

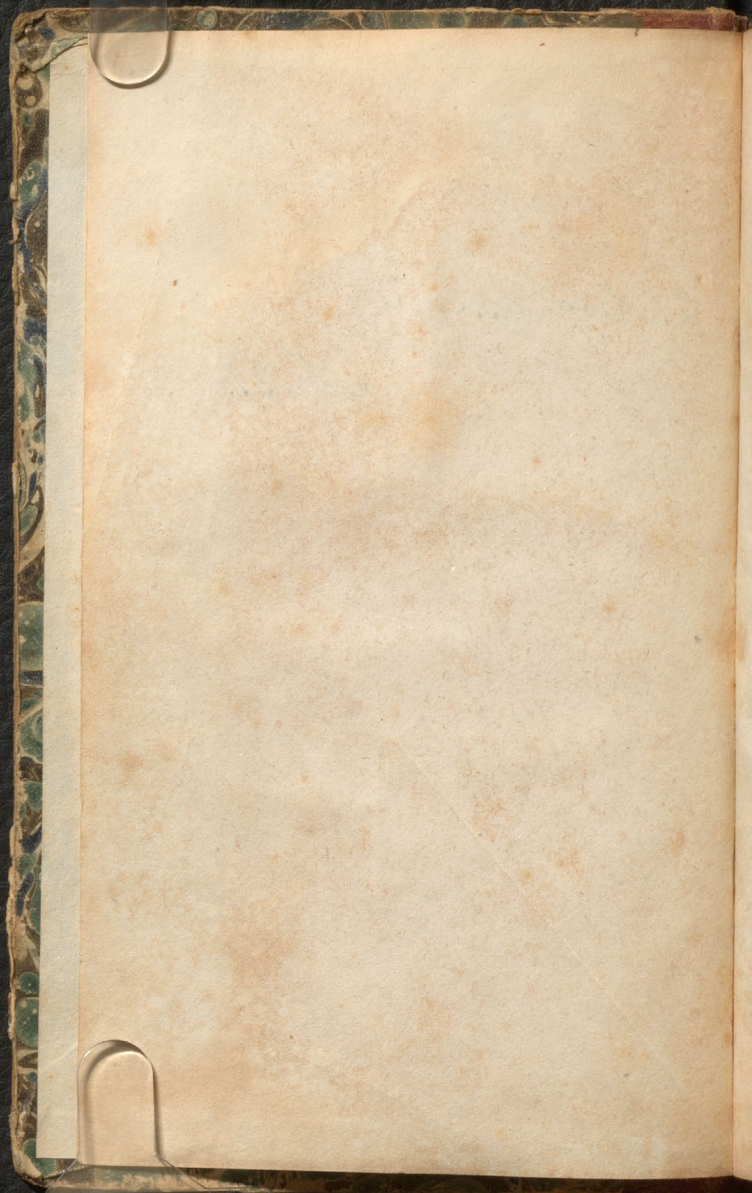
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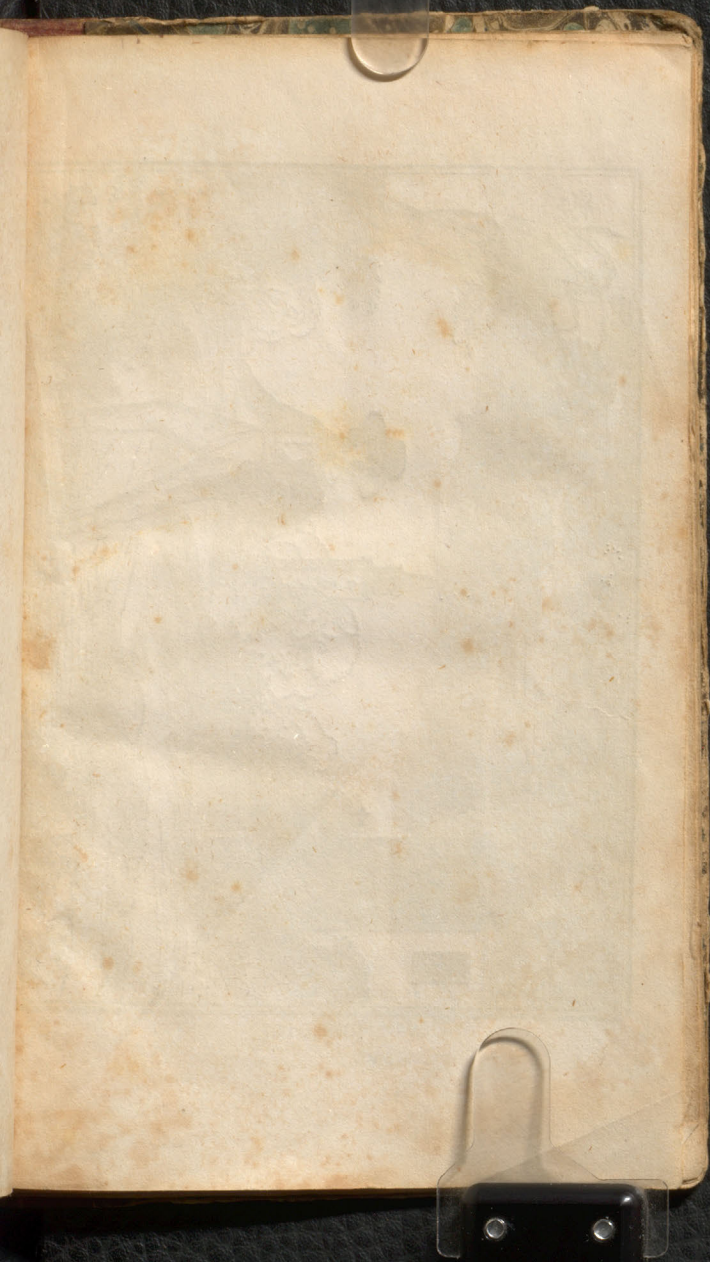
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[See p. 14.]

A

PEEP AT THE CIRCUS;

OR,

A BUSINESS FOR LIFE.

BY THE AUTHOR OF "A TEACHER'S GIFT," &c.

Written for the New England Sabbath School Union, and revised by the Committee of Publication.

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## PEEP AT THE CIRCUS.

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“O, come, come to the door in a minute,” said Ellen, as I stood at the counter of a shop making some purchases. I hastened to see what had thus attracted the attention of my young friend, and found it to be a company of *Circus-riders*.

“O look, do look!” cried she, as one gay horse after another went prancing by.

I did look, and I will tell you what I saw. In front of the hotel, near by, was a kind of carriage, into which was harnessed a span of horses. On the top of this carriage were seated six or eight young men, each with a musical instrument in his hand, on which he

was playing. Just as this carriage was about to start, several other horses, with their riders, came from the stable. Many of these horses were handsomely spotted, and all were fine looking animals.

After the company had all assembled, the carriage started and the single horses followed. In this manner they were to pass through the principal streets, that people might look at them and listen to the music. As they went on, the horses tossed their heads and looked as if they were proud of being so beautiful. Many people who were fond of seeing new things, came to the doors and windows as they passed, and the boys followed them from street to street, gazing upon the show and pointing out to each other the beauties of the different horses with much animation.

But while describing the horses, I had almost forgotten to say any thing of their riders. These were mostly young men,—fine, healthy looking young men, who appeared fully able to labor. They were dressed fashionably, with nice coats, clear collars, and shining boots; and they seemed as well pleased with their business, and as vain of their looks, as

the beasts they rode. For, as they came into the centre of the village, they made their horses rear and plunge, as if on purpose to show how easily they could manage them, and how gracefully they could sit the while. The most of these riders appeared to be younger than twenty,—none older than twenty-five, and there were two or three who were yet boys, and did not look older than ten or twelve years.

But perhaps you begin to say, as Ellen did, “What was all this for?”

Do you mean, why did the circus-riders go through the streets? I suppose it was that people might see what fine horses they had, and how well they could manage them, and be induced to come and see them in the evening.

“But,” say you, “what were they going to do in the evening? and why did they wish people to come and see them?”

I do not know, myself, a great deal about the circus, for I never visited one, and never intend to; but I think I shall be able to give you such a description as will help you to understand some other things which I wish to teach you afterwards; and I wish you to read,

not only the description of it, but the remarks which follow.

When the circus company is in a city, where there are idle people enough to go and see their performances several nights in a week, they have a place constantly prepared to ride in ; but when they go out into the towns and villages, for a few nights at a time, as these did whom Ellen saw, they have a place made ready, either before or soon after their arrival, to perform in. Papers, called handbills, are then put up, to inform people that they have arrived, and that those who wish, may come and see them at a time stated. But do not suppose that any one who chooses may go and see them perform, for nothing. O no, indeed, every one who attends their exhibition must pay them, for their object in thus riding about is to obtain money.

When the people are assembled, the men and boys ride on the horses in a good many different ways. Sometimes a man or boy rides standing on the back of a horse, with but one foot touching him ; at another time he leaps from one horse to another, while both are going full speed ; or he stands ready and

leaps into the saddle, while a horse is running by. Sometimes a man puts on and takes off several different suits of clothes, while sitting on a horse which is going at full gallop. The horses are so trained that they understand their masters' orders, and know just what to do, where and how fast to go, and when to stop.

There are not only men and boys who become circus-riders, but sometimes women too; who, instead of living quietly and soberly, staying much at home, and wearing the ornaments of meek and quiet spirits, as the Bible commands them, spend their time in dressing gaudily, and riding about from place to place, to exhibit themselves in the circus. Perhaps you can hardly believe that any woman could love such business as this; but I assure you there are those who do follow it, for I myself have seen five or six ladies at a time riding in the streets, with other circus-riders, and have been told by those who witnessed the evening performance that they rode there. Many foolish songs were sung, and other things done, which were thought by some to be very amusing; but I do not know enough about them to describe them, and if I did, I should not

wish to spend my time in writing, or have you spend yours in reading, the description. I have written what I have done already, not for the sake of teaching you about the circus, but that you might better understand the remainder of the book.

And now what do you think of the circus? Do you think you should like to attend one, if you had an opportunity?

“O yes,” perhaps you may answer, “I should like it very much.”

Well, how should you like to be one of those little boys, and learn to ride, like them, on a fine horse?

“O, I should like that the best of any thing,” it may be you say.

But do you know that those who ride in the circus make this their whole business? You could not go with the circus-riders a day or two, and then go home and stay with your father and mother a few days, and return to the circus till you wished to make your friends another visit. If you take that as your business, you must learn it, like any other business, and earn your living by it.

“Well,” perhaps you may say, “I should

like that better yet, for I should have nothing to do but to dress up, and ride about ; I am sure that would be much more pleasant than to work, and wear dirty clothes, and, after all, not make so much money."

It may not be strange that a child should think so, at first ; but I do not believe, unless you are very wicked, that you will think just so, after you have read attentively all I have to say upon the subject.

Many of you, who read this book, may not live to be men and women, but I suppose the most of you who do, will be obliged to engage in some kind of work or business, in order to support yourselves. It may be that you may have already left school, and are at work every week day, to earn your own food and clothing. If this is not the case, I presume many of you have begun to think what kind of business you intend to follow, should God permit you to live, and become men and women.

There are several things which you should always recollect when you are thinking of a business for life. I will mention them, one after another, that you may think of and remember them.

First. You must choose something which you can learn to do, and do well.

One man can write very fast and with great ease, and loves this employment; but he has feeble health, and it would be very hard work for him to lift a blacksmith's sledge and hammer; so he seeks a place in a counting-room, where writing is his whole business. Another man is healthy and strong, and is fond of hard work; but his fingers are so stiff and clumsy that he cannot write a page in an hour, and writing seems to him the most wearisome business he could do. You can see at once that it would be exceedingly foolish for the former to wear himself out in a blacksmith's shop, and that it would be quite as foolish for the latter to shut himself up in a counting-room. Just so it would be with you, if you were to choose a business not suited to your capacity.

Second. You must select a business which your parents and friends will approve.

There was once a boy whose name was Simeon, and whose parents wished him to work in a factory. I dare say his parents would have been glad to have sent him to school had they been able, instead of sending him to work,



for they loved their son. But he might have been happy, as it was, if he had done right; for he had a happy home, and when he had done work at night, he found a warm supper, and a cheerful fireside, with a company of brothers and sisters ready to receive him. When Simeon was twelve or fourteen years old a party of circus-riders came into the village where he lived. Simeon was delighted to see the circus. After working in the factory during the day, he would be out late at night, watching the prancing horses and their expert riders, and listening to the conversation of the men.

After a while, some of the men noticed how this boy loved to look at them, and they asked him if he would like to have a horse to ride. Simeon answered that he should, but his father had none. The man told him that if he would go with them they would let him have a horse for his own, and teach him to ride as they did. Simeon was much pleased with this. He was simple enough to think that he could be happier with these men, of whom he knew but very little, than he was with his kind parents, who had taken care of him from his

infancy ; so he told them he would try to join them. He knew his parents would not be willing he should go, and he therefore did not ask their permission, but determined to try to leave home secretly. The circus-riders left the village, and he did not find an opportunity to join them ; still he continued to cherish his wicked design of following them as soon as he could.

On the next Sabbath, Simeon went to meeting, as usual, and he sat in the pew with his parents. After sitting in meeting a little while he told his father that he did not feel well, and asked permission to go out. This was a lie. It was a plan to deceive his kind father.

As soon as he was out of the meeting-house he went home, and, after hastily tying together a few clothes, he started, on foot, in search of his new friends.

While this wicked boy was trudging along with his bundle, feeling, I dare say, guilty, and perhaps half wishing that he had not run away from home, his parents returned from meeting, and were surprised and frightened to find that their son was not at home. After several anxious hours' search, they were in-

formed that he had been seen going out of town, and, suspecting he might be with the circus-riders, they despatched a man with a horse and wagon in search of him. Simeon was finally found with them, ten miles from his home. Did this boy do right ?

I have heard of a boy who was very anxious to go to sea. His tender mother was unwilling to have her son so far away, on the tempestuous ocean ; and she could not give her consent, so he ran away, and engaged himself to the master of a vessel without his mother's knowledge. Did this boy do right ? O no, you cannot suppose that either of these disobedient boys did as they ought. As I hope you often read the Bible, perhaps you remember that it says, "My son, remember the counsel of thy father, and forsake not the law of thy mother ;" and, in many other places, it speaks of the duty of children to parents, and of the sin of disobedience to them. You must agree with me in thinking that it would be wrong to choose a business for life without the advice and consent of your friends.

Third. You must choose an employment

that will be *useful*. Do you understand what I mean by this? I will try to explain it.

One man is a blacksmith. He shoes a farmer's horse; the farmer pays him for doing it, because he has earned the money. The blacksmith takes the money, and buys food and clothing, and pays school bills for his children. Thus his labor supports his family. But he does good besides this; for if the farmer's horse had not been shod, he could not have performed labor.

A carpenter builds a house for a man. The man pays him money for it, and he uses the money for himself; but the work has done good, besides bringing the money; for the man has a house which shelters him and his little ones from the cold; a home where he may peacefully enjoy the society of his wife and children.

A merchant purchases a large quantity of goods, in a city, and puts them in his store. He spends his time attending the store, or hires some one to do it, and people come and buy what they wish. They give him more for his goods than he paid for them, and this money supports *him*; but he also obliges them

very much, for if all the men and women who buy of him, were obliged to send away for the articles they purchased, it would make them much more trouble; and require a great deal more time, and cost them more, than to buy of him.

A mantua-maker makes dresses for other people. The money she receives for her work supports her; but her labor does good, too, for many a poor little girl would be obliged to wait a long time for her new dress, if her mother could not hire a mantua-maker, and were obliged to make the dresses for her family herself, besides doing all her other work.

School teachers are paid for their labor, but they are not the only ones who receive a benefit from it, if they are faithful teachers. The scholars who learn of them to read, and learn the way to do right, will have reason to be thankful to them through life; and it may be that the little boy or girl, who is now in school, will yet make a missionary, like Mr. or Mrs. Judson. A teacher can be very useful.

Do you now understand that the blacksmith, the carpenter, the merchant, the mantua-maker,

and the teacher, have all chosen useful employments ?

A little while since, I saw a man with a hand-organ swung upon his back, passing through the streets. He would walk a little way, and then stop and play on the organ. The people who came to the windows, and the boys who collected to hear him play, would give him a few cents each, to pay him for his music. I have known a man and his wife travel on foot from one town to another, stopping in front of the houses on their way, the woman singing songs, while the man accompanied her on a tambourine.

I remember, when I was a child, I saw a man who came along with two or three dogs, a monkey, and a little stage with a wheel on it. The monkey was dressed like a man, and one of the dogs wore a saddle and bridle, like a horse, and the monkey rode on him. Where the people in the houses were willing to leave their employment, and pay him money for it, the man stopped before their door, to show them what he and his dogs and monkey could do. One of the dogs turned the wheel

with his paw, and the man played on some kind of an instrument, while the monkey danced.

Perhaps all these men supported themselves by their business, but do you think they were useful? I do not think they were. They might amuse people for a little while, but I cannot believe any one was made wiser or better, or received any real benefit from such exhibitions.

I hope none of you will choose an employment that is *not useful*, so long as you can find so many that *are*. You may think differently about what is useful. One of you may suppose you can do the most good in one way, and another in some other way; but I hope you will all try to choose such an employment as you think will be useful.

Fourth. As every one should gain a livelihood by his industry, you must choose such an employment *as will support you*. You work to earn your living, and it would not be right for you to spend your time in working for one person and another, who did not pay you, while, in the meantime, you were supported by other people.

I knew a man who was a shoemaker. If he

had been willing to work constantly at his trade, he might have supported himself and his family comfortably. But he did not like to earn money in this slow way ; he thought he could get it faster by trading. So he laid aside his awl and hammer, and his shoemaker's bench, and became a trader. But he did not understand this business. Almost every bargain he made was a bad one, and instead of growing rich, he grew poorer. Then he got into debt, forgetting, I suppose, that the Bible says, "Owe no man anything, but to love one another." Time passed away, and with all his efforts he did not succeed in his new business; and, as his family must be supported, he plunged deeper and still deeper into debt. When his creditors came to ask him for the money which he owed them, he had nothing for them but hopes and promises. It is an old saying, that "a shoemaker should stick to his last." Yet he did not go back to his trade. He still thought he should make money by the next bargain, though, (if he had been willing to see it,) he might have known there was no prospect of it. Thus he lived, taking the money that others had earned by their hard labor, to sup-



port his family, hoping that he might sometime be able to pay them.

This man did wrong. It is almost as bad as robbing, or stealing, to borrow money, when we have not good reason to think we can repay it. Let it not be so with you, my readers; if others have money which they wish to spare, they will prefer giving it to poor people who need it, rather than lending it to you, while you are able to earn it for yourselves. If you are sick, and unable to work, never be ashamed to receive assistance from those who are able to give it. We ought to be thankful that in this country there is so much care taken of poor people, who cannot take care of themselves; and even if we are obliged to go to the poor-house, we should go there with grateful hearts, that God has provided us with such a home. But while you have health and reason, the best way is to depend on yourself, and the assistance of God, for support.

Fifth. When you choose your business, be sure that you choose such an one as you think *your Heavenly Father will approve*. I have placed this reason last, because it is the most important of all, and I wish you to re-

member *this*, though you forget all the others. We read in the word of God, "Go to now, ye that say, To-day or to-morrow I will go into such a city, and continue there a year, and buy, and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the *Lord will* we shall *live* and do this or that."

"Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." "Commit thy way unto the Lord, and he shall direct thy steps." "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." Thus you see from the word of God that it is not right in his eyes for us to do any thing unless we suppose it will be pleasing to Him.

Suppose you should think it would be easy and profitable for you to be a distiller, that is, a man who makes rum, brandy, &c., or a wine importer, who makes it his business to purchase wines in other countries, and have them brought to this country, to sell. Or suppose you should be a clerk in a dram-shop, or a

bar-keeper in a tavern, where intoxicating drink is sold. Can you suppose that any of these employments, by which you would assist in the ruin of your fellow men, would be pleasing to God? You will, I doubt not, answer, "No."

Now, suppose your parents give you your choice, to learn a cabinet-maker's or a watch-maker's trade. If you learn to be a cabinet-maker, you can remain in the town where your parents reside, and have their advice and counsel, as there is a man who works at that trade in your town; but as there is no watch-maker near you, you will have to leave home, if you learn that business, and go to a distant city, where you cannot have the aid of your parents in doing right, and where a youth, like you, would be exposed to a great many temptations, and in great danger of being led away by wicked companions. In this case it would not be right for you to be a watch-maker, though you might much prefer it. We are commanded to pray, "Lead us not into temptation," and it cannot be the will of our Heavenly Father that we should place ourselves where we know we shall be in constant temp-

tation. Let me hope that you, my readers, will try to be guided, in seeking business, by the will of God. Pray to him for his assistance, search his word, and you will be guided in the right way in all things.

And now let me ask, have you forgotten what we were first speaking about?

O no, I dare say you have a better memory than to forget so soon. It was the circus. You remember, perhaps, that I asked you if you would like to ride in the circus, as those little boys did, whom I saw. I told you that if you did, you must take this as an employment, and learn it, as you would any other business. I then said that if you wished to take this, or any other business for yours, you ought first to think of three things. Do you remember what those were? I will name them again, that I may be sure that you understand me.

When you are selecting a business, you must choose,

First. One which you can learn to do, and do *well*.

Second. One which your *parents* and *friends* will approve.

Third. One which will be *useful*.

Fourth. One which will *support* you.

Fifth. One which your *Heavenly Father* will approve.

If you wish to be a circus-rider, you must think of all these rules, you know. Well, let us apply them, and see if this will be a good business.

First, then, could you learn to be a good circus-rider? Yes, it is probable you could, though you would not find it so easy and so pleasant as you now suppose. You would not find it so much like play as it appears. You would be obliged to be up late at night, losing your sleep; and you would run a constant risk, not only while learning, but ever afterwards, of breaking your limbs, or losing your life, as is often done in the circus, by some accident.

Second. Would your father and mother approve of your doing this? If all the children who read this book were to ask their parents if they were willing they should become circus-riders, I believe *very few* if *any* of all these would answer, "yes."

Third. Would this be a useful business? I think you must almost smile when I ask this question; for of what use *can* it be, to any body, to go and see men and women and horses, trying which can leap with the most ease, or look the handsomest?

Fourth. Would it support you? I suppose you might obtain your clothes and food by it, though I do not think it would make you happy. You would lose those peaceful and happy evenings, spent in the bosom of your family, which you might enjoy in other business.

Fifth. Would your Heavenly Father approve of your spending the time he has given you in which to prepare for eternity, in this way? The cats and the squirrels and monkeys leap about, and we love to see their sprightliness; for their Maker has so formed them, that it gives them pleasure, and assists them to obtain their food. But can he love to see *men*, whom he has made with *souls* to live forever, making it their business to ride and leap for no other purpose than to be looked at? Why, it makes me sad to see even *horses* kept for nothing else but to prance about, and shew

their beauty, though they are but *beasts*; for all the horses thus employed, might do service in the baggage-wagon or stage-coach, help many a man to plough, and carry many people to their work, or to meeting on the Sabbath. But to see *man* thus employed, O it is dreadful! They have little opportunity, if they wish, to attend meeting. You could not have pious people for your companions; for the truly good will not wish to attend a circus, or take its performers for friends. You would be under temptation to become a drunkard and a gambler, and to imbibe many other vicious habits, which would constantly trouble your conscience if you have any regard for doing right. I very much fear that God is not in all their thoughts. I am certain you cannot choose this occupation from a wish to do all to his glory. And now, my readers, I feel almost sure that none of you will ever again wish to be circus-riders.

But there was another question that I asked you, which we have not yet considered. Can you recollect what it was? If you do not, look back to the place where I asked you whether you would like to be a circus-rider,

and you will find that I first asked you if you would like to go and see them. Perhaps you may think that, though it would not be best to be a rider *yourself*, yet there may be no harm in just going occasionally to see *others* perform. But I think that even this would be wrong. I wish you to have all the amusement it is right for you to take, and I would not tell you that any thing is wrong, unless I had good reasons for it. If my reasons are such as you can understand, I should like to give them to you, that you can think of them for yourselves.

The reasons why you should not attend the circus, are, First. It is a waste of time to go there. Time is very precious. We know not how long we shall live, and we ought so to number our days, as to apply our hearts unto wisdom. Children need some amusements, but they should seek such as will exercise their bodies as well as their minds, and be preparing them for work, or study.

Second. It is a waste of money. Did you ever think that it was wicked to waste money? That which you would spend in going to the circus might buy you a useful and interesting



book, might purchase food for some poor hungry child, or send to some heathen, who has never heard of God, a Testament, to teach him the way to Heaven; while, if you spend it for the circus, no one will be benefitted by it.

Third. You will be likely to meet many wicked people in such a place, and to hear much bad language.

Fourth. If you go and pay these men money, and see them perform, you encourage them to continue their useless business. If no one went to the circus, except the riders, it would soon be given up; for nobody would take pains to train horses, or learn to perform, unless he could make money by it. Well, if it is wrong for men to spend their time in circus-riding, then it would be best for every one to stay away, so that they would be obliged to seek some better business. But perhaps you say, "I am but *one*, and only a *child*, too; I cannot prevent the circus, if I try; if *I* do not go *others* will, so I may as well allow myself the pleasure." No, this is not right. Just so men say who sell rum. They tell us that if

they did not sell it, others would. But it makes no difference to *us* what *others* do, *we* must do *right*. What it would be wicked for *many* to do, it is wicked for *one* to do. At the Judgment day, when we shall all be called to give an account of the deeds done in the body, it will not be asked what any *other* one has done, or what *all others* have done, but what *we* have done, *ourselves*. Let me hope that you will never, in any way, encourage *others* in doing that which you would not think it right to do *yourselves*.

Now let me say a few words about *work*. Most probably all of these circus-riders might have found other business, if they had chosen it; but I suppose when they were boys, they preferred to walk about the streets, smoking cigars, and to go to places of amusement, rather than to work; and as they grew older they did not lose their idle habits, and so, as they must do something, they took this business.

Many boys and girls have wrong ideas about work. They think it much more honorable not to labor, and if they must earn their living,

they would prefer to be merchants, lawyers, or teachers, rather than to work. They are mistaken. All could not be merchants, lawyers, or teachers, and if they could, they might not be any happier. If you and your parents think you can be more useful and happy in some such business, choose it; but never avoid work, because you think it dishonorable, or mean, for it is not so.

If you read the history of the great and good men whose lives are recorded in the scriptures, you will find that they were not ashamed to labor. Adam and Eve, the first man and woman who ever lived, while their hearts were yet pure, and God communed with them, as familiar friends, were placed in the garden of Eden, to work in it. Abraham, the friend of God, was a farmer, and we read of Sarah's baking cakes upon the hearth. Rebecca drew water, and Rachel was a shepherdess.

If we look into the New Testament we find that many of the disciples of the Saviour were fishermen, and one of them was a tax-gatherer. The Apostle Paul, a great and learned man, was a tent-maker, and worked at his trade.

Jesus Christ, He who was God manifest in the flesh, is called a carpenter, and we have reason to suppose that He, who was the Maker of the universe, worked with Joseph, who was called his father, at the carpenter's trade.

Will you ever feel ashamed to work? O no, I hope not. Be willing to labor, and then you will not wish to choose so foolish and sinful an employment, as that of circus-rider.

## THE BEST STORE.

“Wise *men* lay up knowledge.”—*Proverbs* x. 14.

As the bee lays up honey to feed upon in the winter, so the wise man lays up knowledge. Some lay up money, but “riches make unto themselves wings, they flee away as an eagle towards heaven.” Rich men may lose their riches, but wise men keep their wisdom. “Whatever knowledge may at any time be useful to us, we must lay it up, because we know some time or other we may have occasion for it.” “We must continue laying up as long as we live; and be sure to lay it up safe, that it may not be to seek when we want it.”

You may observe that *men* is printed in italics, which is to show that it is put in by those who translated Solomon's Proverbs from the Hebrew language. They supplied

“men” in this place, but we may equally supply *children*, and say, “Wise children lay up knowledge.” Solomon would have said the one as well as the other. But what knowledge will they lay up? Why, they will lay up all the knowledge they can about reading, and writing, and ciphering; and geography, or the places of the earth; and astronomy, or the wonders of the heavenly bodies, the sun, moon and stars; and a thousand other things. All these things may be of some service at some future time, and it is impossible to tell which may not be wanted. So that children should always be picking up knowledge, as chickens are always picking up little stones. There is a little simple rhyme made by some of our great-grandfathers, and though simple, it is nevertheless very true, and we do well never to forget it:

“When house and land are gone and spent,  
Then learning is most excellent.”

The present king of the French, Louis Philippe, was heir to the largest and richest estates in all France; but owing to that country being for many years a scene of bloodshed and revolution, he was driven about as a wan-

derer in the world, and was at one time without a penny. In this forlorn state what did he do? Why, he, who was then Duke of Orleans, turned a sort of school-master to get his daily bread. What were all his estates then worth, when he could not get at them? Why, his knowledge was better to him than "house and land," because it served to keep him alive. Therefore, as we have before said, "get knowledge." We cannot urge this too much: Solomon repeated it again and again, no doubt that it should be well remembered; and for the same reason, it is repeated here.

But above all, "wise men lay up" the "knowledge" of Jesus Christ. The Apostle Paul, though he was a very wise man, and was brought up at the feet of Gamaliel, that is, in other words, was the scholar of that most learned man, and became exceedingly learned himself,—he valued this knowledge so much above all others, that he said, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Jesus Christ, my Lord." To know him as he is taught us in the scriptures, is our highest knowledge, and he counted every thing else but "as

ding," as the vilest thing in the world, when compared with this knowledge. A man may know all languages, and all sciences, and all arts, and his soul be lost; but let him know Christ, and he shall never perish.—*Cobbin's Scripture Proverbs.*

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### IMPORTANCE OF RELIGION.

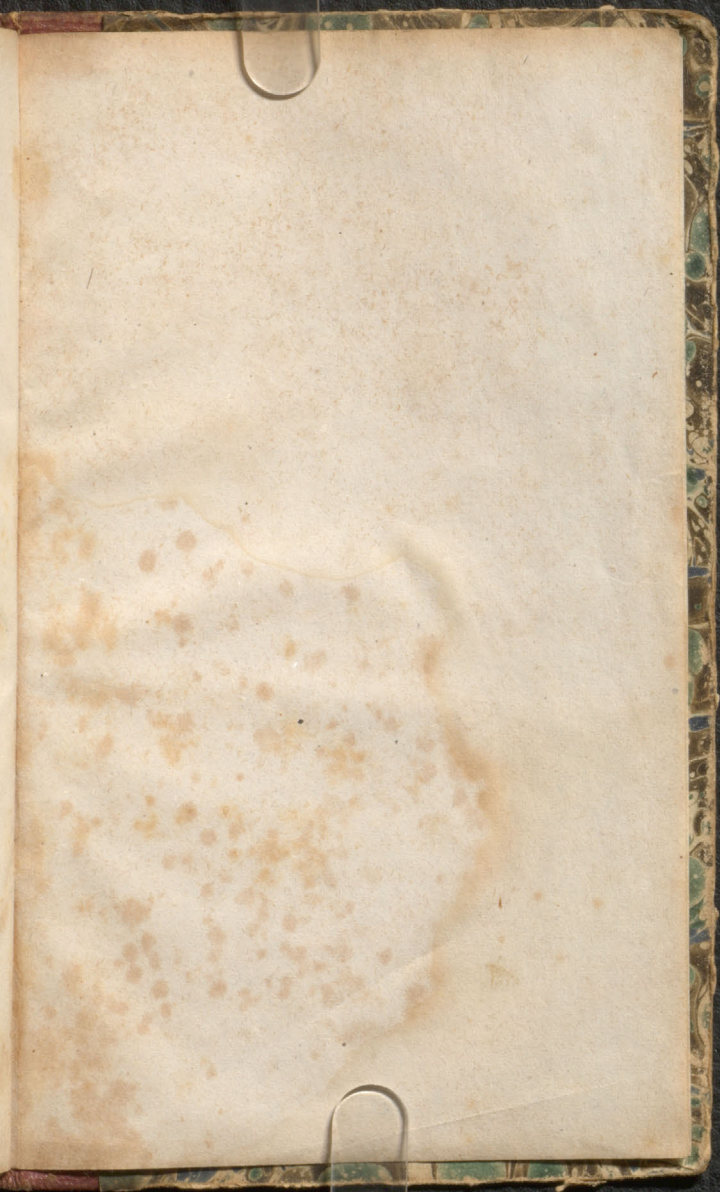
Religion is the chief concern  
Of mortals here below;  
May I its great importance learn,  
Its sovereign virtue know.

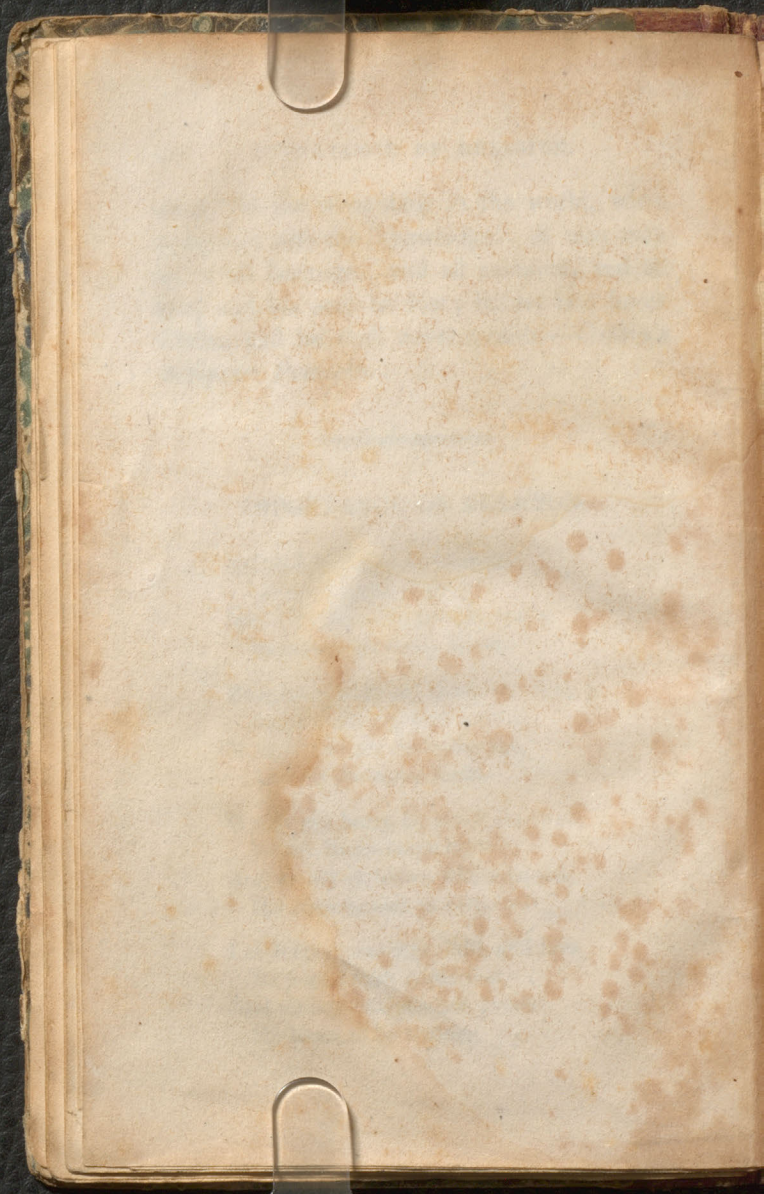
Religion should our thoughts engage,  
Amidst our youthful bloom;  
'T will fit us for declining age,  
And for the silent tomb.

O may my heart, by grace renewed,  
Be my Redeemer's throne;  
And be my stubborn will subdued,  
His government to own.

Let deep repentance, faith and love,  
Be joined with godly fear,  
And all my conversation prove  
My heart to be sincere.







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