

Little Feet.
Little feet, so glad and gay,
Making music all the day,
Tripping merrily along,
Filling all my heart with song,
Well I love your music sweet;
Fatter, fatter, little feet.

Sometimes anxious, I would know
Just why you three feet must go;
Praying off that all befall,
No thorns, no roughness where;
That flowers may spring their sweet;
Fatter, fatter, little feet.

But then I think that some have trod
Through thorns and briars the nearer God;
Toough weak in faith, still I would dare
To offer up the earnest prayer,
That Christ would choose what's in me best;
Fatter, fatter, little feet.

I press them in my hands to-night,
And kiss them with a new delight;
Believing that, wherever they go,
My tender Lord will lead them so,
They'll walk, at length, the golden street;
Fatter, fatter, little feet.

—Rural New Yorker.

The Promise that was Kept.
One evening four German students at university were enjoying themselves in an upper room of a little hotel. They had four instruments, and were employing themselves in making music after the hard labours of the day. There was a piano-forte, and no one had been playing a violin beneath their window in the street. They went to the window and looked out, watching him until he had ceased playing. One of them threw out a little piece of money, and said to him, laughing: "Here, poor Peter, this is all we have for you now; come again some other time."

"Yes," said another, "come again in a year from now."

"Then we will give you a little house for a present," said the third.

"Yes, in the middle of a garden," said the fourth.

The old man was struck with wonder at such a promise. His long white hair shone brightly in the light of the lanterns which hung out at a neighbouring restaurant. He looked up to the window and said, after a moment's reflection: "Young people are you in earnest in what you say to me? I hope you are not making light of an old man."

"Indeed we are earnest," replied Ernest, with excited voice; and his three companions called upon God to witness their seriousness.

"Farewell, then," replied the old man. "I take my leave of you. One year from to-day, at this same hour, expect me to come and play beneath this window. Farewell, my friends, the Almighty One, whose name you have called upon, bless you in your kindness!"

The old man went off, after invoking this blessing upon them. The students closed their windows, took their instruments again in their hands, and after having played three or four lively tunes seemed to forget all that had occurred. Earnest said to them, however, after the space of about half an hour, "You seem to be very quiet; I cannot see, for I have made a promise that I would give something which I have not got."

"What promise?" answered one of his light-hearted companions.

"The promise of a house and garden."

"A loud laugh was the response that he met with, and the students separated. They met again on the following evening, and during their interview Ernest called to mind the promise of the night before. They made light of his words, and told him that he was foolish to pay any more attention to it. Then said he: "I don't see where your consciences are, if you can make a promise and break your word."

"How can we fulfil any promise of that kind?" said Christopher. "Our parents are all poor, and have more than they can do to send us to the university. How then can they help us to buy a house and garden for a foolish old man? Good night, comrades, I wish you as pleasant a sleep as I shall have."

But this kind of argument did not affect Ernest much, for he could not help thinking that he was compelled to keep his bargain. He was the poorest one of the group, for his mother was a plain widow, and she made her living by washing. The promise that he had made deeply affected him, and he left the university for a week, so that he might go home and tell his mother the pledge he had made to the old man. After he had told her, she replied: "Keep it, my son; keep it, if it cost you your life."

"That is what I will try to do, mother, and I hope I shall have my prayer."

Ernest returned to the university and told his friends that they must seriously think of buying the old man a house and garden. He went to a neighbouring village one day and found that he could get a neat little house and garden for two thousand guilders. That was a large sum for those poor students to think of paying, but through the influence of Ernest the other three gradually became convinced that it was their duty to keep their promise. The four resolved that in one year from the time the pledge was made, the old man should have his house and garden, if it was in their power to get it for him.

They must leave the university—and sad proceeding for them. They came to the conclusion to go through the country, and give little concerts; for really this appeared to them to be the only way possible to get any money. Even by pursuing this course there appeared to be a poor prospect to get a large sum. Still they resolved to do their best. They closed their books, put their instruments in their bags, and set out on foot to give concerts in the villages through which they might pass. Ernest, before leaving, exacted a promise of the man who owned the house and lot that he had looked at that he would not sell it under six months to any body, and that if he would promise to take it in the end of that time he might have it, though the money need not be paid until the student had proceeded on their way. Their expenses were not heavy, but their income was certainly very small too. Nine months and a half passed by, and still they had but little above seven hundred guilders. It was a great question with them how the remaining three hundred could be raised. They were spending one day in a country town, and a nobleman living in a large castle a few miles distant was seeking musicians to attend the wedding of his daughter, who was to be married in three or four days. Fortunately enough for the students, the nobleman employed them for the occasion. The marriage ceremony took place, and by and by it was time for the nobleman to begin. The students had trained themselves very carefully for that evening, and their selections were certainly of a very high order. During the course of the festivities it

was noticed that the nobleman became very sad. His face wore a melancholy appearance, and those who stood nearest to him saw him weeping. What could have caused him to be so melancholy at such a time as that? One of the students that those music had played was his mother's favorite melody. She had often sung it to him many years ago, and he had not heard it since, until the students played it. It was enough to make him sorrowful, and it drew these students to his heart in such a way that he could not express his feelings. They had recalled to his memory a piece of music which he had never been able to find in any music store, and which it was now making a fortune for him to hear.

I must now make my story short. The nobleman kept the four students in his castle two weeks, became acquainted with them fully, and learned their object in leaving the university to give concerts. He supplied them with three thousand guilders, and told them he would pay their expenses at the university for four years, and that they might have the privilege of making drafts on him at any time.

His fortune was better than they had reason to expect. Ernest had already written to the owner of the house and garden that he might expect them to take it, so that it was now engaged.

The students returned to the university, and reached there just a few weeks before the end of the year when the house must be ready for the owner. On the evening of the day when the old man promised to appear, he stood before the window in the bright winter moonlight, playing on his violin. He was true to his word, and expected the promise to be kept. The young men went down to invite him up and told him all that they had done. They showed him the deed for his place, and gave it to him. On the following day he formally took possession of it, and they supplied it with furniture and groceries for house-keeping.

The young men felt that they were amply repaid for their faithfulness to their word by the gratitude and joy of the old man. But they were not only repaid in feelings; they were more than repaid even in money.

Fourteen years after the time that place came into their possession; for the old man had died and bequeathed it to them in his will; that part of the town rose suddenly in value. Many things contributed to its increased value which I will not now enumerate. It is enough to say, that seventeen years from the time the four students gave the deed of that house and garden to the old musician, the same property which had cost two thousand guilders was worth eighty thousand. The students, therefore, were not merely repaid in heart, but also in money. They had kept their word, and the money which was faithful to their word, even to the poor old man who had no power to compel them to be true to it, was a pleasant memoir as long as they lived.

Be true to your word, children, no matter what it costs you!—From the German.

Temperance.
The following extract from the last Annual Report of the Massachusetts Temperance Alliance, by Rev. W. M. Thayer, deserves the serious attention of professors of religion—
"Furthermore, the Alliance is more thoroughly convinced than ever, that our chief dependence must be upon the moral and religious sentiment of the people to secure ultimate triumph. The example and teaching of the Church must be right upon the subject. When the world takes higher ground than the Church on this and kindred questions, the prospects of reformation are discouraging. The Church was designed by its Founder to be the great reformer of the world. It is to be holy in life and doctrine, and to be the custom of social or fashionable drinking is to connive with sin, and destroy men. All past experience and observation relative to drinking customs prove this."

"A great obstacle to the Temperance reform is found in the social habits of a class of persons called Christians. Social wine-drinking is regarded by them as essential to fashionable living. Their Christian profession is thus made to subvert a foolish and dangerous practice. Thousands of sons and daughters are made drunkards at home by the social glass; and still this custom is tolerated by some members of churches. For this reason, the Alliance attaches the highest importance to the moral and Christian claims of the cause. Resting it upon the Word of God, and pointing to the example of the divine Redeemer, they make their strong appeal. Will not the followers of Him who went about doing good imitate his Master by a life that will not permit these followers to ruin? Many men are not yet their wine without forming habits of intemperance; will Christians continue to offer them the wine? A wine-bibber in the Church does more to sustain and perpetuate the custom than all the drunkards outside; can our holy religion tolerate his example?"

"There is no need of going into an elaborate argument with this class to prove that total abstinence is a doctrine of the Bible. Although the argument in this respect is clear and strong, it is enough to refer them to the mission of Christ. Close the Bible; assume that it is as silent as the grave upon this topic; there is still the fact that Jesus Christ came into the world to save men. Is Jesus Christ willing that one of his followers should lend his influence, by precept or example, directly or indirectly, to sustain a vice that sends more souls to perdition than all other vices together? Surely not. We know that he would have his disciples propagate the immortal interests of a single man by his precept. Then what Christian will take the responsibility to set against the wish of Christ, and peril the souls of men? The question should never be, with the Christian, How little can I do for Christ, and still be accounted his disciple? The question should be, How much is it possible for me to do for Christ? Surely it is possible for every Christian to abstain from the use of intoxicating drinks as a beverage. If he says, 'It is only a very little that I take; I have no appetite for it; I can give it up as well as not,' we reply: 'So much the less sacrifice you will have to make in giving it up, and hence so much the greater your obligation to do it. Of all persons in the world, the follower of Christ is the last one to be exempted from the practice of total abstinence.'"

Tobacco and Rum.
Some twenty-five years ago I was travelling with my own team from the neighbourhood of Burlington, Vermont, and stopped at a tavern in Colchester, for "refreshment for man and beast." Whilst there I noticed a red-faced man whom I knew to be an excellent mechanic, stop repeatedly up to the bar for a drink of rum and water. On his asking for his third glass, I remonstrated with him, and reminded him of the injury he was doing himself by using such a beverage, and so on, supposing that he was "master of his situation." But after I had

finished my remarks to him, he, with a sarcastic smile, replied, "I admit such lecturing as yours. You tell me I should control my appetite. Don't you see tobacco in any way? I think I see some between your thumb and finger a pinch of snuff. If you temperance folks want us, that you call drinkers, to govern our appetites, you should begin your labours by showing us you can govern your own." I was at that time in the habit of taking snuff. The rum-drinker saw my weakness, and I saw I had lost an opportunity of lecturing with an erring brother. I make the confession now with regret, that for several years after receiving that lesson, I made frequent but faint attempts to reform myself before I was prepared to say to snuff, chewer, and smoker, Follow my example.

THE DRUNKARD'S WILL.—I leave to society a ruined character, wretched example, and memory that will soon rot.

I leave my parents during the rest of their lives as much sorrow as humanity in a feeble and desecrated case can sustain.

I leave my brothers and sisters as much mortification and injury as I could bring them.

I leave my wife a broken heart, a life of wretchedness, a shame to sweep over my premature death.

I give and bequeath to each of my children, poverty, ignorance, and bad character, and the remembrance that their father was a monster.

Agriculture.
Green Things Growing.
Oh! the green things growing in the green things growing!
The fresh sweet smell of the green things growing!
I would like to live, whether I laugh or grieve,
To watch the happy life of the green things growing.

Oh! the fluttering and the patter of the green things growing!
Talking each to each when no man's knowing;
Or the gray dreamy dawn when the cocks are crowing.

I love, I love them so, the green things growing!
And I think that they love me without false
And I think;
For by many a tender touch they comfort me so much,
With the mute, mute comfort of green things growing.

And in the full wealth of their blossoms glowing,
Tan for one I take they're on me bestowing.
Ah! I should like to see, if God's will it might be,
Many, many a summer of my green things growing.

But if I must be gathered for the angels' sowing—
Sleep out of sight awhile—like the green things growing;
Though earth to earth return, I think I shall not mourn,
If I may change into green things growing.

Rotation of Crops.
An annual change in the crops grown upon land that is under tillage is an essential requisite to a well managed farm, and tends greatly to economize the fertility of the soil, and also to increase the profits of the labour bestowed upon it.

The best, or first course in a rotation, in most cases, should be a thorough summer-fallow, in order to get the land clean, well tilled, and, if necessary, under-drained. The fallow may be sown with fall or spring wheat, and then sowed down with clover and grass, to be used as meadow or pasture for two years; then broken up and heavily manured for a crop of roots or corn, to be succeeded by barley or peas—then wheat, sowed again with clover or grass, to remain three years. So long as the land is clean, and in good condition, a fallow will not be again required; the root or corn crop taking its place in the rotation, and if they are kept well tilled and free from weeds, as well as heavily manured, they leave the soil in fine condition for a succeeding grain and grass crop.

It is not to be supposed that the whole farm is invariably to be ploughed under the system of rotation. A man would be foolish, indeed, to run a fine bearing orchard, by driving the plough among the trees, tearing up and destroying their roots, which in the apple especially grow and spread near the surface, and for a considerable distance from the tree. Such a procedure is too often adopted, and has caused more destruction and decay among orchards here and in the adjoining States than all other causes put together. Fruit trees should be cultivated and pruned into good shape "each year, and as soon as they come into regular bearing, the land they occupy should be kept in permanent grass, clover is injurious to them; and the soil kept in good heart by the process of spreading well-rotted manure on the surface, and dragging or harrow, in spring, with a sharp-toothed harrow, at the same time adding fresh grass seed, if necessary. We have seen fine orchards in Devonshire that have borne crops of fruit for 300 years, and still in this way. On many farms there is a natural meadow, or sward, which, if once drained, and brought into good condition by a crop of corn or potatoes, &c., grown on it, may be sowed down with timothy and red top, and allowed to remain in permanent grass so long as it yields two tons of good hay per acre. It will require breaking up and reseeded only when the timothy shows signs of being displaced by the coarser natural grasses indigenous to the soil. We prefer to sow clover seed in the spring, if on winter grass as soon as the ground is firm enough to bear a horse without poaching the surface, a light harrow should follow and after it a roller. No injury need be feared to the young wheat from this mode.

If sown on spring grain it ought to be done just before the last harrowing, and to prevent the clover seed from being too deeply covered the teeth of the harrow can be interlarded with bows or twigs. We have never been satisfied to sow less than 10 lbs. of clover seed per acre, believing that it is better to have the ground well covered at one sowing than take the chance of a few number of plants falling up the ground by spreading out; the herbage is also much finer and more productive by being thick. If timothy seed is sown with clover, we would not reduce the amount of clover seed, as the timothy is not of much account the first year, and stools out annually, while the clover decreases from freezing out, &c., and seldom makes much show after the second year from being sown.

CHICKEN ROUGH PAIN.—Hydratic oment, six parts; fine beach sand, two parts; salt one part; mixed with water to the consistency of cream, and applied to a rough surface.

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In the treatment of WORMS the principal indica-
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large and nauseous doses, and on the following day
some purgative to carry off the effects of the pre-
vious.

The combination of these two modes constitutes
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In the treatment of WORMS the principal indica-
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medicines, which favor their expulsion through
ordinary contraction of the bowels, by destroying
them, or rendering them less able or less disposed
to resist this contraction. Other preparations in
the system, for to produce it, it is necessary to give
large and nauseous doses, and on the following day
some purgative to carry off the effects of the pre-
vious.

The combination of these two modes constitutes
WOODILL'S WORM LOZENGES, which thus not only
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also by their cathartic action, it is necessary to claim the
SUPERIORITY and
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as they are the only preparation combining these
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them are eminent in the high position in gold, the
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Ang. 9.

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