out. If the water comes out clean, you may judge you have succeeded in cleaning the jug, and vice versa. Hence the jug is like the human heart. No mortal eye can look into its recesses, and you only judge of its purity by what comes out of it.—*Choctaw Intelligencer.*

A FOX'S REVENGE.—Rev. J. Murray, in his work on Creation, tells the following story:—An old and respectable man of the county of Montgomery used frequently to relate an anecdote of a circumstance which he saw. In his youth he resided on the banks of the Hudson River. One day he went to a bay on the river in order to shoot ducks or wild geese. When he came to the river he saw six geese beyond shot. He determined to wait for them to approach the shore. While sitting there, he saw a fox come down to the shore and stand some time and observe the geese. At length

he turned and went into the woods, and came out with a very large bunch of moss in his mouth. He then entered the water very silently, sank himself, and then keeping the moss above water, himself concealed, he floated among the geese. Suddenly one of them was drawn under the water, and the fox soon appeared on the shore with the goose on his back. He ascended the bank and found a hole made by the tearing up of a tree. The hole he cleared, placed in the goose, and covered it with great care, strewing leaves over it. The fox then left; and while he was gone, the hunter unbent the goose, closed the hole, and resolved to await the issue.

In about half an hour the fox returned with another in company. They went directly to the place where the goose had been buried and threw out the earth. The goose could not be found. They stood regarding each other for some time, when suddenly the second fox attacked the other most furiously, as if offended at the trick of his friend. During the battle the man shot them both.

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