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With polished manners and studied mien,
He stalks around the worldly scene,
His outward grace attractive to the view,
His vices many, but his virtues few;
He looks around to see whom he can devour,
Voluptuously lingers in the ladys bower.
His conscience seared as with red hot iron,
He lov s the company of each guilty syren;
The movement of his eyes his covetous will obeys
He knows womankinds weak and trusting ways.
He'll ingratiate his manners and his mind
(That he thinks is unequal in this world to find)
He may be rich in gold, that don't atone his vice,
Good society he enters it is so very nice;
By its association that fery act will screen
All his peccadilloes that are likely to be seen;
He's proud, an upstart from his very birth,
That pride is oft mistaken for meritorious worth.
He will delude his friends when best to be sincere
The charges that are laid to him can't be recounted here,
But then his position in the social scale
As a refuge there he flies, that ends the tale,
And oft he falls in love but his love is not sincere
And that kind of love a virtuous girl should fear,
For he is a libertine and sordid lures for naught
Except to take from innocence that for what crusades fought.
He chuckles o'er the conquests he has made,
But all his conquests have an eye to trade
Yet perhaps he'll begin some innocent creature
With every form of virtue in character and feature
They marry, but what then we ask?
A time they live in dalliance, and then begins the task;
His licentious habits cannot be shook off soon,
At her appeals for constancy she may talk to the moon.
It was born in him to range the dens at will,
He has the gold and that can scandal kill
His satellites around have quite an open palm.
(Of course to them it does more good than harm)
But his poor wife at home left to dark despair,
A prey to grief and nearly killed with care.
Well what of her she's nothing now to him!
And at her entreaties his heart is callous and dim;
He loves to carouse neglectful of his trust,
While she is anxiously waiting with heart ready to burst;
Now she sees too late and ekes out her bitter life.
This is the sad end of the libertines fond wife,
She clasped her dear babe to her broken hearted breast,
Unloved she lived, alone she died, but now she is at rest,
And now she is dead, to the cold damp grave she taken,
The lovely child she left is alas forsaken;
The libertine goes to his idols so vicious,
For him 'tis life, to him it is delicious,
At last falls sick, disease will cankering kill,
No use of nostrums for it is the Almightys will.
Remorse comes on but contrition can't call back
The one that fondly loved he's tortured to the rack
A lingering painful death slow and sure it works
To him in delirium her spirit hovering looks,
And gazes reproachfully in his deceitful eye,
Hark! she calls him traitor to the holy marriage tie;
At last inquiringly he calls for his friend of old,
That friend steps forth to gaze on the man of gold.
In his last throes the hypocrite for mercy cried
His friend points upward, says, "By heaven it is denied!"
He dies and laid next to her he had rudely spurned,
Even the worms away from his vile carcass turned
Perhaps scientists in ages to come this soil will turn
When he has rotted beneath the pompous marble urn
And find the bones of him that figures in this rythme,
Pronounce them of an extinct Mammon of Antediluvian time.
H. H. W.

First Singing of "Home Sweet Home."
Perhaps the most thrilling quarter of an hour of John Howard Payne's life was that when Jenny Lind sang "Home, Sweet Home," to him. The Jenny Lind concert in Washington, the night of December 17th, 1850. The assembly was, perhaps the most distinguished ever seen in a concert room in this county. The National Hall hastily constructed for the occasion on the ruins of the burned National Theater, was filled to overflowing. Among the notable present and occupying front seats were President Fillmore, Daniel Webster, Henry Clay, Gen. Scott and John Howard Payne. Jenny Lind opened with the "Casta Diva," and followed with the "Flute Song" (in which her voice contested rivalry for purity and sweetness with a flute in the duet,) then the famous "Bird Song," and next on her programme "Greeting to America." All the pieces were applauded apparently to the full capacity of an enthusiastic audience, and Mr. Webster, who was in his most genial after-dinner mood, emphasized the plaudit by raising from his seat and making Jenny a profound bow, as if responding for the country to her "Greeting." But when the "Swedish Nightingale" answered the incore by turning in the direction of John Howard Payne and giving "Home Sweet Home," with all the tenderness, purity and simplicity fitting both the words and air of the immortal song, the differecne was at once seen between the mechanical applause called out by a display of fine vocalization, and that elicited by the "touch of nature that makes the whole world kin." Before the first line of the song was completed the audience was fairly "off its feet," and could scarcely wait for a pause to give expression to its enthusiasm. People ordinarily of the undemonstrative sort clapped, stamped and shouted as if they were mad, and it seemed as if there would be no end to the uproar. Meantime all eyes were turned upon Payne, a small sized man, elegantly moulded, gray-haired gentleman, who blushed violently at finding himself the center of so many glances.—Brooklyn Magazine.

Bucklen's Arnica Salve.
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THE MODERN PREACHER.
Extracts From the Installation Sermon of the Rev. Leon Harrison.
The installation of the Rev. L. Harrison in Temple Israel took place on Friday night, and the following short abstract is from the first sermon delivered by him to his new charge:—
The preacher of to-day, said he, though not wordly, must be of this world. His function it is rather to read the signs of the times, than to decipher the documents of antiquity; rather to possess the true zeal and love for the past, that seek to preserve what is most vital and valuable in its legacy, than the unreasoning attachments of the dreamer of frantic, who can never be persuaded that his own cherished fancies are the fruits of sentiment and not of thoughtful solicitude for men's actual necessities.
The preacher must be rational, and he must likewise be sympathetic—be a man among men. He must go into their homes, learn their trials discern the crying needs of the people and adapt his medicine to the disease. He must be a physician of the soul, and rightly equip himself for that difficult and delicate office.
The object of religion and the high aim of its devoted servants of to spiritualize life, to unify it and bring it into harmony with the eternal laws of our Alwise Father The life of a man is but an endless and disconnected series of barren incidents, if it be not governed by a prevailing purpose, if it is not consistently directed to the high ideal of self sanctification. The most delicate and impressible of our senses, sight and hearing, can report nothing to consciousness but isolated sensations. We behold a symmetrical picture or hear a harmonious concordance of sounds, but it is the indwelling intelligence that groups, combines and arranges into a well proportioned unity. And so the moral sense, the religious instinct, throned within the holiest shrine of the soul, traces unity amid diversity, and shows beneath all apparent disconnection a single living principle that rounds existence into a perfect whole. God grant that it may be my high privilege to infuse again in your hearts and homes and lives the ancient warmth and fervor that glowed in the souls of our ancestors; their passionate attachment to the heirloom of countless ages; the spirit of piety, self-sacrifice and renunciation that fills their history with divine light.—N. Y. Herald Dec. 5th, 1886.

A Mormon Sensation.
A dispatch of Jan. 30th from Lincoln, Nebraska, gives the following remarkable sensation:
Two miles south of this city stands a palatial residence owned by an English gentleman, long since identified with the Mormon church. The residence has been untenanted for the last two years, save by an old servant man named White, who at one time was connected with the Jezerels of London, a sect similar to the Mormons, White claims he was defrauded by them out of his property, and latterly became converted to the Mormon faith. He says:
"Two months ago there arrived at the mansion an old gentleman bearing letters from my master in London, the purport of which was to obey his every wish and to keep his presence a secret to all except those whom he sees fit to receive. Within a week persons began to arrive at the house in twos and threes. They were from Salt Lake and held long consultations with my mysterious guest. At first I did not care who or what he was, until little by little, I gathered from stray remarks that he was a person of note, and soon after the truth burst upon me that he was no other than Brigham Young, the great prophet of our church, who is apparently to be resurrected from the dead and preach to the people of Zion as one having returned from the grave to tell what lies behind. That his death and burial were only a deception will soon be seen by the whole world. My only reason for telling the facts is that I am an old man but with little to gain in this world and don't want to see a people delnded as I have been. The Jezerels absorbed my money and now the Mormons have broken my faith."
An additional dispatch of the day following says: In confirmation of the report that Brigham Young is now living in seclusion here, and soon is to enter into the roll of "the resurrected," it may be stated that it is a well known fact that elders of the Mormon church throughout Utah and Arizona of late have been preaching the return of the prophet. This, together with the fact that it was claimed by a St. Louis man some months ago that Young was seen and recognized in London; that a number of prominent Mormons from Salt Lake City had lately been seen upon the streets of Lincoln; that important legislation is about to be enacted to the detriment of the Mormon church, and the veil of mystery with which the prophet's death has always been shrouded, makes it almost certain that Mormon banners throughout Utah will soon be unfurled, announcing that "he has risen."