

The Family.

The Loved and Lost. "The loved and lost" why do we call them lost? Because we miss them from our onward road...

Grandma's Fortune-telling. "Now what mischief?" said grandma, smiling, as she entered the room and found the children huddled together by the book-case...

Ask the poor sailor when the wreck is done. While with the raging waves he struggled on, we sit here, when every joy seemed gone...

A poor wayfarer, leading by the hand. A little child, had huffed by the wind, to wash from off her feet the blighting sand...

When lo! the Lord, who many mansions had, drew near and looked upon the suffering train...

Did she make answer softly and sweetly? "Nay, but the waves I feel, he, too, must share."

Or rather, bursting into grateful song, she sang her way rejoicing, and made strong, to struggle on since he was freed from care...

We will go likewise; death hath made no breach in love and sympathy, in hope and trust; 'tis outward signs or sounds our ears can reach...

It bids us do the work that they laid down— Take up the song where they broke off the strain;

More than we want—and all for Nothing. "So you won't give me anything?" "You needn't have put it in that way; I've got nothing to give," said Allan Brown...

"Very like," said Allan; "but there's some of both in the world for all that—I've got nothing but what I pay for, but I haven't got more than I want."

"What do you shake your head at?" asked Allan. "Why, at the mistake you are in, friend," answered Silas...

"Make it out that it's a mistake and I'll give you leave to put down five shillings in your book," said Allan.

"Thank you, said Silas; "but before I begin to do it, will you just give me a draught from your well? It's the best water anywhere about."

"That it is," said Allan, readily getting a cup for him; "and it's a good thing for you, that can't drink much of anything else."

"Ay, what should we do without water," said Silas, taking a deep draught, "when you come to think how it comes into all the things that keep life together?"

"O, it's wonderful really," replied Allan, "to see how the most unimportant things are so necessary to us."

"As to that," said Silas, "we couldn't live in it, though we couldn't live without it. Air, good fresh air, is the thing we couldn't be without."

"And for that," said Allan, "you'll never have finer than this as blows over the common."

"What are you putting down?" asked Allan. "Your name for five shillings," said Silas.

"Didn't you say that I should have it if I could prove that you had things more than you want?" asked Allan.

"What do you pay for air?" asked Silas. "Poo! nonsense!" said Allan.

"For water?" said Silas. "Poo!" said Allan again.

"For health, and having been brought three-score years and ten?" continued Silas.

"O, as to that—of course we never count up the things that God gives us," said Allan; "I'm never thinking of them."

many more—can't you find in your heart something to give poor Silas, young and old, a knowledge of the better knowledge of salvation through Jesus Christ? Surely such a thank offering would be best becoming."

"Well," said Allan, putting his hand in his pocket, "I'm not against giving you a trifle, but I didn't know you were going to talk that way about the five shillings."

"Name your own sum," said Silas. "Give what you will; it must be trifling, looking at what you have received. I've told you of four blessings that the bank couldn't buy, aren't they worth a shilling apiece?"

"Old Allan smiled, and taking out five shillings, said, "Well, and there's a fifth that's worth more than that, and that's a friend that is faithful to mind one of one's duty; so you needn't scratch out my name; here's the five shillings."—Cottager.

Parliamentary reports state that the number convicted of drunkenness in England and Wales in 1862, was 54,123, while in 1863 it was 62,250— an increase of more than 9,000 in one year!

Not long since we heard, in an ecclesiastical meeting, a report on the subject of temperance, by a city pastor, the chairman of a committee appointed the year before for that purpose, which expressed conditions the most startling and appalling.

Such a result seems the certain consequence of such a practice. Should not physicians hesitate long before they prescribe a stimulant? Must such terrible danger—such a loss of the disease to be cured, when, perhaps, equally effectual relief might be found in a safe way?

When I was a boy—and it is a long time ago—my father was a farmer in the county of Devon, and he had a large farm, and he was a very good man.

As the farmer, of all men, seems nearest to God in his works, he should be the most faithful and the most contented. But it has been said, though it may be slanderously—that of all men they are the greatest croakers, and have the least hope and faith of any class.

With them it is too wet or too dry—there is too much or too little produced. If too little, it does not pay, at prices ever so high; if too much, the crops will not reward the harvesting.

There is a story of an eccentric farmer, Burgess, who was famous in the village for his skeptical notions and his wit. He was one listening to a group of farmers—some were talking of the church door, as it was in the country, to talk of the bad weather, the fly, the rot, the drought, and when one turned to Burgess, and asked him,

"How comes on your garden?" "I never plant anything," replied Burgess. "Why not?" "I'm afraid to put even a potato into the ground."

"It's no wonder," groaned one of the most eminently pious persons present; "it is no wonder for a man who wholly believes in religion could not expect to have his labors blessed."

neglecting their father's directions, and by taking the wrong turning. "All of us live in the world have an errand to perform, and have to find our way to heaven. The path of duty is the way along which we go; and the Bible contains the instructions of our heavenly Father, giving us the plainest directions, that we may not be pained and perplexed by losing our road. Those who attend to these directions find their way easily; but those who neglect them get into a thousand troubles. When traveling heavenward, it is a terrible thing to take the wrong turning."

"As a young man, as a traveler as well as the old, it is necessary that they should be led and guided, according to their ages, until they are able to read and understand the directions given in the Scriptures. When children are old enough to comprehend God's Holy Word, that word should be their guide continually, and we wish to them if they neglect it; for, if, in looking about you in the world, you behold want, misery and despair, in almost every case they have been brought about by people taking the wrong turning."

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