The Family.

"I am Papa's."

"Come, Lily, be my little girl
And love me every day,
And I will give you pretty birds,
And toys with which to play."
She glanced up with her sweet gray eyes,
And looked into my face,
A look of innocent surprise,
Then said with modest grace:
"I am papa's, and even in play
I cannot give myself away."

"But think," I urged, "how many things
I'll give you if you will;
A garden full of rarest flowers,
Where you may pick your fill."
A smile played on her dimpled face,
But yet she answered low:
"Though dearly I do love sweet flowers,
I'm sure I cannot go.
I am papa's, and even in play
I cannot give myself away."

"A little pony you shall have,
With saddle of the brightest red;
And every day with grains and oats
He shall by your own hand be fed."
Her bright eyes sparkled: "I should like
To ride that pony very much,
To feed him all myself, and find
He was obedient to my touch.
But I'm papa's, and even in play
I cannot give myself away."

"Dear child," I cried, and clasped her tight,
"I'm glad you love your father so;
But there is one whom 'twould be right
To love even dearer still you know.
He gives you all your daily food,
Your many pleasurer, too, he gives;
He gave that loving father good,
'Tis due to God that he still lives.
Dear child, O may you ever say,
I am God's child, and him obey."

—Children's Songs from the Hillside.

Mind the Door.

Did you ever observe how strong a street door is? how thick the wood is? how heavy the chain is? what large bolts it has and what a lock? If there were nothing of value in the house, or no thieves outside, this would not be needed; but there are precious things within, and bad men without, there is need that the door be strong, and we must mind the door.

We have a house. Our hearts and mind is that house. Bad things are forever trying to come in and go out of our mind and heart. I will describe some of these bad things to you.

Who is that at the door? Ah! I know him; it is Anger. What a frown there is on his face! how his lips quiver! how fierce he looks! I will hold the door, and not let him in, or he will do me harm, and perhaps some one else.

Who is that? It is Pride. How haughty he seems! he looks down on everything as if it were too mean for his notice. Ah! wicked Pride! I will hold the door fast, and try to keep him out.

Here is some one else. I am sure, from his sour look, his name is Ill-Temper. It will never do to let him in, for if he can only sit down in the house, he makes every one unhappy, and it will be hard to get him out again. No, sir; we shall not let you in, so you may go away.

Who is this? It must be Vanity, with his flaunting strut and gay clothes. He is never so well pleased as when he has a fine dress to wear, and is admired. You will not come in, my fine fellow; we have too much to do to attend to such folks as you. Mind the door!

Here comes a stranger. By his sleepy look and slow pace, I think I know him. It is Sloth. He would like nothing better than to live in my house, sleep or yawn the hours away, and bring me to rags and ruin. No, no, you idle drone; work is pleasure, and I have much to do. Go away, you shall not come in!

But who is this? What a sweet smile! what a kind face! She looks like an angel. Is is Love. How happy she will make us if we ask her in! Come in; we must open the door for her.

Others are coming. Good and bad are crowding up. Oh! if men kept the door of their hearts, bad thoughts and bad words would not come in and go out as they do. Welcome to all things good, war with all things bad. We must mark well who comes in; we must be watchful and in earnest. Keep the guard! Mind the door! mind the door! "Keep thy heart with all diligence; for of it are the issues of life."

And would you know how to keep it? Let Jesus, in and he will give you daily and hourly of His Spirit. "Behold," he says, "I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and him with me."—*Band of Hope Review.*

The Bear's Dinner.

"O, papa! please tell us a story now, while you have nothing to do!"

So exclaimed one and another of a group of little ones, climbing around their father as he sat resting by the evening fire.

"Well, as I have 'nothing to do,' I suppose I must. What sort of a story shall it be?"

"A bear story," said one; "O, yes, tell us about the bear which stole a dinner!"

Papa protested that he had told that story over and over again, but indulgently gave it again, as requested.

We listened, too, to the story which was such a favorite with the children, and as we have never seen it *in the newspapers*, we thought it might perhaps amuse 'our little folks.'

"A good many years ago," said papa, "before I was born, my father and mother went to live in the northern part of New York State. If you look on your map now, you will see towns and villages dotted about, where then there were scarcely any settlements—nothing but thick woods."

"*Bears* in 'em?" asks a boy, with wide-opened eyes.

"Yes, woods with bears in 'em—only think!"

"I shouldn't think your father and mother would have liked to go and live where the bears were."

"O, the bears did not often trouble settlers. I do not know that any ever came near my father's place. But afterward, when they had come back to the East to live, and I was a little fellow climbing on my father's knee, just as you do now, he used to tell me this story about a man who settled out there—I suppose somewhere near them."

"This man had built a saw-mill some distance from his house, and often he used to go to the mill to work all day, taking his dinner with him.

"You have seen a saw-mill. You know its use is to saw big, heavy logs—the trunks of some—into nice, smooth boards to build houses with.

"Well, one day the men had been hard at work all the morning at the mill, and when it drew near noon he began to feel hungry, and thought he would run on ahead to the house, and have his dinner all ready for his men when they came. So he left the mill, and took the path through the woods that led to his home.

"As he went along, he thought of the dinner he would have, and of the good things his wife would put up for him, and thinking of his work, his home, and his babies, who should come up but a rough old bear!

"Bruin smelled the goodies, and thought he would put in for a share.—So he quietly mounted the log, on the other side of the dinner-pail, and stuck his nose into it, as if to say, "Give me some."

"The good man was somewhat startled, you may believe, by the appearance of such a visitor. Of course, he would not be so impolite as to refuse him a share of the feast; but he was afraid that when Bruin had finished his dinner he might take it into his head to give him a loving hug by way of thanks—so he prudently withdrew to a safe distance, and gave up the whole to him. Bruin munched in perfect content, with his nose in the pail and his back to the saw, while the owner of the dinner looked on from his hiding place, and wished for a gun.

"But in the meantime the log had been gradually working up toward the saw, and now all at once the bear felt a slight nip in his tail. At this he growled and gave an angry shake, moving a little further along the log. Presently he received another nip, and growled more savagely, but could not turn from his delightful repast.—But when he was moved a third time within reach of the saw, and felt another bite, his bear nature could stand it no longer; so he turned in a rage and hugged the old saw with all his might. And what happened then? Why, of course, he was cut in two; and the man had bear meat enough for a number of dinners, besides nice bear-skin caps for his little boys, to keep their ears warm."

Now, you have told us to look out for a moral in a story. What shall we learn from this? Why, 1. That he that steals a dinner is likely to pay for it; 2. That he who flings himself into a passion against anything which annoys him, will be apt to get surely cut and wounded thereby, and make matters very much worse.

Robbing God

One Sunday a gentleman was going to church. On his way he saw a number of boys playing on the common. He wanted very much to show them how wrong it was for them to be so doing; but he knew that if he began to reprove them they would not listen to him. So he walked leisurely up to them, and sat down on the grass. Presently, in a pleasant, familiar tone, he said, "Boys, I want to tell you a story."

Directly they all gathered unsuspectingly around him, and he began as follows:

"There was once a good man who was noted for his kindness and liberality. At the time of which I speak he was on a journey. As he was pursuing his way along a lonely road, he met a man who represented himself as having suffered a great loss, in consequence of which he was in deep distress. With his usual kindness the good man drew out his purse, and after examining it, he said, 'I have only seven pounds with me, but I think that with one pound I can get to the end of my journey, and you shall have the rest.' With this he handed the man the six pounds. Was not that generous? Would not you have thought that the beggar must have gone off, feeling very grateful and contented? Certainly, we should have expected this. But he did no such thing. He was not a beggar at all, but a robber; and seeing that the good man had still one pound in his purse, he knocked him down with a club, and stole his last pound from him.'

The boys were very indignant on hearing this. They all cried out against the shameful conduct of the robber. One of them went so far as to say he didn't think anybody could be found quite so wicked as that.

"Now, stop," said the gentleman; "let me tell you, boys, this is just what *you* are doing. God has given you freely six days out of the seven for your own use. He has kept only *one* for himself, to be kept holy, and spent in worshiping him; and yet you are so mean as to rob him even of that!"

The boys hung down their heads. They had not a word to say, but broke up their play and went off.—*The Biblical Treasury.*

Temperance.

The Toper's Autumn Soliloquy.

"Leaves have their time to fall,
And so likewise have I;
The reason, too 's the same,
Both come of getting dry.
But here's the difference 'twixt them and me,
I fall more harder and more frequently."

The above lines remind us of a story:—Adam and Nancy Smith lived in a backwoods, where there were no churches convenient, and the preacher who got round once a year was well received. On this occasion Nancy would have some mince pies for the *dominie*; in order to do so, Adam, who was fond of the critter, was sent to the grocery for brandy; not, however, without the injunction not to indulge. The vessel he took would not contain all of the measure he bought, so he concluded, rather than see it lost, to take what was left. It tarted so good that several times on the road home he lifted the jug to his head for just one drop more; while in the act of doing so he stumbled on an obstruction, fell, broke the jug and cut his face considerably. He had arrived at home but a short time when Nancy espied the dominie coming down the lane. Woman's quick thought suggested that Adam, who was in no predicament to be seen, had better be put out of the way by being hid in the cupboard. So all things were apparently smooth when the dominie came in. After the usual compliments the subject of the visitation was commenced. Nancy, of course, heard for the first time many of the passages of Scripture quoted by the good man; every quotation had, it seemed to her, a direct reference to poor Adam.—who, in the cupboard close by, saw also the point, and shivered. "Be sure your sin will find you out;" "The way of the transgressor is hard," &c., said the dominie. Finding Nancy considerably confused, but not knowing why, the dominie thought that perhaps she might not have any settled views, and perhaps he had better examine her in the *catechism*—which only the more confused her. When he commenced by asking her "how Adam fell," she, of course, knew how Adam fell, but confessed ignorance. The second question, "what became of Adam after his fall?" resulted in Adam being called out to explain the whole matter himself. Out came Adam a *spirit-ual* man, who acknowledged all; and after advice and prayer, promised to become a better man.

If he ever broke the been resolution, we hope he had a better excuse than the following, which is given in the *Boston Traveler*:—

"A hen-witted merchant who liked his cups somewhat surprised his seditious friends by pledging them and drying a temperance pledge that, to their humor, they saw no change in the man. They remonstrated on the deep hand. He referred to humor, and to slips of all sorts produced the document which he had signed, and showed that it was invalid, as it was taken [illegible]

The Christian use of Tobacco.

What is the christian use of tobacco? Is a church member justified in paying fifteen dollars a year for it, and only five for preaching? Can such a christian (?) with a pipe in his mouth, get through the eye of a needle and enter heaven? What, are the celestial prospects of the communicant so poor that he can pay nothing for preaching, nor afford his children the cheap luxury of a spelling book, yet, when Saturday comes, lays in, among other provisions for the Lord's day, thirty cents worth of meat and twenty cents worth of tobacco?

It is well known that this poisonous weed will kill dumb beasts. Indians may chew it, though it is degrading for them to hanker after it. How can a Caucassian, civilized and christianized, polute his mouth and injure his nerves with this noxious plant?

Decision of character is a good thing. John Foster commended, but Robert Hall did not practice it, when he learned to smoke in self-defence. He loved the society of Dr. Parr, but did not like Dr. Parr's pipe. He must have both if he be had either, and this was why he learned to smoke.—The abominable habit grew upon him, and his own pipe, I believe, outlasted the visits of Dr. Parr. Hall admitted that the arguments against smoking were conclusive, but did not follow in practice his logical sequences. He was like the toper who declares that ardent spirits are deleterious, and still drinks on!

On the 3rd day of November, 1865, I met on the banks of the Wapsipincon, in the State of Iowa, a young man of more decision than the great pulpit orator of England had. He graduated at Dartmouth College last year, and while there became a mighty smoker. He lost a good situation in an Illinois Seminary because of that disgusting habit, and going to Iowa, became the principal of a graded school. Three months ago, with a large stock of tobacco on hand, he laid his pipe on the table before him in his dormitory, and has not put it to his mouth since. He keeps it and the tobacco before him, when out of the recitation room, and bids defiance to both.

On the 11th day of March, 1835, I passed the first academic afternoon of my life in the family of a Freewill Baptist Minister, who, that day, after chewing tobacco forty years, threw his quid into his fire and substituted a small soft chip.—Thus abruptly he parted company with the vile weed, when he had found out that it was injurious. Let every chewing or smoking reader, rich or poor, saint or sinner, do likewise.

The Christian use of tobacco is to devote it to moths and sheep-ticks.—*Times and Witness.*

Christians taking Wine.

The distinction between the medicinal use of wine and its use as a beverage is not easily made; at least it can only be made by each one for himself, and in many instances it is a distinction without a difference. If a man's desire for physical health and strength, or his love of indulgence, is more powerful than his dread of the danger incurred by it, he will not be likely to deny his appetite at that point; but if his conscience is tender, his self-distrust strong, if he emphasizes in his soul the prayer, "lead us not into temptation," he will probably prefer to suffer the inconveniences of abstinence rather than incur the danger of even a lawful indulgence. The occasions in which, only in its physical results, the use of stimulants is expedient, are probably much less frequent than many seem to presume; the instances in which the professed medical or "dietetic" use of them have resulted in habitual drunkenness are beyond question fearfully numerous. The worst forms of intemperance now prevalent are not those which appear in low dens, with sordid garments, and accompanied with profane and obscene merriment. They ere among men who wear good clothes, in counting-houses, in public offices, in legislative bodies, and, it must be said, in the PULPIT. They are in the boudoirs, and the gilded parlours, and the walks of fashionable society, where female excellence is debauched by the terrible curse and fascination of strong drink. Drunkards are made not only in the vicious practices of fashionable drinking; with men the over-wrought brain, the too severe straining of the nervous system, the excitement of business, and the consequent languor of temporary repose, demand the stimulants that leads them to ruin; while the pernicious modes of physical life enjoined by fashion among women, leading to debility and premature decay, call for the use of tonics, which in untold instances result in most miserable inebriation, but partially concealed by social position, and disguised from common fame under the name of lassitude and protracted infirmity.—*Ch. Advocate.*

Agriculture.

Gentleness with Stock.

The following lines contain "more truth than poetry," tho' not deficient in the latter. We have all of us from our "youth, yea from our infancy up," been lectured on the merit and advantages of good behaviour, but not informed of its money value in the stock-yard and the stable. A cow that has been trained by a self-controlling person, is worth 25 per cent more than one of the same physical qualities that has been rendered vicious, or even timid, by being beaten and bawled at. Still greater is the difference in the results of the treatment of horses. We have a six year old horse of medium *natural* disposition and abilities, whose *education* makes him a trustworthy family horse, and his *cash* value is consequently fifty per cent. more than that of one naturally his equal, that by being injudiciously treated, is afraid of his driver, and anxious to get away from his companionship. No man is fit to use any draught animal, or have charge of cows, who cannot control his temper, for, as the superior, he will communicate his own disposition to the inferior that he controls.

Basement Stables.

A writer in the *Country Gentleman* in reply to an inquiry in regard to the healthiness of basement stables, says:—"I have generally kept from fourteen to sixteen head of cattle in the basement of my barn, from three to four horses, for twenty years past. The horses are kept up the year round; the cows I generally turn out in the yard in front of the barn, when the days are pleasant. The stables are regularly cleaned every day and well littered. A more healthy lot of stock I have never known, for I have not had a sick cow or horse since I have used these stables. I certainly like basement stables—they are warm and comfortable in winter and cool and pleasant in summer.—*Working Farmer.*

LICE ON CATTLE.—A correspondent of the *American Agriculturist* says that "burning tobacco and would destroy lice on human beings, he extracted a quart of seed, ground it fine, soaked it a week in one gallon of strong vinegar, and then applied it with a sponge to all parts of the animals infested by the lice. In one case the cattle were in a filthy condition, and the lice were to be seen in great numbers. The effect was marvellous. The lice were killed, and the animals were free from them for the rest of the season. I have since used it on my own cattle, and have found it equally effectual. It does not injure the animal, which is not so with [illegible]

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2nd CASE.—David Bruen, aged twenty-six, called at 3 P.M. on Nov. 25th; found that he had been attacked with bilious fever for twenty-two hours. I gave him six of your pills every four hours, and gave him warm drinks of Sonset tea. In twenty-four hours he was convalescent; is now at work and perfectly healthy.
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