

Poetry.

HOME HAPPINESS.

From Sartain's Magazine
"Let not happy children be disturbed and grieved."
Frederick William III. of Prussia.
"The influence of home happiness on the young, is a protection against sin in future life."
Make bright the hearth where children throng
In innocence and glee,
With smiles of love,—the carolled song,—
The spirit's harmony,—
The healthful sports, the cheeks that flush,
The mother's fond caress,—
Nor let the stateliest father blush
His merry boy to bless.

For, far adown the vale of life,
When he his lot shall bear,
That hallowed gleam shall cheer the strife
And gild the clouds of care.
If midnight storms and breakers roar,
Its treasured spell shall be
A lighthouse 'mid the reeking shore,
The star of memory;—
Shall warn him, when the siren's wiles
His faltering feet entice,
Make bright the hearth where childhood smiles
To keep the man from vice.

The Family.

I CANNOT.

"I cannot get ready in time for public worship on the Sabbath morning; I am so tired on Saturday; so hard to work all the week."
Could you not get ready if you had a pleasant journey to take?
"I cannot keep awake in the house of God. I am so drowsy."
Would you be drowsy sitting to hear a will read, if you were expecting a legacy was left you, though the reading of it lasted an hour?
"I cannot find time for secret prayer or reading the Scriptures in private."
Rather say, "I am not willing."
Were you to receive triple wages for one hour's early rising, would you say, I cannot?
"I cannot have family worship. I was never accustomed to it."
Do you tell the beggar what he has to say?
Can you calmly read in Jeremiah x. 25: "Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name."
and not feel? and, friend will this excuse you on a death-bed?
"I cannot make a profession of religion, for fear of dishonoring the cause of God."
Does not the Lord promise to assist you, for none goes a warfare on his own charge?
Does not Paul say, "I can do all things, through Christ strengthening me?"
"I cannot give my heart to Jesus; by-and-by I hope to do so."
Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.
Will this excuse do at the judgment-seat?

HOME DUTIES.

If man has the soul of benevolence in him, where should he more show it than at home; to whom should he more develop it, than to the wife of his bosom and the "olive plants" around his abode?
We never could have any fellowship with that sort of piety which fails to make home sweet and happy.
It never could gain our confidence.
In a very practical sense, charity always "begins at home."
There it does its first work and some of its best.
There is a sort of piety so called, which promises well in the distance, and has the best name farthest from home.
A worse testimony than this for its genuineness need not be sought.
God makes the family; every element of beauty and fitness, of order and sweetness, blending in its constitution, combine to evince his handiwork.
He made it to be the nursery of the church—the school of morals—the home of happiness.
Let no Christian think that his home responsibilities are met, unless the family of which he forms a part, bears this image, and answers these divinely-conceived ends.—Anonymous.

THE TRUE GENTLEMAN.

He is a true gentleman who adds most manhood to his gentility; he depends, not upon his riches, not upon the fineness of his cloth, but upon his intellect, his honesty, and

his truth. You may always recognize him. Though he may wear different aspects—as the painter, the poet, the sailor, the pill venter, the lawyer—the man rises superior to all circumstances. You never think of the riches of the true man, but of the man himself. You never eat his dinners and think but of the viands you have tasted, for the man eclipses his gas-light. In his house, where McDonald sits at the head of the table, not where the roast beef and decanter is placed. He is always true to others and to himself; earnest in all his manly purposes. Is he rich, he has no more or less dignity than were he poor. Kossuth—the poor editor in Buda Pesth, the hated of the government, the loved of the poor—was none the less a gentleman than when he held us all enraptured with his eloquence, with this fine land for his forum, and the stars of America for his sounding board.

The true gentleman treats all men as if they were his equals; his manners are for the poor as well as for the rich, and those manners well proportioned for all men. One day the elder Adams was driving a Southern gentleman through Quincy, in a gig. On the road he met a negro, who raised his hat and bowed to the gentleman. The President returned the salute, much to the horror of his companion, who remarked that he never expected to see such an act. "Why not?" answered the President; "the man bowed and spoke first; would you have me exhibit less manners than a negro?" Thus is it always with the true gentleman; and the true lady is but a sweeter copy of the same thing; a diamond from the same mine, but a purer, brighter gem, worthy of being born upon the breast of the true man.—Theo. Parker.

THE BAG OF DAYS.

Suppose you had a bag of marbles on your shoulder to carry, and yet if every boy you met, made you give him a marble, your bag would soon be empty.
We are all sent into this world by God, with a bag, not of marbles but of days. Sometimes death stops the little child before it has gone far with its bag of days, and its life in this world is closed. But perhaps you may live for many years; yet do not forget that Time is always after you, taking now a day and again a day, and he will soon empty the largest bag of days.
If the bag were one of marbles instead of days, people would feel the bag lighter, and inquire who had taken them; but many do not think that their bag of days is always getting lighter, and too many find it nearly empty before they scarcely think about it.
O, we should never forget that every night we lay down to sleep, Time has taken another day out of our bag. We have no time to lose, we cannot afford to trifle, and therefore while life is before us, we must learn to improve what is good and useful, to be pure and holy, so that if we live to be old, we may look, on the days that are left in our bag without a sigh, nor regret the days lost or idly spent.
That is a good prayer in the Bible, "Lord teach us to number our days, that we may apply our hearts unto wisdom." Let us often think of our bag of days, and examine it, to reckon up how many time has taken away, and how many are left. Let us use every one for the best purpose, and pray this good prayer to our Father that we may not slight or abuse them.

GOD COUNTS.

A plate of sweet cakes was brought in and laid upon the table. Two children played on the hearth-rug before the fire. "Oh, I want one of those cakes!" cried the little boy, jumping up as soon as his mother went out, and going on tiptoe towards the table. "No, no," said his sister, pulling him back, "No, no; you know you must not touch." "Mother won't know it; she didn't count them," he cried, shaking her off, and stretching forth his hand. "If she didn't perhaps God counted," answered the sister. The little boy's hand was stayed. Yes, little children, be sure that God counts.

THE RICH MAN AND THE BEGGAR.

A man was passing along the road in a splendid coach, when a cur sallied out, snarling and barking, and trying to stop his horses by getting before them. A beggar was sitting by the road-side, gnawing a bone, and apparently half-famished, while his clothes were falling from him in rags. The cur seeing him thus employed, ran towards him, and fawned at his feet.

"You should teach your dog better manners," said the rich man.
"He is not mine," said the other.
"Why then does he bark at me and fawn on you?"
"Don't you see I've got a bone to throw away?" replied the beggar.—[Paulding.]

A certain Chief Justice, on hearing an assize, interrupted the late Mr. Curran in his speech to the jury, by saying—"One at a time Mr. Curran, if you please." The speech being finished, the judge began his charge, and during its progress the assize forth the full vigor of its lungs, whereupon the advocate said—"Does not your lordship hear a remarkable echo in the court?"

CONTENTMENT.—Socrates, in going through the market-place, said "How many things are here that I do not want!"

A good old dissenting minister at Rome, who had but a small salary; used to say playfully to his friends; "I owe nothing; I am owed nothing; I have nothing; and I want nothing."

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Nov. 12. J. GARRETT & CO

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ON HAND, of Domestic Manufacture—A large assortment of Gentlemen's Calf, Morocco, and Grain Leather BOOTS; Also, Boys' BOOTS and SHOES.

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THE World is astonished at the wonderful cures performed by the CRAMP AND PAIN KILLER prepared by CURTIS & PERKINS. Its equal has never been known for removing pain in all cases; for the cure of spinal complaints, cramp in the limbs and stomach, rheumatism in all its forms, bilious cholera, burn, sore throat, and gravel, is decidedly the best remedy in the world. For particulars, see circulars in the hands of Agents, for gratuitous circulation.
N. B.—Be sure and call for CURTIS & PERKINS' Cramp and Pain Killer. All others bearing this name are base imitations. Price 25, 37 1/2 cts. per bottle according to size.
For sale by Agents in New Brunswick & Nova Scotia.

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Price 25 cents per bottle.
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\$2 00 per year draws \$2 00 per week,
3 00 do do do 3 00 do do
4 00 do do do 4 00 do do
5 00 do do do 5 00 do do
6 00 do do do 6 00 do do
7 00 do do do 7 00 do do
8 00 do do do 8 00 do do
Those who except the first week of sickness will receive twenty-five per cent in addition to the above rates.

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TABLE OF RATES.
Yearly payment for females who draw for the first week of sickness.
Paying \$2 00 per year draws \$2 00 per week.
" 3 00 " " 3 00 "
" 4 00 " " 5 00 "
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Paying \$2 00 per year draws \$2 50 per week.
" 3 00 " " 3 75 "
" 4 00 " " 4 00 "
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M. N. RICH, Superintendent of Branch Office, Saint John, N. B. Jan. 30th.

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