The Family.

To my Departed Father.

BY STONEWALL JACKSON.

As dim the embers on the hearth,
And o'er the floor the shadows fall,
And creeps the chirping cricket forth,
And ticks the death watch on the wall,
I see a form on yonder chair,
That grows beneath the waning light,
There are tha wan, sad features—there
The pallid brow and locks of white.

My father! when they laid thee down,
And heaped the clay upon thy breast,
And left thee sleeping all alone
Upon thy narrow couch of rest;
I know not why I could not weep—
The soothing drops refused to roll—
And oh! that grief is wild and deep
Which settles tearless on the soul.

But when I saw thy vacant chair—
Thine idle hat upon the wall—
The book—the pencil'd passage—where
Thine eye had rested last of all:
The tree beneath whose friendly shade
Thy trembling feet had wandered forth—
The very prints those feet had made
When last they feebly trod the earth—

I thought while countless ages fled
Thy vacant chair would vacant stand,
Unworn thy hat, thy book unread,
Effaced thy footsteps from the stand
And widow'd in this cheerless world
The heart that gave its love to thee,
Torn like the vine whose tendrils curled
More closely round the falling tree.

Oh, father, then for her and thee
Gushed madly forth the scalding tears,
And oft and long and bitterly,
Those tears have gushed in later years,
For as the world grows cold around,
And things assume their real hue,
'Tis sad to find that love is found
Alone above the stars with you.

Sun and Moon.

"Beautiful, glorious sunshine!" cried Lily, on a bright Sabbath morning, as she sat with her mother on a grassy bank, waiting till the sound of the bell should tell them to prepare to go to church.

"O mamma, how glad I am that the winter has gone, and that the sun has turned back to smile on us again!"

"It was not that the sun had turned from us, but we had turned from the sun," said Mrs. May.

"What should we do without the sun!" exclaimed Lily, glancing upward.

"What should we, indeed!" said her mother. "Without the sun there would be no colour in the flowers; nay, not a single flower would grow. There would be no grass in the meadows, no corn in the field, no life anywhere upon earth. Therefore it is that in the Bible the sun is shown to be a type, a kind of image of our blessed Saviour Himself. As the sun is made to give beauty and joy and life to nature, so the Lord Jesus gives every blessing to His people. Do you remember any verse which speaks of the Lord as a sun?"

"The Sun of Righteousness shall arise with healing in his wings."

"When, said Mrs. May, "you feel the warm beams of the sun, and rejoice in his cheering light, think, my child, if the sun be so glorious, what must He be who made the sun, and set it on high to give light to the world!"

"And mamma, don't you love the moon, too—the pretty, soft silver moon?"

"But all her beauty she owes to the sun."

"O, no, indeed," said Lily, "for she shines in the night, when the sun is not seen."

"Not seen by us, Lily; but the sun is shining full upon the moon, or she would have no brightness at all."

"I don't see how that can be. The sun had set yesterday long before the moon rose."

"Have you not seen the windows of the house on the hill gleaming bright in the sun when all our valley lay in the shade."

"Yes, often and often, mamma," said Lily.

"But," said Mrs. May, the winnows in the distance shone with a reflected light; the sun's rays reached them, though those rays did not shine upon us. So it is with the moon; the sun's rays reach her when our side of the earth is in darkness, she reflects them back, and they alone make her appear so lovely and bright."

"That rather disappoints me, mamma. I thought the moon was an immense lamp in the sky, carrying her own light in herself; I did not think that she borrows it all from the sun. Now, when next I see her I shall say, 'Ah, beautiful moon, you have nothing to be proud of. If you look so silvery bright, it is because the sun is smiling upon you."

"We may learn something from this, my Lily. The Church (that is all God's true servants) has been compared to the moon. All that is good and lovely in the conduct of Christians comes from the Lord, their Sun of Righteousness. In themselves they are nothing: their light is reflected from Him. The best and holiest being on earth has nothing in himself to be proud of."

"What! not even my own dear papa? He is so good that I always think of him when I hear the verse, 'Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven.'"

"Your father's character shines brightly indeed, my love, but, it is because the Grace of God's Holy Spirit rests upon him, as the sun's beams upon the moon."

"If I prayed very hard for God's grace, would it make my character shine too, mamma?"

"Yes, it would make my darling gentle, obedient and kind—the joy of her parent's heart."

"I should like to be as the gentle moon; her light is very beautiful, although it is not her own.—*Family Treasure.*

The Lost Boy.

A Paris letter tells the following story of a Twelfth night *fete* in that city:

A wealthy family in the aristocratic boulevard Malesherbes were amusing themselves in seeking the king's portion, as the ring in the festival cake, when a lady of the company says to the hostess; "I wish my portion to be given to the poorest little boy we can find in the streets. The servant was dispatched on this freezing night, and not far from the house he found a ragged urchin, trembling with cold and hunger, He brought him up, and he was ordered into the gay saloon, where a thousand lights glittered, and a sparkling fire gladdened and surprised. He drew his portion which the benevolent lady had promised, and as luck would have it, the little fellow found the "ring" (beans they use in Paris instead), and of course he was "king." They all shouted out that being a king, he must choose a queen. He was asked so to do, and looking round the company he chose the very lady who had promised to cede her portion of cake. He was asked why he chose her. He said. "I don't know! she looks the most like mother?" "Mother, whose mother?" "My mother! I never knew her, but was stolen away from her, and here is her portrait!" With this he drew from out his ragged coat a likeness which proved to be that of the very lady herself, who, in Italy, had had her child stolen from her, and now he turns up, a poor little ragged Savoyard, dragging along a miserable existence in Paris, while his mother, by an intuition, perhaps, felt that in the air near to where she was was one so dear to her.

Temperance.

The Drunkard's Daughter.

Go, feel what I have felt,
Go, bear what I have borne—
Sink 'neath the blow a father dealt,
And the cold proud world's scorn—
Thus struggle on from year to year,
Thy sole relief the scorching tear.

Go, weep as I have wept,
O'er a loved father's fall,
See every cherished promise swept,
Youth's sweetness turned to gall;
Hope's faded flowers strewn all the way,
That led me up to woman's day.

Go, kneel as I have knelt,
Implore, beseech and pray—
Strive the besotted heart to melt,
The downward course to stay—
Be cast, with bitter tears, aside,
Thy prayers burlesqued, thy tears defied.

Go, stand where I have stood,
And see the strong man bow,
With gnashing teeth, lips bathed in blood,
And cold the livid brow;
Go, catch his wondering glance, and see
There mirror'd, his soul's misery.

Go, hear what I have heard,
The sobs of sad despair,
As memory's feeling fount hath stirr'd,
And its revealing there
Have told him what he might have been
Had he the drunkard's fate foreseen.

Go, to my mother's side,
And her crushed spirit cheer,
Thine own deep anguish hide,
Wipe from her cheek the tear—
Mark her dimm'd eye, her furrowed brow,
The gray that streaks her dark hair now,
Her toil-worn frame, her trembling limb,
And trace the ruin back to him
Whose plighted faith in early youth
Promised eternal love and truth—
But who, foresworn, hath yielded up
This promise to the deadly cup,
And led her down from love and light,
From all that made her pathway bright,
And chained her there, 'mid want and strife,
That lowly thing, a Drunkard's wife,
And stamp'd on childhood's brow so mild,
That withering blight, a Drunkard's child.

Go, hear and see and feel and know,
All that my soul hath felt and known—
Then look upon the wine cup's glow,
See if its brightness can atone.
Think if its flavour you would try,
If all proclaimed—"'Tis drink and die!"

Tell me I hate the bowl!
Hate is a feeble word—
I loathe, abhor—my very soul
With strong disgust is stirr'd
When e'er I see, or hear, or tell
Of that dark beverage of hell!

Is there no Remedy?

If the theory of some men of science is correct—that drunkenness is a disease—then its victims should receive the kindest commiseration from every generous heart; and if aid can be rendered to rescue them from their terrible condition, no human person can withhold it. The man who would deliberately import small-pox, yellow fever, or cholera, into the country for pay, were such a thing possible, would be considered a monster. He might grow rich amid the sufferings of his victims, but as they sickened and died, his own heart must feel the decay of all noble and generous impulses; and while rioting in ill-gotten wealth, rottenness and death will possess his moral nature. The heart is hard indeed which looks along the pathway of the epidemic, and, while he aids its spread, can coolly calculate the dollars it secures him. The terror it insires, the agony of heart when loved ones are stricken down, and the fearful ache of suspense as we bend over their postrate forms, the pall, the tomb, the terrible scenes of desolation which makes us forget our own danger, are scenes which men cannot look upon with indifference, much less aggravate, if any of the elements of humanity are left in the heart. Men surely do not reflect on their deeds when, for wealth, they spread temptations in the paths of their fellows. A husband is stricken down, and they stimulate instead of staying the disease, and send him reeling home to his wife and children to pollute the family circle with the example and breath of a drunkard. The hopes of parents are withered as they see traces of the malady on the countenance of their boy; and yet, there are those who eagerly drown all his aspirations and generous resolves in the fiery bowl, and laugh when the wild delirium tells that their victim rushes on to his doom. It is horrible work, and the strangest thing about it is the fact that those engaged it in, and society which looks calmly on, are oblivious of its nature, though not ignorant of its results. His the wife no remedy as she beholds the poison placed before her infatuated husband? Has the parent no refuge for his child? Has the inebriate, over whose soul a deep horror is gathering as he feels himself yielding to the demands of an insatiable thirst, no escape from those who surround his path with temptations, and grow rich while he buries his manhood in the grave of the sot? A remedy is needed, but where can it be found?—*Texas Ad.*

H. W. Beecher on Tobacco.

There are many liberties that men may take for themselves which it seems to me a wise consideration of their influence upon those around about them should lead them to avoid. I rank among these the use of tobacco. * * My father was remarkable for total abstinence from the use of tobocco. There was not, perhaps, an ounce of tobacco consumed by my father and the children of the first family. I cannot tell how much I owe my father, I cannot express my sense of obligation to him in this respect. When I grew old enough to be foolish, I wanted to smoke because other boys smoked; and I did, at last, bestride a cigar; and I got my first reward. I remember that the experience was followed by something sharper than narcotic influence or unconscious influence. I remembered feeling separated from my father. I revered him; I almost worshipped him, and I threw away the weed. From that day to this I have never touched tobacco in any form.

Now, I perceive a great many men that are employing narcotics in their families, excusing themselves because it does not hurt them; and they are bringing up white-skinned children as the result. We are living in an age in which, by constitution, children receive an overplus of nervous influence. We are living in a climate that is stimulating. We are living under institutions that tend to accuminate every nerve and intensify all cerebral influences. We are just the people that do not need any added stimulus. And yet, I see a great many parents who are bringing up their children so nervous that if one or two things of this kind be added, their destruction or injury will be sure; and they will not put them away. They will have no consideration of the influence they are exerting upon their children. I am satisfied that the fathers themselves in many of those cases are strong enough to maintain moderation in the use of these stimulants, but ye that are strong bear with the weak. I perceive the same thing taking place sometimes among clergymen. I am happy to believe however, that the custom is going out of use. I do not believe that a clergyman can be thoughtful, at any rate, I cannot conceive how one can be thoughtful on these things, and not suppose that his example will be a temptation and bewilderment to those that are weak.

"Do you say, 'I am not going, because there are weak men in this world, to deny myself of any lawful and proper pleasure.' Then you are not fit to be a preacher and a disciple of the Lord Jesus Christ.

"We ought to lay aside everything that will be a stumbling block to another. We ought to lay aside everything that will provoke anybody; but anything that will lead a brother to stumble; that will corrupt his stomach; that will defile the secretions of his body: that, above all will fire the nervous system in such a way as to take hold almost certainly on other stimulants, and as likely as not lead to intoxication and utter destruction—this, we ought by all means to lay aside. The risk of not doing it is more than any one ought to take on himself who is a follower of Christ. It is a perilous thing for a man by his example to fire arrows which he knows will poison whomsoever they hit. And it would be a sweet and blessed thing if, in addition to all a man's positive works of good in life, he could say when he comes to die, 'I have not consciously done a single thing in eating, or drinking, or pleasure, that I thought had a tendency to mislead or stumble to their destruction any of those who are around about me.

Agriculture.

Salt as a Fertilizer.

One of the drawbacks to the cultivation of wheat is its liability to be ruined by rust. After all that has been done to secure a crop, and when the prospect has been most promising up to within a very short period before the ripening of the grain, the rust attacks the stalk, and the hopes of the farmer are blasted.

For a long time in England, and to some extent in this country those who have tried the experiment claim that it is nearly an effectual remedy for the rust to sow salt on the land put in wheat. An English farmer says he applies it as a top-dressing to all his grain crops by sowing it broadcast in April or May, at the rate of four bushels to the acre. He gets a much heavier crop of wheat from the salted than from the unsalted soil, and finds that he not only obtained a bolder, brighter, and heavier sample, but the crop is *entirely free from rust, blight and smut* in that part of his farm where salt had been used, at the rate of from seven to ten bushels per acre, sown broadcast as long before the planting as circumstances will permit, in order that the salt may, in the different washings of the land, get thoroughly incorporated with the soil; and he finds that grubs and wire-worms avoid land treated in this way. A correspondent of the Farmer and Gardener says:

"Two years since I noticed in one of my agricultural papers, that a mixture of salt and lime would stiffen the straw of the growing wheat, and to a certain extent prevent it from lodging. I resolved to try the experiment. I made a mixture in the proportion of two parts (weight) of lime to one of salt. I permitted the mixture to lie in the heap some three or four weeks before applying it. I then spread it over a part of the field at the rate of a ton and a half to the acre. The result was, that in that part of the field, my wheat all stood well, while in the remainder it went down before the heads were filled."

John Johnson, near Geneva, New York, sowed five bushels per acre upon sixty acres of wheat, in the autumn of 1858, and it is reported that he said he believed every bushel of salt used produced him an extra bushel of wheat. But this was only a new item in the account of profit. The great advantage was in hastening the ripening several days, by which he escaped the ravages of the wheat midge, while his immediate neighbors suffered great losses. It certainly stiffens the straw and gives it more vigor, and is consequently one of the best preventives known for rust.

The proper application of salt is five to eight bushels per acre, sown broadcast immediately after the wheat is drilled or harrowed in. If it is possible to cause wheat to ripen even a few days sooner than it otherwise would, and protect it from rust, giving it at the same time a stiffer stalk, the fact is surely worth knowing.—It will certainly pay to experiment somewhat in reference to the subject.

Sprouting Potatoes.

It is quite desirable to have a few early potatoes for home use, if not for market, and in order to secure this result it becomes necessary to start them at once, that when they are planted in the field they may not be long in coming up. Market gardeners make a bed of home manure, and then cover them over with sand to the depth of two or three inches. These must be covered during the cold nights that may come along before the time of setting To the tenth of May these potatoes are carefully taken up and set out in hills or rows prepared for them. By this method the crop is secured quite early. The next best way that we know of is to place the potatoes in a bowl or some other vessel and place them in some warm place, say down celler near a furnace, or up stairs in a warm closet, and let them make sprouts half an inch or more long, before the time for planting. This is better than not to start them at all. Among best sorts for early are the Goodrich, Sebec, and Jackson White.

Early Peas.

In order to secure an early crop of peas the seed should be sown just as soon as the ground is dry enough to be worked with plough and hoe; use rather fine manure and cover the peas about two inches deep. Some writers have within a few years recommended covering them five or six inche sdeep, giving as a reason that they would withstand drought much better. As the early peas are usually sown on dry and rather poor soil, it is true that they sometimes suffer in a dry season; but deep planting does not save them, as experience has shown, while it retards their growth so that there will be a week or ten day's difference in favour of those covered the usual depth of one and a half or two inches. Among the best early varieties are the Dan O'Rourke, Hill's Early, Hovey's Extra Early. There is a new English sort called Carter's First Crop, that is said to be very early and fine.

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sept 26

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