

My Family.
Little Folks.
Like the shining blue above,
Full of light and love,
Telling of a life within;
In a world of sin,
Born to you and me!
Will they see the golden way
Leading up to day?
And the God to whom we pray
In the skies?
Little hands,
In the long and weary strife
Of a toiling life,
Will they win?
Will they early learn to bless?
Rescue from distress?
Will they fear to sin?
For the true, the good, the right,
Will they bravely fight?
Strew along the path of night
Golden seeds?
Little feet,
Entered on a thorny way;
Will it lead to day?
And receive?
As its rugged steps are trod,
Will they climb to God,
And a scraggy crown give,
When the loving Saviour goes,
Finding friends or foes,
Will they follow till life's close,
As is meet?
Little eyes,
May they see angel's guise,
In the upper skies?
Little hands,
May they, doing God's commands,
Rest in fair lands;
May these little feet
Thee, dear Saviour, run to meet
At Thy mercy-seat;
And with joy for sin forgiven,
Press to heaven!

Be Certain as well as Sincere.
Before the days of railroad, in the newly-settled portions of the country the ordinary roads were often poorly constructed, carriages were very rare and the chief means of conveyance from place to place was on horseback.
The settlers lived apart. It was necessary to travel long distances to reach the Church and the village store. The Indian corn and wheat which were the chief dependence for food, must be carried on horseback to the distant mill to be ground.
For this last purpose two brothers, the sons of a frontier farmer, whom I shall call to distinguish them—Jim and Jack, had caught and brought from the pasture the old sorrel mare early one morning, and placing a bag of corn upon her back, mounted themselves and started for the mill. It was a day's work to go and return, waiting for the miller in their turn to give them their grain of meal. Having delivered their load at the mill, and remembered to give the horse a lunch, they went out into the adjoining grove to eat their own, which a careful miller had made them store away in their pockets.
Coming back to the mill they found their own corn was poured into the hopper, they became very much interested, especially Jack, in a conversation between the miller's son and the son of the village storekeeper, who had been away to the great city for some time and had just returned. He had brought back some news which Jim and Jack were giving the miller's son the benefit of. Our young farmers did not hear the beginning of the discussion, but when they came into the mill the young man from the city was strolling about, and he where only a few minutes before, he was modest, and having enjoyed the greater privilege of going to the city, but still he could not agree with his learned friend. He thought, especially in religious matters, it was necessary to be right as well as sincere; and that if we took the wrong path, our thinking it was the right one would not save us from the trouble into which it might lead. But the young man with the city notions talked very loud and very fast. "He thought we should all come out right in the end; that all the different paths led to the same place; and that if we meant to do about right it would be no matter in the end."
Jim and Jack sympathized with the miller's son, and looked very much pleased when he said a good word for the old doctrine from the city. Jack swallowed with open mouth everything that the bold young storekeeper uttered.
"I don't see at length was led up to the mill door. The bag of meal was safely deposited on her broad back, and with polite words the farmer boys mounted and set out on their return. They had hardly left the doorway before Jack burst forth:
"That's just what I believe!"
"What, Jack?"
"When that boy from the city said, 'I thought the miller's son had the best of it and besides, what he said seemed reasonable.'"
"I don't agree with you" when Uncle Tom begins to talk about religion with me I shall pick him out just as the shopkeeper's son did into the miller. It don't matter, as he said, what way we go if we mean to do about as well as we can."
"Now drawing toward evening, and they had a long distance to pass over before reaching home. The road, before coming to their farm, was crossed by a stream, which ordinarily could be easily forded; but now it was very full of an account of continued and heavy rains, and it rushed and roared along with a frightful current, sweeping down everything that came in its way. Before reaching it there was a fork in the road; one path leading down to the ford, and the other to a bridge which had been made over the river.
On this evening the only safe passage of the stream was by the bridge.
The shadows had now deepened into darkness; and the gathering clouds, which began to give indications of a coming storm, about the little bridge and comfort to them under the circumstances. But the way was entirely familiar to the boys, and to the old horse also, and little did they care for the darkness or even for the storm.
"Be sure," said Jim to Jack, who held the reins, "to take the bridge road."
"All right," said Jack. "You may trust me, I know every step of the road, and can tell by my feelings where we are."
On they jogged, Jack sometimes singing, and Jim whistling.
"Did you notice when we passed the fork?"
"I didn't, but you are all right, I know," should feel safer," said Jim. "If you had said and noticed the fork."
"I know we are all right, I feel it in my

Jim caught the sound of the roaring stream, and began to feel more uneasy.
"Let us stop," said he, "and make a careful examination; perhaps we shall find some object that we can recollect, and be able to discover certainly the road we are taking."
"You're always afraid of being wrong, Jim," was the confident answer. "I know we are in the right road. It seems natural to me. I am sure of it as if anybody should tell me who had just come over the bridge."
Jim was not convinced, but he remained silent.
The noise of the swollen stream grew nearer and nearer.
"What's that?" said Jim.
"But there was no time to receive an answer. The old horse had struck into the stream, and the frantic waters were hurling them along with frightful swiftness. The struggles of the horse dismounted the boys, and away went the meal a rare treat for the mountain trout.
Jim, after a long effort, and when he had nearly given up the hope of life, touched the shore, and clambered up amid the thick darkness and the crashing of the waters, and tumbled for fear that no answer would come back:
"Jack, are you safe?"
"That is more than I can tell," was the doubtful but assuring response that came out of the waters dark.
After considerable searching and no little difficulty, Jim found him holding on the trunk of an old tree which provisionally stretched out into the river. The old horse also reached the shore, but the meal was like water split upon the ground, it could not be gathered up.
"It's all a lie!" It's all a humbug!" said Jack with uncommon emphasis as he started again upon their melancholy journey toward home.
"What's a lie, Jack?"
"Why, what the storekeeper's son said—that it matters not what a person believes if he is only sincere. Now, I was sure we were in the right path by my feelings. I couldn't have been more sincere. I meant to go right, and what a pickle I've got myself and you into, but it is only by God's mercy that we are either of us alive. I guess I shall give up my talk with Uncle Tom, for I shall never hear the last of it."
A happy, although a severe lesson it will be for us if we learn it without suffering from the same bitter experience. First be sure you are right, then go ahead.
There are many roads that people, around us are traveling. They all say the road they are taking leads to heaven.
There is however, only one "straight and narrow" road that certainly leads over the only bridge that crosses the river of death. There are forks in this road, and many are starting out into the side paths. These lead down to the dark stream, but there is no safe crossing there. Persons feel very comfortable and safe, as they say, while hurrying along these paths; but this cannot save them from certain ruin when once they find themselves struggling in the dreadful surges of that swollen river. That bridge is Christ. The narrow road that goes through the strait gate certainly leads to it. The word of God has placed sign-boards all along the path, and older and wiser travelers are moving in the same direction. We cannot read the divine instructions too often; and we should never be ashamed to ask if the road we are taking leads to the glorious bridge and crosses the river of death just opposite the city of our God.
River of death, thy stream's ever
Between the bright city of rest and me;
Fearless thy subtle surge I'll brave,
For sweet is the prospect beyond the grave,
Who should I fear to stem the tide
With him who has loved me for guard and guide?
Windows and power, control thy flood,
While faith says my passage was paid with blood.

Temperance.
BY HON. M. CAMERON, OTTAWA.
Temperance! I could write and talk upon the subject forever. It is old, yet ever new. The last and present crop of drunkards present so much that it is melancholy and awful, that I feel the whole question as freshly as if yesterday was the first time I ever heard the word. It never struck me so strongly as it does this day that drinking is the most horrible, the most cruel, and the most unnatural of vices. A man may steal to support, comfort and cherish his family; a man may lie to obtain means to support his family, a man may gamble and yet lavish means on those he loves; a man may curse and swear at those who annoy his wife and children; he may profane God's holy day to give them pleasure and amusement—and yet be comparatively happy. This only drinking that turns the heart to stone, the man to a demon. Selfishly and alone he drinks the means that should be given for the comfort and sustentation of those he has sworn to support; then, disgusted with himself, he returns home with a very intoxication of the devil and vents his wrath on the wife and children, he has robbed of their repose, the fiend within urges him to attack, beat, bruise, and sometimes murder these intolerable reminders to his soul and conscience of his sin. He becomes their enemy their persecutor, and makes his house the hall his own mind has already become. Yes, men of naturally kind hearts, with excellent wives and six or eight children, are exhibiting this dark picture in Canada to-day! How, then, can temperance societies or pledges grow old or tire some, nor the Scriptures or preaching? The female portion of the land should be especially vigilant on this subject. They are terrible sufferers, and they have it in their own hands if they would arise in their might and purity, and work and pray and live it down. But alas! many of them are the victims, and as long as we keep, covetous, ignorant, selfishness will recommend alcohol because it pleases people, because it gets customers and assures a good crop forever after—so long will woman fall, the Churches be disgraced, and inebriate asylums be a necessity. It is the mean, weak-kneed, conscienceless doctors that do much of the mischief, and are making drunkards in the best society daily. I have said my say in the morning. —London Advertiser.

"Beverages."
Beverages, so called, are the tempters to the first steps toward drunkenness. As appropriate seasons, the newspapers abound in receipts for making various kinds of summer drinks—wines, cordials, beers and cider. There is no sadder and more certain way to make a family of drunkards than by having such things always at hand. "In case of sickness," as it is said, I know a man, my neighbour for many years, who was accustomed to "lay in a barrel of cider every autumn; and it was placed on the table every day until exhausted; but every day it became more sour, alcoholic; and by the time it was out, the stimulus of it was so decided that a dis-

agreeable want was experienced, and it was determined that next year he should lay in two barrels; at length six barrels was laid in for winter's supply. Meanwhile, my friend and neighbour had become a habitual drinker, on rising, at breakfast, at dinner, in the middle of the afternoon, and from supper until late bed time. Cider is too tame now; his position and means demand and supply the costliest brandies. He is seldom drunk, but always full. He has high-lived man, more honourable and well-regarded man. In all business transactions, he has maintained the very highest position for incorruptible integrity, and as a neighbour and friend, and good citizen he has no superior. But take from him the brandy-bottle for a day, and he would go mad, or die of exhaustion—of an insufferable sinking.
It is an inconceivable physiological fact, that any artificial stimulus continued for a few days, makes the system feel the want of it. It is instinctively less upon it, and looks for it. But this is not all the same amount of stimulation demanded every day, but to create that amount, a larger and an increasing quantity of the stimulus becomes necessary, or it must be more frequently supplied. No habitual use of spirits, of tea and coffee, can possibly deny this, after ten years' practice. As proof, see how much oftener they drink or smoke or chew than when they first entered on the miserable, useless and degrading career of self-indulgence. The truth is, there is no safety except in absolute refusal even to taste a drop or chew an atom. He who takes one drop may die in the gutter; he who has the high moral courage to refuse that first drop, that first atom, never can!

I know a whole family of beautiful grown-up daughters, not one of whom, by any chance ever refuses, at home, or at a party, or on a picnic, to take a glass of brandy, toddy or any of its like. The habit was formed by the mother making brandy the panacea for every stomach-ache, for nausea, for faintness, for bodily derangement, for a chill, for an overwork or an over-meal.—Watchman and Reflector.

Agriculture.
Talks on the Farm.
There are two objects in working land. First, to kill weeds, and second, to enrich it by decomposition and rendering it capable of absorbing ammonia from the atmosphere. These chemical changes require time. If you have two heaps of manure piled up last spring, and during four or five months, and the other has been turned at all, the one would be well rotted, and in fine condition to put on land, while the other would most likely be lumpy, with some parts heated too much, and others not fermented at all. Now, then, if you should make a special effort to get this last heap into good condition, and should turn it over a few days before you wanted to use it, three times or even six times, do you suppose the heap would be as fine, and as well rotted, and as rich as the other? So far as enriching the land is concerned, stirring it over three or four times in as many days, does comparatively little good. Such treatment may be necessary to get the land ready for the seed, but by doing the work all at one time, you lose one of the chief advantages of working the land. It should be understood that decomposition or oxidation in the soil or in a manure heap is a kind of slow combustion. Now any good housewife who bakes in an old-fashioned oven proceeds in strict accordance with scientific principles. She turns the fire from one side in the oven to the other, and thus exposes the bread on both sides, and as much as the other? So far as enriching the land is concerned, stirring it over three or four times in as many days, does comparatively little good. Such treatment may be necessary to get the land ready for the seed, but by doing the work all at one time, you lose one of the chief advantages of working the land. It should be understood that decomposition or oxidation in the soil or in a manure heap is a kind of slow combustion. 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