

Heaven.  
Beyond that shining world and gloomy skies,  
Beyond death's cloudy portals,  
There is a land where beauty never dies,  
Where love becomes immortal.  
A land whose light is never dimmed by shade,  
Where fields are ever vernal;  
Where nothing beautiful can ever fade,  
But blooms for aye eternal.  
We may not know how sweet its balmy air,  
How bright and fair its flowers;  
We may not hear the songs that echo there,  
Through those enchanting bowers.  
The city's shining towers we may not see,  
With our dim earthly vision,  
For death, the silent warder, keeps the key  
That opens the gate of heaven.

The Magic Flower-Pot.  
A STORY OF AN OLD WOMAN FOR YOUNG READERS.  
There was once a poor widow who lived in the garret of a great house near the water side. She was a very nice woman, for she had never been brought up, and could only do rough work, which is generally ill-paid. She was not a nice woman. Even in youth she had been ugly and coarse, and a life of hardship had not improved her. She never read her Bible nor went to church, and she never cleaned her room, nor mended her clothes. She was not at all a pleasant person. The parson clergyman visited her, but she did not offer him a seat; the Baptist missionary visited her, but she would not let him in, because she knew the congregation which sent him was too poor to give charity. The district visitor called on her and gave her soap tickets and blanket-tickets, and even a little money at Christmas time. She took all these greedily enough, but she did not begin to read her Bible and go to church, nor clean her room and mend her clothes.  
Soon after she had a visit from the son of a country cousin. He was only a poor peasant lad, come to London to try his fortune as an errand boy. He brought her a present from his mother. It was a geranium in a pot.  
It was dark when he brought it, and she put it aside on the window-ledge and went to bed, and thought nothing of it. But when she awoke in the morning, there it was looking bright and fresh as geraniums do. She could not keep her eyes off it while she dressed. She did not find it in her heart to leave it without water until she came back from work, and so she went to the yard and filled her pail, and after tending it she thought, as she had water handy, she might as well wash her face. Then she went out and had her breakfast at a coffee stall, and went to her work.  
When she returned at night, she did not feel so hot and cross as usual, and she had earned an extra two-pence.  
There still remained some water in her pitcher. She actually poured it out and cleaned her window because the bright geranium made its dirtiness so very plain.  
The next morning she awoke earlier, because the light came clear through the clean panes. Again she fetched water for the flower, and again she washed herself. Then she noticed that in the unusually bright sunshine the floor looked terribly dirty, so she knelt down and scrubbed it. There was still ten minutes to spare, and she employed them in smoothing her disorderly bed-chamber.  
When she came back in the twilight, she had again earned an extra two-pence. But when she sat down to her work, she found that the water in her geranium was gone, and she was obliged to fetch more. It was wonderful how nice her room looked!  
At last, one fine Sunday morning, she thought she would take a walk in the park. Her clothes were clean and mended, and she did not feel ashamed of herself, now she had so much to show for the water she had poured out.  
So she strolled about under the trees, pausing to look at wonderful flowers, such as she had never seen. Then she left the park, and wondered among stately mansions and pretty cottages till she heard a sound of sweet, solemn music. She followed it and reached a little church. Its doors were open, and, standing in the porch, she heard the closing lines of the hymn—  
"Who would reach his heavenly home,  
Who would to the Father come,  
Who the Father's face would see,  
Jesus, be most come by these!"  
Then an old clergyman mounted the pulpit, and said, "Let us pray," and she heard him repeat "Our Father." Now years before, she had heard "Our Father" at her mother's knee, and she bawled her head and wept.  
She stayed and heard all the sermon, which was short and plain—for the parson was an aged man, and knew there was not much to say to his flock, except, "Beloved, if I loved you as you ought, I should love you as I do." (1 John iv. 11). Then before the congregation stirred, she stole away.  
Poor woman! she went home, crying softly as she went. When she reached her room, she was short and plain—for the parson was an aged man, and knew there was not much to say to his flock, except, "Beloved, if I loved you as you ought, I should love you as I do." (1 John iv. 11). Then before the congregation stirred, she stole away.

And by what instrument did God bring this to pass?  
"Why, a little boy from the country brought her a flower-pot. That's all."

Unconscious Hypocrisy.  
BY JOSEPH ALDEN, D. D.  
When unconscious influence is spoken of, there is no difficulty in understanding what is meant by the expression. But unconscious hypocrisy is a different thing. We can, by our manner, voluntary actions and character, exert an influence undesignated and unperceived; but can these be any such thing as unconscious hypocrisy? Does not the very essence of hypocrisy consist in a design to conceal something, a design to appear different from what we are, and can we have such a design without being conscious of it? Certainly not. But we must take into the account the influence of habit. When one first takes lessons on a musical instrument, a piano for example, he is conscious of an act of willing in connection with every key that is struck. When he is an expert, he is conscious of no such act of willing in connection with each note, but only of a general purpose to play the tune.  
There are other acts, which become habitual, and their performers do not seem conscious of their moral character, to say the least.  
A lady called on Mrs. Alston. "I am very happy to see you, it is a long time since I saw you, you were not at home when I called last," said Mrs. Alston.  
"I was very sorry to lose you, but I was attending on a sick friend. Next time you call I hope I shall be at home."  
Mrs. Alston seemed to be exceedingly glad to see her visitor, and pressed her to spend the afternoon. Her manner was so cordial that the lady who was called on had been possibly, but she was fully convinced that she would confer a great favour by so doing. She prolonged her call as long as possible, and left with a pressing invitation to call again soon.  
"Mother, said Mrs. Alston, "you said you were glad the lady was not at home when you called."  
"Mother was very busy that day."  
"Do you love her very much?"  
"She is a very pleasant woman."  
"You made her think you loved her very much."  
The conversation was not pleasant to Mrs. A., who took an opportunity to leave the room.  
Her daughter put those home questions, Mrs. A. had no thought of being playful or facetious. She wished to be agreeable, and her efforts took the form above mentioned. She did not design to be a hypocrite. What is the true spirit to be applied to her conduct the reader must decide.  
There is a great deal of unconscious, or half-unconscious, hypocrisy among men. It is pleaded that it is necessary in order to get along with men. It is never necessary to do wrong. What is necessary in order to get along with men is kindness, and a real interest in them. Here, and not a showy pretence. A thoroughly sincere character is as estimable as it is rare.—S. S. Times.

"We will laugh him out of it."  
Charlie Earl seeking to become a Christian, and speaking in prayer-meeting? "Yes; last night he declared his purpose to lead a new life, and asked for the prayers of God's people that he might succeed."  
"He is the life of our company," said David Bright, "so merry and light-hearted, we can't afford to lose him. The idea of Charlie becoming religious! Imagine him with a solemn face! He'd be laughed heartily."  
"Charlie is very earnest," said Ella Morrill.  
"Oh, yes, he is always earnest even about trifles. We can't think of his becoming religious, however; we must see him, and laugh him out of it."  
"I don't think you will." "Oh, I am sure we shall. When we were at college, Charlie and I roomed together. His mother would persist in sending him religious books and tracts, and write him such letters that he would be very miserable; but we used to laugh at him, and a little while he would be as cheerful as any boy. We saw him with us in a few days, laughing himself well at his foolishness."  
"It was one of Ella Morrill's notices that Charlie Earl did not mingle with his former companions. He remained true and a steadfast in his determination to lead a new life. He openly professed his faith in Christ, and was an active worker in the Sunday school.  
David Bright had tried his powers of ridicule and sarcasm upon his friend, but was disappointed that they produced no effect. His companions tried every way their ingenuity could devise to annoy Charlie. They carried their persecutions so far that David became offended, and left them.  
The dignity and kindness with which Charlie bore their treatment, and his consistent course upon David's admiration and regard. He found Charlie not the gloomy, morose person he had pictured him, but the same genial, warm-hearted friend; and he learned a truth new to him, that religion can alter the disposition only for the better.

A Lesson in the Woods.  
Some fifty years ago there lived on the borders of civilization a man who had an aged, infirm, and blind father. The old man frequently broke the crutch on which his food was served. His son's wife complained of it, and the son at last determined to take a block of wood, and have it cut into a tray or trough, on which to feed his father. Accordingly he took his axe and went to the forest, followed by his little son. He found a point that looked as if it would suit his purpose, and he began to cut out a block of the desired size. Having swung his axe a few moments he became weary, and his son saw him do this.  
"Father, what are you going to make?"  
The father replied, "I am going to make a trough for your grandfather to eat out of."  
The little boy loved his grandfather very much, and supposed it very kind and said, "I am so glad, won't it be nice? Father, when you get to be old and blind, I will make a trough for you."  
The father, conscience-stricken and fearing sorrow for himself, took up his axe, returned home, and ever after sought to treat his aged parent kindly.  
NOTHING can poison the contentment of a man who cheerfully lives by his labour, but to make him rich.

Temperance.  
Temperance in Sunday Schools.  
It is a fact that temperance is running away with the nation. It is said that 60,000 die annually, 100,000 go to prison, 100,000 to the almshouse, 500,000 outcasts, and 400,000 suicides are committed every year, through this fell appetite for strong drink. And the starting point to counteract this great evil is with the rising generation. The motto in each Sunday school should be, "Touch not, taste not, handle not the unclean thing." The children should be impressed with the danger of using intoxicating drinks. We cannot begin too soon. And if it will help in the great work of reform with the young, we need and should have a temperance pledge in every Sunday school, and we should get all the boys and girls we can to sign it. Girls need to sign it, because young women may do more harm than any young man may do; for it is almost impossible for a young man to refuse the glass of wine presented by the fair hand of the temptress. It is the first glass that does the mischief! Take the pledge in the Sunday school? Yes. Take it in the church? Yes. Have a roll of honor in the school. Get a large piece of parchment or paper, and put it up in a conspicuous place in the school-room, and call it the roll of honor. Have the temperance pledge at the top, signed by the pastor, church members, and members, and endeavor to get all the scholars to add their names. And as the boys grow up will see his name there, on the roll, and will feel that his honor is at stake, and be strengthened to resist temptation. But with these efforts, we must ever feel that, unless we can lead the children directly to Christ, there is no hope of escape from any of the vices which life is surrounded.—N. Y. Evangelist.

Judicial Barrony.  
The late Rowland Barr, Esq., who was for nearly twenty years, Justice of the Peace and the Canadian Parliament, said that nine out of ten of the male prisoners, and nineteen out of twenty of the female, are sent to jail by intoxicating liquors. He examined nearly 2000 prisoners in the jails of Canada, two-thirds of whom were males, and nearly all signed a petition for a Maine Liquor Law, many of them stating that the only hope of being saved from ruin was to get the liquor dealers of a single street in Toronto, 100 in number, for a five year term. In these families there were 214 drunkards, 43 widows and 230 orphans left, 44 sudden deaths, 31 suicides, 203 premature deaths by drunkenness, 4 murders, 3 executions, 1,915 years of being highly sentenced. One to six of these pills will cure any case of biliousness, dyspepsia, indigestion, constipation, and all other ailments of the stomach, liver, bowels, kidneys, bladder, nervous diseases, headache, constipation, costiveness, indigestion, dyspepsia, biliousness, bilious fever, inflammation of the bowels, piles, and all derangements of the internal viscera.  
ONE TO SIX BOXES ARE WARRANTED TO EFFECT A POSITIVE CURE.  
DR. RADWAY'S PILLS ARE COMPOSED OF VEGETABLE EXTRACTS PREPARED IN VACUO; Superior to all Purgatives, Cathartics, or Alteratives. COATED WITH GUM, Which renders them very convenient, and well adapted for children, and persons who have a distaste to take medicine. They are perfectly safe, and never being highly concentrated. One to six of these pills will cure any case of biliousness, dyspepsia, indigestion, constipation, and all other ailments of the stomach, liver, bowels, kidneys, bladder, nervous diseases, headache, constipation, costiveness, indigestion, dyspepsia, biliousness, bilious fever, inflammation of the bowels, piles, and all derangements of the internal viscera.

THE GREAT WANT SUPPLIED.  
It is a well known fact that Physicians have long sought to discover a vegetable purgative as a substitute for Calomel, and that would cleanse the Alimentary Canal of all diseased and retained humors, as thoroughly as Calomel, and without the usual attendant evils of that medicine, such as nausea, vomiting, or irritation of the mucous membrane.  
In Dr. Radway's Pills, this very important and essential principle is secured. A dose of two to six (according to the condition of the system) of Dr. Radway's Pills will produce all the positive alternative change from a sluggish or torpid, to a healthy action of the Liver—as the physician hopes to obtain by a dose of Blue Pill, or Calomel; and will as thoroughly cleanse the Stomach, and purge from the bowels the diseased and retained humors, as the most approved emetic, or cathartic medicine, consisting in conventional use of sickening and unwholesome drugs.

Dr. Sydney Stevens' Treatment of Cure with Radway's Pills.  
Information of the Bowels—Bilious Fever, Dyspepsia, Constipation, and all other ailments of the stomach, liver, bowels, kidneys, bladder, nervous diseases, headache, constipation, costiveness, indigestion, dyspepsia, biliousness, bilious fever, inflammation of the bowels, piles, and all derangements of the internal viscera.  
THE GREAT PURGATIVE.  
The celebrated Prof. Ross, of New York, Lecturer on Chemistry in the College of Pharmacy, styles Radway's Pills "the Great Purgative," and the only safe medicine for the bowels, in cases of Biliousness, Dyspepsia, Constipation, and all other ailments of the stomach, liver, bowels, kidneys, bladder, nervous diseases, headache, constipation, costiveness, indigestion, dyspepsia, biliousness, bilious fever, inflammation of the bowels, piles, and all derangements of the internal viscera.

To Keep Tires on Wheels.  
Hear that a practical man says on this subject: "I owned a wagon some years ago, for my own use, and before putting on the tires I filled the felles with linseed oil; and the tires wore out in seven or eight years, and the three or four on each wheel were never long. My method of filling the felles with oil is as follows: I use a long cast-iron heater, made for its purpose; the oil is brought to a boiling heat, and is placed on a tin, as is to be done with the oil, each forty or an hour for a common wheel. The timber should be dry, as green timber will not take oil. Care should be taken that the oil be not made hotter than a boiling heat, in order that the timber be not burnt. Timber filled with oil is not susceptible to water, and the timber is much more durable. I was amused some years ago when I told a blacksmith how to keep the tires tight on wheels, by his telling me it was impossible. He said that he had never heard of such a thing, and that he would try it. He took a wagon wheel, and filled the felles with linseed oil, and the tires wore out in seven or eight years, and the three or four on each wheel were never long. My method of filling the felles with oil is as follows: I use a long cast-iron heater, made for its purpose; the oil is brought to a boiling heat, and is placed on a tin, as is to be done with the oil, each forty or an hour for a common wheel. The timber should be dry, as green timber will not take oil. Care should be taken that the oil be not made hotter than a boiling heat, in order that the timber be not burnt. Timber filled with oil is not susceptible to water, and the timber is much more durable. I was amused some years ago when I told a blacksmith how to keep the tires tight on wheels, by his telling me it was impossible. He said that he had never heard of such a thing, and that he would try it. 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