

**The Family.**  
**Red Riding Hood.**  
We know the simple story  
About Red Riding Hood—  
How all along to grandma's  
She journeyed through the wood,  
And the little basket carried,  
All in the morning bright,  
With the golden balls of butter  
Beneath the napkin white.  
She must have thought of grandma  
While walking in the shade;  
How lovingly and gladly  
She'd greet her little maid:  
When she had her basket opened,  
How pleased the dame would be  
To see the little present  
Put up so carefully.  
And then the sad deceiver,  
The wolf with cruel eyes!  
The simple child confiding,  
More innocent than wise,  
Naught knowing of the danger,  
Nor fearing in the way,  
The little story tells us,  
Falls to his wiles a prey.  
It is a mournful story,  
But like Red Riding Hood,  
All we poor little children  
Are walking in the wood,  
Our path is very pleasant,  
But with many a snare;  
The wolf is watching for us,  
O, little ones, beware!

**The Daisy in the Month of June.**  
A STORY FOR THE LITTLE FOLKS.  
An aged widow woman sat one morning at the door-step of her neat little rustic cottage, and was plaiting a straw bonnet; for it was by making bonnets that she supported her three children. There was a neat little yard in front of the house, and bright daisies were peeping up among the grass all over the yard.  
Her youngest daughter, who was eight years old, was named Hanchen. That little girl was gathering a bouquet of daisies to put in her vase on the mantel-piece. After she had gathered her bouquet she brought it to her mother, and said:  
"Mother, can you tell me why some of these daisies are large and some are small?"  
"Her mother said: 'Some of the daisies grow on richer ground than others; some are almost destroyed by the grass; while others have less grass around them and can grow to be larger and more beautiful.'"  
"Oh! that is the reason," said Hanchen. "Then if I should take up some of these daisies and plant them in the little border where our flowers are, would not they become beautiful flowers?"  
"Her mother said: 'They will become much more beautiful than they are now, but you can never make a daisy grow to be a rose, or a tulip, or a buttercup; but if you plant some of the daisies in the border, and take good care of them, and keep the weeds away, you will find that they will become really very pretty.'"  
"Then," said Hanchen, "I will try it, and you will see, mother, that my daisies will be almost as beautiful as your cowslips."  
So Hanchen got a large knife and took up about a dozen daisies and planted them in the border. Not more than a month elapsed before they grew to be very large. The little leaves of the flowers became as soft as silk, and the central part of the blossoms was like velvet itself. When Hanchen's mother saw how beautiful the daisies were, she said these words, which that little girl never forgot:  
"Now you see what industry has done. You took good care of these weeds—for that is all they are—and yet by being attentive and industrious you have them look as beautiful as almost any flower we have. That is just the way that you can improve yourself. If you will read when you become older, and study carefully, your mind will grow, and you will become a very intelligent girl; but if you neglect your mind, and idle away your time, your mind will be just like the little daisies growing in the thick grass. But if you are attentive and industrious you will reap the advantages of it as long as you live."  
By and by autumn came on, and then winter followed. The months passed by; the snow melted; the April's sun came, and Hanchen's daisies began to grow again. But she noticed that the grass peeped up all over the flower border, and clustered all around her daisies. She said to herself:  
"I was careful with my daisies last year; I took great pains with them; and I think that it is sufficient for me; I will just let them grow now, and I suppose they will be a great deal larger than they ever were."  
After a while they began to blossom, but they were not a great deal better than many of the daisies that were growing in the grass.  
She then said to her mother: "Mother, why is it that my beautiful daisies, which I took so much care with last summer, don't look any more beautiful than they do?"  
"I will tell you, Hanchen," she replied, "because you let the grass grow all around them. You must take pains with them; you must keep the grass away; and the ground must be kept soft, or your daisies will be just as bad as they ever were. Don't you know that if you wish to be successful in anything you must always continue to be careful and industrious? Your care for the daisies last year is not sufficient for them now. You must remember that it is with plants as with your own mind. When you stop improving them they will cease to be beautiful. I do trust, that as long as you live, my child, you will never cease to be industrious."  
Hanchen's mother then called the two elder children to her side, and told Hanchen to stand between them. The mother then asked them this question:  
"Children, do you remember the large wild rose-bush that we saw the other day growing beside the stump of an old tree?"  
They all said: "Yes, mother, we remember it."  
"Well, why were those blossoms so small, and why are the blossoms on our rose-bush so large?"  
Then they all said: "Because nobody takes care of the rose beside the stump, but we take care of ours."  
"That is right," she said; "and now let me tell you something that you may never have thought of before. Many of the most beautiful plants in the world are nothing but wild flowers. They were small and by no means beautiful. But men in different countries have taken up those wild flowers, and planted them, and have rendered them very beautiful. And so with many other things in the world. We find them in the wild state, and God seems to say to us, 'If you will make them beautiful you must take care of them.' And if you would avoid all unkind words, and all bad thoughts, and never commit a bad act, you will always be careful of

your own hearts. Now, will you promise me that you will always take care, and attend carefully to what you do and what you think?"  
They said, with one voice: "We will, mother—we will, mother."  
Two months from that time was Hanchen's birthday. She was expecting a present from her mother. The happy morning came, and under Hanchen's plate at the breakfast table there was a small parcel wrapped in red tissue paper.  
Hanchen was delighted, but she could not think what it was. She left her seat and called her mother, and then began to take the wrapper off. To her great astonishment she found that it contained a little daisy, and right in the middle of it there was carved a little daisy.  
Hanchen preserved that little daisy for many, many years. She grew to be a woman, and every time she looked at it in later life she remembered the lesson that it taught.

**The Lost One Found.**  
While awaiting the arrival of the train, one rainy summer day, a gentleman came in hurriedly, and with great anxiety, asked if he had seen a little child about the station. A little girl, only two years old, had wandered away, and been gone from home several hours. Her footprints had been traced along the road to the river, and then they were lost sight of. Beyond the river was the railroad, over which trains often passed; for the road was a great thoroughfare, and the poor mother was self-distracted with anxious fears and forebodings as to what might have befallen her child.  
Although a stranger in the place, my heart ached for those parents, as I thought of a little face which I should be sorry to find absent from my own friends; and anxiously did I watch for the first tidings of the wanderer. After the search of another half hour, a joyous shout rang through the air; and straining my eyes, I saw a white cap and bonnet. Then a strong man came out of the tangled thicket and hurried up the railroad-track, and across the bridge, clasping the lost treasure in his arms. How I longed to go and rejoice with those parents at they welcomed their little one home, dearer than ever now, perhaps, that she had once been lost!

Do you ever think whom you shall want to see first when you get to heaven? I suppose, first of all, you will wish to see the Saviour, who has given such a beautiful home for us; but I shall want to see our friends there too; and we can imagine mothers and fathers looking to see if their own little lambs are all safe in the fold of the Good Shepherd. And O—if you can imagine any goodness in heaven—how their hearts would sadden, should one be missing; or one have strayed away, and been lost! My dear young reader, will you be there?

**Temperance.**  
"Let Them Die!"  
If a thousand men die drunk, it don't hurt me—they only injure themselves—they'll get sick of it by and by and stop it. Can't legist men sober—have no right to."  
Such was the declaration of a poor so-called reformer, who believes in no law but love, now drifting upon a shoreside ocean which he calls "true reform."

The man is to be pitied, and we said not a word to him. But the thought occurred to us how quickly the law of love would rebuke him. "Let them die" doctrine and rash in to save him from the ten thousand brothers.  
There are many who fold their arms over this crater that the ruin of others, do not affect them. So long as the flame does not consume them or theirs, let it burn—it is none of their business how many of their race are swallowed up.  
This is a devilish doctrine. It lacks the heart of our common humanity, as much as intelligence and common sense. There is no love in it, no shadow may never cross his threshold, yet he does not go unscathed. Everything which appals public or private virtue, injures all. Every vicious influence set adrift in society, will float evil to every threshold. A good principle corrupted, institutions undermined, or a right principle, renders life, happiness and property less secure, and weakens the safeguards which protect the sanctity of our hearts and homes.  
"Don't hurt me." How bitterly false. There is not a man in the community who is not injured. His house or barn, or horse is not safe, for incendiaries and thieves swarm from the dens where drunkards are made. His life is not safe from the assassin's knife, or his wife or daughter from the ruffian's grasp. By stage, steamboat or car, his life is jeopardized by rum. He cannot escape it. It penetrates every avenue, and nook of society, and none can flee from its scouring influence. The lake, the river and the ocean's bed are strewn with millions of property and thousands of dead. The sea-weed ways and mingles with the locks of manhood and beauty and the coral builds his monuments beneath the waters which forever hide the dead. By land or sea, rum and death with violence, murder and confiscation walk hand in hand. Yet temperance injures nobody! Children are thrown into the street paupers and educated in vice and crime. Pauperism presents its beggarly form in every community. The people must support the paupers, and try, in vain, to hang the criminals. An enormous tax rolls back on the people. And yet no one is injured!

By and by men will get tired of dying drunkards and temperance will cease! And, with the legalized system of death eating out our vitals, we must wait patiently until that time comes, and I hope there will be no more drunkards. Millions will go down to their graves and the earth be filled with lamentations, but glorious promise! away in the future, there will appear a day when men will get drunk no more—when temperance will dry up of itself!

And so let us wait and cease our exertions. Governments have ever been wrong in attempting to restrain the vicious by penal statutes. God was wrong! Let man alone, and he will come out an angel and our earth become a paradise.  
Let us wait! Niagara will flow by and dry up and cease to run. Old ocean will evaporate. The devil will be chained. The grave will cease to receive its yearly tribute of rotting millions, and death find himself without an "occupation." Only wait long enough.—*Thurston W. Brown.*

**Conservative Qualities of Tobacco.**  
A subscriber has gravely expressed his surprise that the Rev. G. Trask, who has exhorted Grant on his smoking, or that any sane man in this enlightened and Christian age, should question the propriety of using tobacco, since we have an authoritative case of its saving human life, in the instance of a ship's crew who were wrecked on one of the Fijee Islands, and of whom none but those who chewed tobacco escaped being killed and eaten by the natives, these were left because tobacco gave a flavor to the flesh which is distasteful to a Fijee god. He also states that tobacco is a sure protection against trichina.

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**Woodrill's Worm Lozenges.**  
As they are the only preparations combining their essential qualities, they are the only ones that can be relied on to produce the best results, in accordance with the proper principles of medicine, while they are both pleasant and agreeable to the taste.  
Be particular to ask for WOODRILL'S. They are the only kind free from danger, and there are some who have been misled by cheap imitations, hence less valuable for food. When the grain has just passed its milky state, so as to show some degree of firmness, the tops of the stalks begin to exhibit a yellowish cast, and the leaves at the bottom begin to dry. At that time grain should be cut, bound up securely in moderately sized sheaves, and made up into stacks. Not only is the grain better for use, but nearly all loss by shelling is avoided, while the sprouting of the grain in the straw is prevented. It may remain under a hay cap in stock some days after having been cut, without giving any signs of sprouting. Cut thus early, the straw is sweeter, more nutritious, and more valuable for stock. Where the crop is so far cast down or "lodged" as to injure the perfection of the grain, it should be mown and made into hay.

**Harvesting Grain.**  
The object to be secured in gathering grain crops should be kept in view. 1. To gather them in without loss. 2. In the best condition. 3. That the straw may be most available for stock. The longer grain stands after a given period of approaching maturity, the more firm becomes its texture, and some of its elements are changed into the more insoluble, woody, fibrous material, hence less valuable for food. When the grain has just passed its milky state, so as to show some degree of firmness, the tops of the stalks begin to exhibit a yellowish cast, and the leaves at the bottom begin to dry. At that time grain should be cut, bound up securely in moderately sized sheaves, and made up into stacks. Not only is the grain better for use, but nearly all loss by shelling is avoided, while the sprouting of the grain in the straw is prevented. It may remain under a hay cap in stock some days after having been cut, without giving any signs of sprouting. Cut thus early, the straw is sweeter, more nutritious, and more valuable for stock. Where the crop is so far cast down or "lodged" as to injure the perfection of the grain, it should be mown and made into hay.

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**Sabbath School Paper.**  
The best paper for Sabbath Schools is the **SABBATH SCHOOL ADVOCATE**.  
Published in Toronto. There is no other paper published so suitable or so well adapted to our needs. The superiority of the paper over the **Adocate** consists in the following particulars:—  
1. It is published on a larger sheet of paper, 6 1/2 in x 2 1/2 in by 1 3/4, 1 1/2, and 1 1/4 in thick, 6 1/8 in x 2 1/2 in by 1 3/4, 1 1/2, and 1 1/4 in thick.  
2. It is published on a larger sheet of paper, 6 1/2 in x 2 1/2 in by 1 3/4, 1 1/2, and 1 1/4 in thick, 6 1/8 in x 2 1/2 in by 1 3/4, 1 1/2, and 1 1/4 in thick.  
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