The Family.

God Bless the Little Children.

BY DAISY DEANE.

Ripest, rarest, cherry lips,
Kissable and sweet,
Merry, laughing, youthful eyes,
Tripping, little feet.

Sunny ringlets, raven locks,
Rosy, baby cheeks,
Fairy brows, and dimples bright
Playing merry freaks.

Buds of promise, hopes of prayer,
Sun beams from the sky,
Rainbows on the clouds of life
Sent to beautify.

Precious, rosy, baby lips
Lisping little prayers;
Baby hearts brimful of faith,
Ruffled by no cares.

Pleading for our sympathies,
Given us from above,
Golden keys sent to unlock
Treasures of love.

Happy, little, trusting ones,
Ignorant little teachers,
Better lessons giving us
Than many older preachers.

If but only lent us here
Soon again to part,
Binding with a golden chain
To heaven the wayward heart.
God bless the little children!

An Infant's Prayer.

A little child, being very weakly in body, was ordered a fresh egg every morning. On one occasion, the supply of country eggs being exhausted, his mother said to him at the breakfast table, "There is no egg for George this morning." The little child paused, and looking up, said:. 'Lord! Georgy; negg, negg; Amen. The mother in astonishment said, "Well! we shall surely have an egg to-day, no matter where it comes from."

No more was thought of the matter until the mother, in the course of the day, called at the butcher's to purchase some meat, not imagining for a moment that the prayer of her infant boy would be so markedly answered: The butcher said to her, 'Ma'am, would you be offended if I were to send up a lovely fresh egg for the baby? It is just laid; and I thought, as he is delicate, he might like it.' He had never done anything like this before, nor has he ever done it since; neither was he aware of the fact that the child really needed the egg. Did not the Lord put it into his heart to think on the child, in order that the infant's prayer might be answered, and the unbelief of older hearts might be rebuked?

Oh! for a mere artless, child-like confidence in him who is the hearer, the answerer, and the lover of believing prayer!

The Infidel Convinced by a Child.

The coach stopped at the bottom of a steep ascent. It was a frosty morning, and a few flakes of snow had fallen. While we waited to rest the horses, the door of the cottage by the roadsige opened, and three children came out. The eldest was a girl about twelve years old, another girl between six and seven, and a smiling, chubby faced boy about four, followed her.

The eldest held a long hazel wand, at the end of which was fixed a nosegay of winter flowers, neatly tied up, to the window of the coach.

I was pleased with this little mark of industry and putting sixpence into a craft at the end of the wand, I took the nosegray.

"A happy New Year to the gentlemen," cried the children.

"Well I suppose I must give you something for your good wishes and I threw them another sixpence.

The children exclaimed. "A happy New Year, sir; may you live many happy years."

"How many?" said I. "Oh, a great many, sir; as many as you can."

"Thank you, my dear; but how many years do you suppose I shall live in this world?"

"Ah, how can *I* tell?" said the girl.

"Who can tell?" asked I.

This question appeared to puzzle her; our conversation attracted the attention of my fellow-traveller, even of the infidel; while the driver and the guard also seemed to listen; but no one replied.

I repeated, "Who can tell how many years longer I shall live?"

The two sisters said nothing, but the little boy clasping his hands together, looked up at me, and said, "Sir, nobody but GOD knows that." We continued silent for some time; at length he, who the day before had laughed at the Bible, and had dared to deny that there was a God, said in an humbler tone of voice, "Sir, last night you told the colonel, that you would read to him some passages from the Bible; these gentlemen would be glad to hear you."

The colonel looked at me with pleasure, the tears stood in his eyes; I could not restrain my emotion, but said, "Is it possible that God should have caused you to listen to his voice, from the mouth of that child?" "What the child said certainly made a singular impression on me," replied he. "I will confess that, during the last hour, have felt differently on this subject from what I have ever done before; but sir, I do not wish to recall what passed yesterday evening; I entreat that you also would try to forget it."

The colonel turned towards him, and took his hand, saying. "We deeply rejoice to hear what you have just said. It is of God, and it is, I trust, the beginning of the work of the Holy Spirit in your heart." "Read to us, sir," added he, addressing himself to me, "read to us the word of life; and may God bless it to all our hearts."

The morning was spent in this pleasant employment, and we were much gratified by the earnest inquires of our companion. Several times he appeared struck to the heart, by that word which the Holy Spirit has compared to "a two-edged sword." (Heb. iv. 12.) At other times he brought forward objections which were easily removed by the word of truth. I need not attempt to express how much we rejoiced at having reason to hope that God had touched that heart, which but a few hours before was in open rebellion against Him.

At the inn where we stopped, our companion listened with attention, and more than once referred to what had passed in the boat and in the coach, and especially to the children of the cottage, this gave the colonel and myself an opportunity to observe that God hath chosen the weak things of the world to confound the things which are mighty.

"It is true," said our companion. "Yes. I feel that it is true; for I must confess, that when you asked the girl that question, I guessed the answer which you wished her to give, and I resolved to ridicule it; but when she did not reply, and after a long pause the little boy, so simple, declared the name of GOD, it struck me to the heart, and I had not a word to say; I could almost suppose that his eyes were upon me; I shall never forget that moment; I was struck dumb."

He then rose from the table and left the room; but soon returned with two volumes which he offered to read while we were in the boat.

"Here, sir," are the vile books, which for several years past have strengthened me in unbelief and balsphemy. May God, who now beholds me, and in whose presence I now stand, comsume the evils they have nourished in my heart, as this fire consumes their wretched pages, and the blasphemies they contain."

He cast the volumes into the fire, and looked on in silence till they were burnt to ashes.—"Now," said he, "I am relieved of part of my burden; those volumes can do no more harm; and may my right hand be cut off, rather than I be permitted again to open others like them.—May God added he, pointing to the Bible, "May God teach me and write upon my heart the truths contained in that precious book, which has this day shed a ray of light into my soul."

She saw the Doxology.

A little girl, ten years old, went up Mount Washington on horseback. She was ten then; if she lives till next summer she will be twenty. The ladies and gentlemen of our party dismounted upon the rugged summit, where the only vegetation that dared make an attempt to grow was a little stunted, pale green moss, and gazed as those lifted up from the world into limitless space. Below, stretching outwards in all directions, lay a deep silver sea of clouds, amid which lightnings were seen to part and writhe like glided serpents, and from which the thunder came up to the ear, peal after peal.—We knew that down there rain was descending in a torrent; while on us who were above the clouds shone the sun in unobstructed and awful splendor. The eye wandered away like the dove from Noah's ark, that found no place to rest her foot.

'Well, Lucy,' said her father, breaking the silence, 'there is nothing to be seen, is there?'

The child caught her breath, lifted her clasped hands, and responded, reverently,—

'O pape, I see the doxology!'

Yes, every where nature speaks to us and says,—

"Praise God, from whom all blessings flow."

Singing.

Though but a poor singer, yet have I a habit of singing when alone. A little thing sets me off—a bit of *green* on the earth, or a bit of blue in the skies. Yes, yes, I like singing, and often sing with my heart when my lips are silent. I like to hear a milkmaid singing in the green meadow when her heart is so happy that she *cannot help it.* I love to hear a song uncalled for. *Who asks the birds to sing?* They sing to relieve their heart, and this is the sort of singing that I like. I love to hear a loud halleluiah not by the clear musical voice of one who is paid for it, but by a thousand tongues singing with the heart and understanding.

You shall have my favorite song. I sang it in my youth and in my manhood, and now I am singing it in my years:

When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost,
In wonder, love, and praise.

—*Old Humphrey.*

Temperance.

The National Evil.

We make the following extract from a speech recently delivered by Archdeacon Sandford before an English Temperance Association:

Now, that the abuse of drink is a national evil—I might almost say the characteristic and curse of our country—there will be few to dispute. . . . . It is the complaint of our judges, the testimony of our coroners, the evidence of our constabulary, the invariable and unanimous lament of our magistrates, of the chaplains and governors of our jails, of our clergy and medical men, of the commanders of our armies and the captains of our fleets, of our missionaries abroad and our missionaries at home, of all who investigate the condition or minister to the ills of our countrymen in this land and throughout the world. Our judges tell us that but for indulgence in drink, there would hardly be a criminal population at all. Our magistrates complain that almost every offense brought before them is the product of intemperance. Our coroners report some 60,000 that they can vouch for as sacrificed every year. Our medical men tell us that multitudes—and these in the middle and even upper classes of society—indulge in secret and solitary excesses, that end in misery and destruction. While we have humiliating testimony from foreign lands that a main reason why Christianity makes so little progress amongst the heathen—why the Cross wanes before the Crescent—is that Pagans and Mohammedans abstain from what Christians are enslaved by. What a testimony is that of Miss Nightingale, the heroine of Scutari, that the carnage of war, the ravages of disease, the blazing heat of the sun, the pestilential clime, were as nothing compared with the ruin and the loathsomeness—that it was this, and the degradation and the anguish it occasioned, that taxed her patience, and wore her spirit, and wrung her heart. Believe it my brethren, and get it graven on your souls, that it is this that wastes our strength and mars our trade, and decimates our armies, and tarnishes our fame as a people, and makes us in this respect, and no other, a bye-word amongst the nations. It is this which abridges life, and clouds reputation, and shatters reason, and poisons peace in England; that strews the land with corpses and our coats with wrecks, and degrades us in the eyes of the world. "There not a sailor at Wapping; there is not a Turk comes to England by any accident; there is not a traveler from Mexico or Brazil who visits our shores, but takes back with him the evil report of the public house."

The Scottish Church Moving.

At a meeting of the General Assembly of the Free Church of Scotland, and able report of its Temperance Committee was adopted. Dr. Begg, who seconded the report said:—

He thought it would be exceedingly well for the community to consider whether it would not be practicable to adopt, by universal consent, a system whereby communities and neighborhoods should have some power in regard to licensing. It was hard that magistrates should have the unlimited power of intruding a great nuisance upon a neighborhood contrary to their decided opinion.

Upon this *The Alliance News* comments:

This is just what the Alliance is asserting and proclaiming thro' the land; and it is a pleasing sign of progress when the same doctrine is propounded in our great Church Assemblies.

On the same day, the General Assembly of the Established Church of Scotland received an able and elaborate report from its Committee on Temperance, from which we take the following extract: "Your Committee think it by no means undesirable that a direct power should be vested by law in the inhabitants of any locality to prevent the setting down in their midst of public houses. Many, as the law stands, feel much aggrieved that they cannot always successfully resist the planting of temptation in the way of their families and dependents. Indeed, the whole licensing law of Scotland might be much improved by revision and alteration in the direction of greater restrictions on the traffic in strong drink." Here, again, we have a distinct and emphatic recognition of the principle contended for by the Alliance—another sign of immense progress even in Scotland, and in General Assembly of the established Church. The light is spreading; the world is moving, and the day of victory is coming.

How the Sunday Dealers are Dealt with in Tipperary.

Dr. Leahy, Roman Catholic Archbishop of Cashel, is endeavoring, with inflexible determination, to put down the sale of intoxicating liquors in his diocese on Sundays, and has gone far, by his persevering vigilance, to anticipate the effects of intended legislation. During his visitation at Newport, county of Tipperary, he alluded to the subject in pointed terms, complaining of the conduct of those who had not kept their pledge not to buy or sell intoxicating drinks on the Sabbath day. He called upon those who had violated their promise to hold up the hands, and many hands were raised in the body of the chapel. The transgressors, who manifested great penitence, were desired to meet in the evening at the house of the parish priest, and were warned that he was determined to deny Christian burial to any person who would sell intoxicating drink on the Sabbath day.

Cruelty of Rum.

Here is a drunkard's miserable abode. See the old shanty, with a single small window of four panes, and an old rag stuffed into one of those. How miserable it does look! And *rum* has done it all. Once it was neat and comfortable, and peace and plenty were within.

Here is the poor besotted creature that a broken-hearted wife has to call *husband;* and weeping children *father.* So terrible are his cravings for the intoxicating cup, that he has stripped his wretched home of everything he could give to satisfy it.—And, alas! he has now taken the *pet lamb,* the last thing that is left for the mother and children to *love.*

O the cruelty of rum! Look at this affecting scene. We weep over the terrible cruelties.—Many a mother has mingled her bitter tears with those of bereaved children over the sad news that she is left a widow and her children fatherless. But what is their grief to that of the mother and children before us?

See the poor, miserable, ragged bloated, besotted drunkard taking away the petted lamb to sell it for rum! The innocent creature itself though *dumb* before such cruelty, looks back with sad longings to its weeping friends.

Does that wretched man see the distress of his poor wife and children? Ah, yes; he is used to such scenes. But what are the tears and sighs of wife and children to his craving for rum? O Rum! thy cruelty is more unrelenting than death, more insatiable than the grave.

Will not every boy, as he looks on this sad picture, remember that this miserable drunkard was once an *innocent child* like himself? *Rum* has made him what he now is; and rum will make you, dear reader, just like him if you yield to it cruel demands. Then resolve never to touch, taste, or handle the tempting cup. There is a viper concealed within.—*Wellspring.*

Agriculture.

Gathering Fruit.

The appearance and value of fruit, says the *Horticulturist,* depends very much upon when and how it is gathered. Strawberries, if picked carefully, with half or quarter of an inch of the stem attached to each berry, and laid carefully into the basket, will sell for a greater price and carry better than when pulled hap-hazard, some with hulls and stems on, and some with them off. Again, if they are gathered when they are perfectly dry, they will keep longer and retain a better flavor than if gathered while wet. A little water not only hastens decay, but it rapidly destroys the flavor of many delicate, soft varieties. After being gathered, they should never be allowed to stand out exposed to the sun, as with many varieties it takes but a little while of exposure to hot, clear sun, to destroy their brightness of color.

Currants should also be gathered with their stems; they should also be dry, and all leaves thrown out. Gooseberries, if for shipment, should be gathered dry, and a careful expulsion of all leaves will cause them always to command the best price. Like the strawberries care should always be taken not to expose them to a hot sun after gathering, for such exposure soon gives them the appearance of being half cooked.

Raspberries and blackberries are too often seen in market and on the table half broken and mashed. None but whole and perfect berries should ever go into the box or basket for market. It pays to carefully assort them before sending to market, for the mingling of a few bruised or mashed berries induces decay, and detracts from their value in the judgment of the dealer.

Cherries should never be gathered when otherwise than perfectly dry. We have known them to decay entirely in twenty-four hours, when gathered while wet. It pays also with cherries for market to carefully sort them over on a table, picking out any mashed or wormy or imperfect fruit before sending to market. Of course the stems are, or always should be, attached, although we have occasionally seen them in market looking more like round cranberries than cherries.

Peaches should be left on the tree until fully ripe, and then gathered carefully with thumb and finger, and at once laid into the basket or box in which they are to be marketed. If the bloom is rubbed off the peach by rough handling, its beauty of appearance is injured, and it will decay much sooner than if untouched.—Formerly it was supposed that the peach must be gathered before fully ripe, in order to ship it any distance; but practical experience has proven that ripe fruit, not quite soft, will carry just as well as unripe, and command a much better price.

Pears and apples should never be picked from the tree by breaking the stems. Unless the stem will separate freely from the tree, the fruit is not ripe; it will neither eat nor cook good, and is only fit for those who want a touch of cholera-morbus. Apples, as soon as gathered, may be sent direct to market; but nearly every variety of pear is improved in appearance and quality by keeping in close, dark drawers, wrapped in flannel or soft paper, or packed in bran a few days.

For profit, and in order to obtain the highest price, all fruit pays to be assorted into two or more grades. A few scattering large berries, apples or pears, in a quart or bushel, do not assist in advancing the price; but if carefully packed by themselves will bring the highest price, and often induce the dealer to buy the small fruit in order to get the large.

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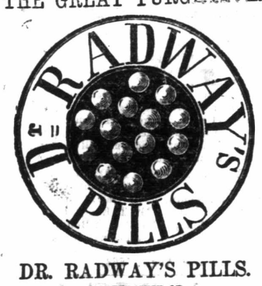

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Griping in the Bowels,
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oct 16

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Feb 13

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sept 26

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