

## Family Circle.

## The Prayerless Home.

BY PROFESSOR ALDEN.

"I have a good offer for my farm," said Mr. Earl to his wife, "and I think I shall sell it."

"Why do you wish to sell it?" said Mrs. Earl.

"The land is stoney and partly worn out. I can go into a new country where land is cheap and fertile, and realize a much larger return for the same amount of labour."

"If we go into a new country, there will be no schools for our children."

"Our children are not old enough to go to school; by the time they are old enough it is most likely schools will be established where ever we may go."

"We may also be deprived of the privilege of attending the house of God."

"We can take our Bibles with us, and can read them on the Sabbath, if we should happen to settle at a distance from a place of worship."

"It will be far better for us to remain here, where we can educate our children, and bring them under the sound of the Gospel."

"I must do what I think is required by the interests of my family."

"Pray remember that property is not the only thing needed by our children."

A few days after this conversation, the bargain was concluded, and the farm became the property of Mr. Hale. Mr. Earl was to put him in possession of it early in the spring.

Mr. Earl was descended from one of the early Puritan settlers of Massachusetts. His ancestors for many generations had been devout members of the church of Christ. He was the first alien from the commonwealth of Israel. His mother was an amiable, but not a pious woman, and some thought that it was owing to her that he had not profited by the instructions of his pious father, and had turned a deaf ear to the Gospel which he had heard from his infancy. He loved the world and in order to secure a larger portion of its goods, he was willing to leave the home of his childhood, and the grave of his fathers, and to take up his abode on the borders of civilization.

His wife was one who preferred Jerusalem to her chief joy. The old time-worn house of God, with its high square pews, and huge sounding-board, was as beautiful to her as the most faultless specimen of architecture to the connoisseur. She desired that her children might grow up under the influence of the truths which were proclaimed in that house. Her chief desire with respect to them, was, that they might become rich in faith, and heirs of the kingdom. In the spring she was constrained to bid farewell to her native village. After a wearisome journey, she found herself and family in what was then a wilderness, in the western part of New York. The Gospel was not preached in the vicinity, nor was even the log school-house erected. For a time Mr. E. observed the Sabbath so far as resting from labor was concerned. He even spent some time in reading the Bible, but he did not pray. In consequence, that blessed book was gradually laid aside.

The climate, and perhaps the labors incident to a life in the wilderness, caused Mrs. E. to fall into a decline. When after a lingering illness, she bade her husband farewell, she charged him to send her children to her native home, that they might there be taught, in the school-house and the church, truths which would make them wise unto salvation. Mr. E. complied in part with his wife's request. He sent his daughter Julia, who was now nine years of age, and her younger brother. The older one he detained to assist him in his labours.

It was six years before Julia returned to her father. She had spent that time among the pious friends of her departed mother. She found the home of her childhood greatly changed. A neat village surrounded the tasteful dwelling now occupied by her father. The spire of the village church rose aloft, and the school-house was not far distant. She rejoiced to return to her home though she was to meet its chief charm no

more. A check was soon given to her joy. When she sat down to the evening meal, the blessing of God was not invoked. It was with difficulty that she could eat.—When the hour for retiring came, she was more unhappy, as the family separated without prayer.

Mr. E. soon perceived that his daughter did not feel at home in his house. It made him sad at heart, for he had long looked forward to her return with hope, that she would restore, in part at least, the loss he had experienced. He said to her one day—

"Julia, you do not seem to feel as much at home as I could wish."

After some hesitation, she replied, "I do not feel safe here."

"Do not feel safe!" said he, in astonishment.

"I am afraid to live under a roof where there is no prayer."

The remark went to the father's heart. He thought of all the mercies he had received, the protection he had experienced unasked. He continued to think of his ways till his soul fainted within him. He looked at his oldest son a Sabbath breaker, and ignorant of God, and could not conceal the truth, that it was owing to the act of removing him in childhood from the means of grace, and exposing him to influences that in all probability would prove his ruin.

In a few days he asked Julia to read the Scriptures, and pray in the family. It was with joy that she heard the request, but with great difficulty that she complied with it. It was not till she was reminded of the joy it would give to her mother, could she be a witness of it, that she consented to make the attempt. In a few weeks, on a Sabbath morning, the father himself took the Bible, and, having read a portion, kneeled down, and with tears, besought God to teach stammering lips how to pray. Light, peace, and safety took up their abode in a dwelling now no longer prayerless.—*Mother's Magazine.*

## Cure for Scandal.

"The north wind driveth away rain; so doth an angry countenance a backbiting tongue."—*Sol.*

Mrs. Chambers of Anstruther, mother of the Doctor, had an extreme dislike to all petty scandal. She had one rule, which she made known among her acquaintances, and which she rigidly followed. "Whenever I told anything that a neighbor had said or done amiss, she instantly put on her bonnet and went at once to the person and told what had been said, and who said it, and asked if it was true." Those who follow this rule, we opine, will seldom have occasion to execute it. They who smile at scandal, or listen to it complacently, obey not the injunction of the wise man. He who pours scandal into my ears gives me just occasion to be angry. He offends my good sense by presuming that I wish to make my head a lumber room, instead of a storehouse of useful knowledge; he offends my good taste by presuming that I love gossip; he offends my piety by thinking that I will "rejoice in iniquity." I am justified, by the wisest of men, in "looking him out of countenance."—*New York Observer.*

## General Miscellany.

## Chronic Bronchitis.

We conceive the annexed remarks of Dr. Cooper of sufficient weight to recommend them to the consideration of those who labour under this direful disease. They are taken from the *New-York Advertiser—Weekly Messenger.*

The late lamented death of Dr. Rush, from that form of consumption known as chronic bronchitis painfully reminds me of a duty the subscriber owes to his profession and to society, of making known a simple form of treatment that has never failed him in curing this form of consumption, so destructive to the clerical and literary professions; this treatment is nearly of equal efficacy in catarrhal phthisis, and is a valuable remedy for consumption in all its forms when in its chronic stages, and free from any inflammatory symptoms. This treatment is based on the pathology of consumption, as the generic name for disease.

Under the name of consumption are included that variety of disease of the lungs attended with expectoration of purulent matter from the breathing surface of the lungs, connected with emaciation, fever, and as concomitants, night sweats, colliquative diarrhoea, &c. All the forms of consumption act on the general health from one common cause, the presence of matter acting on absorbing surfaces, and thus producing those symptoms known as hectic fever. It is the presence and violence of this symptom of consumption, that prostrates the patient, until it more or less slowly ends in death. It is the consequence of this hectic fever and not the immediate disease of the lungs causing it, that forms the source of fatality from consumption.

The treatment I now with reluctant diffidence submit, I have successfully used for more than twelve years, and during that period of medical practice, I am not aware of having lost more than four or five patients from all the various forms of consumption, and these were mostly passed to that stage of disease where the structure of the lungs had become so extensively diseased as to preclude the use of more than palliative treatment. Cases of chronic bronchitis were in every instance cured by it; even when the purulent expectoration amounted to pints daily, with hectic fever, diarrhoea, and entire physical prostration.

The treatment is the administration of sulphate of copper, nauseating doses, combined with gum ammoniac, given so as to nauseate, but not ordinarily to produce full vomiting; the usual dose for this purpose is about half a grain of sulphate of copper, and five grains of gum ammoniac, in a teaspoonful of water, to be taken at first twice, and in the convalescent stages once a day.

In cases of chronic bronchitis, a gargle of the sulphate of copper alone is superadded. In this latter form of consumption this treatment almost invariably suspends the hectic symptoms in a few days, and the disease rapidly advances to its final cure.

In cases of the more proper forms of consumption, the treatment must be intermitted frequently and again returned to; and whenever soreness of the chest or other symptoms of inflammatory action exists, the treatment should be suspended, as it is in the chronic state alone that the remedy is indicated or useful; that state in which the general system, as sympathetically involved, becomes the more prominent symptom, and the success of the treatment depends chiefly on the breaking up the sympathetic action of the diseased lung, on the more healthy tone of the stomach, and increasing its digestive power, and likewise causing, during nauseate action, a more active and healthy circulation of blood through the lungs. Its curative powers are more immediately attributable to these effects of its action. But theory apart, the treatment is based on more than ten years' experience of its curative advantages, in the proper treatment of mucopurulent and purulent expectoration.

Having left a profession that more nearly than any other approaches the pure duties of humanity but which has nearly ceased in this country to be honourable or profitable, I have little motive in exposing myself to that certain ridicule that follows the announcement that consumption may be cured, but the assurance of practical experience, and the desire of making public a means of saving life in one of its most frequent and unwelcome exits.

Ed. C. COOPER, M. D.

## Songs of the Night.

In disturbing the rubbish of my library, I stumbled upon the following beautiful extract from one of the Rabbis. The Rabbinical writings, as most of your readers are aware, though generally characterized by the loftiest strains of allegory, still, often contain passages, in beauty of allusion and tenderness of expression, very rarely surpassed, as I trust the following will attest.—*New York Observer.*

"Light is the countenance of the Eternal," sang the setting sun.

"I am the hem of his garments," responded the rosy tint of twilight.

"The clouds gathered" and said, "We are his nocturnal tent," and the waters in the cloud, and the hollow voice of the thunders joined in the lofty chorus.

"The voice of the Lord is upon the waters, the God of glory thundereth, the Lord upon many waters"

"He did fly upon my wings," whispered the wind, and the silent air replied—"I am the breath of God, the aspiration of his benign presence."

"We hear the songs of praise," said the parched earth: "All around is praise, I alone am silent and mute." And the falling dew replied,

"I will nourish thee, so that thou shalt be refreshed, and rejoice, and thy infants shall bloom as the young rose."

"Joyfully we bloom," replied the refreshed meadows. The full ears of corn waved as they sung, "We are the blessing of God, the hosts of God against famine."

"I bless you from above," said the moon. "We bless you," responded the stars. And the grass-hopper chirped, "We too bless in the nearly dew-drop."

"He quenched my thirst," said the roe; "and refreshed me," continued the stag; "and grants us our food," said the beasts of the forest; "and clothes my laubs," gratefully sang the sheep.

"He heard me," croaked the raven, "when I was forsaken and alone." "He heard me," said the wild goat of the rocks, "when my time came and I calved."

And the turtle dove cooed; and the swallow, and all the birds joined their song; "We have found our nests—our houses; we dwell on the altar of the Lord, and sleep under the shadow of his wing in tranquility and peace."

"And peace," replied the night, and echo prolonged the sound,—when Chanticleer awoke the dawn and crowed, "Open the portals; the gates of the world! the King of glory approaches; Awake! Arise! ye sons of men, give praises, and thanks to the Lord; for the King of glory approacheth."

## Decisive Battles.

The Decisive Battles of the World, those of which to use Hallam's words, "a contrary event would have essentially varied the drama of the world in all its subsequent scenes," are numbered as fifteen by Professor Creasy, who fills the chair of Ancient and Modern History in the University of London. They are the grand subject of two volumes by him, just from Bentley's press. These battles are:—

1. The Battle of Marathon, fought 490 B. C., in which the Greeks under Themistocles defeated the Persians under Darius; thereby turning back a tide of Asiatic invasion, which else would have swept over Europe.

2. The Battle of Syracuse, 413 B. C., in which the Athenian power was broken, and the West of Europe saved from Greek domination.

3. The Battle of Arbella, 331 B. C., in which Alexander, by the defeat of Darius, established his power in Asia, and by the introduction of European civilization produced an effect which as yet may be traced there.

4. The Battle of Metaurus, fought 207 B. C., in which the Romans under Consul Nero defeated the Carthaginians under Hasdrubal, and by which the supremacy of the great Republic was established.

5. The victory of Arminius, A. D. 9, over the Roman legions under Varus, which secured Gaul from Roman domination.

6. The Battle of Chalons, A. D. 451, in which Aetius defeated Attila the Hun, the self-styled "Scourge of God," and saved Europe from entire devastation.

7. The Battle of Tours, A. D. 732, in which Charles Martel, by the defeat of the Saracens, averted the Mahomedan yoke from Europe.

8. The Battle of Hastings, A. D. 1066, in which William of Normandy was victorious over the Anglo-Saxon Harold, and the result of which was the information of the Anglo-Norman nation which now is dominant in the world.

9. The Battle of Orleans, A. D. 1429, in which the English were defeated and the independent existence of France secure.

10. The defeat of the Spanish Armada, A. D. 1588, which crushed the hopes of Papacy in England.

11. The Battle of Blenheim, A. D. 1704.