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The 352d in churches in occupying on services were commemorative of preached.

October 1st believe that taking heed much greater by them in

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Poetry.

Woman's Work.

Darning little stockings
For vesper little feet
Washing little faces
To keep them fresh and sweet;
Moving little persons
Teaching catechism,
Praying for salvation
From heathen and schism,
Woman's work!

Sewing on the button
Overstitching the seam
Scolding with a kind word
Others' lamentations;
Guiding charity brigades,
Coaxing sullen coats,
Entertaining company
And reading recent books,
Woman's work!

Burying out of sight
Her own unbalancing smart;
Laying in the sunshine
On other clouded hearts;
Blending up the wounded,
Healing of the sick,
Bravely marching on ward
Through dangers dark and thick;
Woman's work!

Leading little children,
And blessing manhood's years;
Showing to the sinner
How God's forgiveness cheers;
Scattering sweet roses
Along another's path;
Smiling by the wayside,
Content with what she hath,
Woman's work!

Letting fall her own tears
Where only God can see;
Wiping off another's
With tender sympathy;
Learning by experience,
Teaching by example;
Yearning for the gateway,
Golden, peacelike, ample,
Woman's work!

At last cometh silence—
A day of deep repose;
Her locks smoothly braided,
Upon her breast a rose;
Lashes resting gently
Upon the marble cheek;
A look of blessed peace
Upon her forehead meek.

The hands softly folded,
The kindly pulses still;
The cold lips know no snow,
The noble heart no thrill;
Her pillow needs no smoothing,
She craves for no care—
Loving tenderness entreasy
Wakes no responses there.

A grave in the valley,
Tears, bitter sob, regret;
Another lesson taught,
That life may not forget;
A face forever hidden,
A ray forever run;
"Dust to dust," the preacher said;
And woman's work is done.

The Family.

PARENTS.

Parents: The following article we commend to your prayerful consideration.

"The evil to be cured," is not imaginary, but real. The tendency to slacken the reins of parental authority and discipline, as it stands connected with the religious training of children, is most alarming to contemplate. Just where discipline should be most rigidly enforced, it is, in many instances, least insisted on, and still less enforced. Now we do not advocate coercive measures in the religious education of children, when it can be avoided. And, in nearly all instances, where the will of the parent has been the invariable law for the government of the child, there will not arise the necessity to enforce the desires of the parent through means of punishment.

But suppose such a case do arise; that the child refuses to attend Sunday school or catechetical instruction, as its parents desire? What is to be done? Yield to opposition? The parent may do this; but if he does, his authority is weakened, and, in not a few cases, destroyed forever, with regard to that child.

Not only the temporal and spiritual well-being of the child, thus settling, requires a different course of conduct on the part of the parent, but that he may maintain his rightful authority in the family, he can do nothing less than carry out his wishes. Well has the writer of the article below, said: "Children are no more able to act for themselves in religion than in other things; and if it be right to force them to take physic when sick if they do not wish to take it, there is a right and duty to choose for them in matters of faith and morals, and train them right." These same parents who think it very wrong to compel their children to a course of instruction, both in the Sunday school and Catechetical class, would at the same time, chastise them severely for swearing, or any other gross wrong.

Now, why not let them have their will in their desire to do wrong, as well as in their desire not to do right? If it is wrong to make them do what your superior wisdom assures you they ought to do, let you "do harm to their free choice," upon the same principle of reasoning, it is wrong to restrain them when they elect to go into the ways of transgression. But do you answer, it is our duty to keep our children from forming evil habits? We readily grant it. But it is as much your duty to seek to instill right

principles and train your children to the forming of good habits. As much your duty did I say? Aye, much more. Where the seed of truth is not sown, the rank weeds of error and vice will spring up, and grow in spite of the most assiduous care. Train up a child in the way he should go. But there is no training a child in the way he should go, simply to alive to keep him from evil habits. Instill the principles of right, sow the seed of the divine word in the young heart, and then, if successful, as you will be when you proceed in faithful reliance upon the divine blessing, evil habits will not have to be continually cropped off, for their root and vitality are destroyed. It is bad policy, as every farmer knows, to waste time in cutting down briars and shrubs in order to keep a field clean. His only hope of success, is to turn up the soil, and occupy the ground with useful plants, until, by constant tillage, every noxious weed and prickly plant has been effectually killed. So in the training of children, the best way to keep down the rank growth of sin, is to preoccupy the mind with the principles of truth and virtue, in order that they may spring up and produce a rich harvest of good deeds. Sow good seed early into the mind of your child, that it may spring up and choke down, and finally kill out the tares:

An Evil to be Cured.

One evil common to our times, is a want of parental control in matters of religious duty. Many parents in the Christian Church have walked so long in "the counsels of the ungodly," that they think and act ungodly too. It is an ungodly notion, that christian parents ought to let their children do as they please in matters of religion. This is largely practiced, on the ground that it will not do to bind the child's conscience and enforce the observance of religious duty.

If children go willingly to Sunday-school, it is well; but if not willing to go, the kind parents will not force them. This is a mistake, and, like all mistakes, works harm. It is not so about other schools. Should the children happen not to be willing, they are punished into willing.

So about getting lessons. If the child gets its lesson of its own accord for the Sunday-school class, it is all right; but if the lesson is given to the sinful heart of the child, the parent will not go against the popular notion, and compel the heart to learn the religious truth contained in that lesson. Foolishness is bound up in the heart of the child, but the rod shall remove it far hence.

Time was, too, when our fathers thought it right to send their children to the catechetical class of the minister. Willing or unwilling it was made a duty to go. When once there, the children were taught the truths of the Gospel, and they received it gladly. Thousands were thus trained up into faith, in the fear and nurture of the Lord. This good custom of the Reformed Church has fallen sadly into disuse. If the children will go when candidates are invited, the parents may rejoice, but they will not drive them, say they. Let them use their own free choice.

All such reasoning is nothing more than the practical working of the Baptist heresy, that will not have the children brought into the covenant, for fear of doing harm to their free choice. They will not commit them by the rite of baptism until they are willing to do it for themselves. All this kind of heresy destroys christian nurture and leaves the children of christian parents no better than the children of heathen.

Children rightly trained will most likely, of their own accord, desire to go to Sunday-school and get their lessons, learn the Catechism and go to catechize. But if their perverse hearts rebel, then parental authority should be to subduing them as soon as possible. A little wholesome correction works wonders. It has saved many from the goal of infidelity and eternal death. Unbelief is driven out by it, rebellion is conquered, and the hard heart is softened to receive grace. All this is to be done, "in the Lord."

Here is the fault, then, lodged against parents, if the children of the Church are not trained for God. Let them be sent, if they won't go to Sunday-school and catechize. Make them learn their religious lessons if they do not freely, just as you do in regard to other things. Parents must judge for their children, must train their consciences, and must bias their wills in religion as well as in any common matters of life. Children are no more able to act for themselves in religion than in other things; and if it be right to force them to take physic when sick if they do not wish to take it, there is it is right and duty to choose for them in matters of faith and morals, and train them right.—*Pastor's Helper.*

If the mind be curbed and humbled too much in children—if their spirits be abused and broken much by too strict a hand over them—they lose all their vigor and industry.—*Lodge.*

YOUTH.

Stick to One Thing.

"Unstable as water, thou shalt not excel," is the language of the Good Book. Whoever expects to succeed in any undertaking, must enter into it with a hearty and earnest will to do his best. When a trade or profession is chosen, obstacles, be they large or small, must not be allowed to stand in the way of mastering that trade or profession. However much we may deprecate the old time custom of indenturing apprentices, the system, in its practical results, operated almost always for the lasting good of the apprentice. Generally, it insured to him a good trade and a wholesome discipline that fitted him for success in business. At the present time, very many young men undertake to acquire a trade, and after a brief trial abandon it, because there are unpleasant duties to be performed, and obstacles to be overcome. They consider themselves accountable to no one, and go and come at the bidding of caprice, or an unsettled, unstable mind. The result of this is to send out into the world young men who have not half learned their trades, of unstable character, who drift from post to pillar, and who succeed in nothing but strewing along the highways of life melancholy wrecks of men. We would earnestly entreat every young man, after he has chosen his vocation, to stick to it; don't leave it because hard blows are to be struck or disagreeable work performed. The men who have worked their way up to wealth and usefulness do not belong to the shiftless and unstable class, but may be reckoned among those who took to their coats, rolled up their sleeves, conquered their prejudices against labor, and manfully bore the heat and burden of the day. Whether upon the old worn-out farm, where our fathers toiled, diligently striving to bring back the soil to productivity, in the machine shop or factory, or the thousand other business places that invite honest toil and skill, let the motto ever be, perseverance and industry. The baby training of the nursery was good in its place, but it won't answer all the demands of an active life. This is not a baby world. We must expect to be jostled and knocked about in the stern conflict, and get run over, if we are not on the lookout, and prepared to meet the duties of life with a purpose not to shirk them, but fulfil them. A young man with a good trade or honorable profession, as he goes forth into the world with his mind made up to stick to his trade or profession, is not obliged to ask many favors. He will have his way to success, while the unstable and shiftless will grow tired, despair, and fail.—*Kenned's Journal.*

CHILDREN.

The Boy who Don't Care.

"James, my son, you are wasting your time playing with that kitten, when you ought to be studying your lesson. You will get a bad mark if you don't study," said Mrs. Mason to her son.

"I don't care," replied the boy, as he continued to amuse himself with the gambols of Spot, his pretty little kitten.

"But you ought to care, my dear," rejoined the lady with a sigh. "You will grow up an ignorant, good-for-nothing man if you don't make good use of your opportunities."

"I don't care," said James, as he raced into the yard after his amusing playmate.

"Don't care will be the ruin of that child," said Mrs. Mason to herself. "I must teach him a lesson that he will not easily forget."

Guided by this purpose, the lady made no provision for dinner. When noon arrived, her idle boy rushed into the house, as usual, shouting—

"Mother, I want my dinner!"

"I don't care," replied Mrs. Mason very calmly, working on with her needle, without looking up.

"I'm very hungry, mother," rejoined the boy.

"I don't care," repeated Mrs. Mason. James was puzzled. His mother had never so treated him before. Her words were strange words for her to use, and her manner was so cold that he could not understand what it all meant. He was silent awhile, then he spoke again.

"Mother, I want something to eat."

"I don't care," was the cool reply.

"But recess will soon be over, mother, and I shall starve if I don't get some dinner," urged James.

"I don't care."

This was too much for the boy to endure. He burst into tears. His mother seeing him fairly subdued, laid down her work, and calling him to her side, stroked his hair very gently, and said:

"My son, I want to make you feel the folly and sin of the habit you have of saying 'I don't care.' Suppose I did not really care for you, what would you do for dinner, for

clothing, for a nice home, for education? You now see that I must either care for you, or you must suffer very seriously. And if you must suffer through my lack of care for you, don't you think you will also suffer if you don't care for yourself? And don't you see that I must suffer, too, if you don't care for my wishes? I hope, therefore, you will cease saying 'I don't care,' and learn to be a thoughtful boy, caring for my wishes and your own duties."

James had never looked on his evil habit in this light before. He promised to do better, and, after receiving a piece of pie, went off to school a wiser if not a better boy.—*S. S. Advocate.*

Miscellaneous.

Things not Worth Trying.

That is a wise old saying—"Spend not all you have; believe not all you hear; tell not all you know, and do not all you can." There is so much work to be done that needs our hands that it is a pity to waste a grain of our strength. When the game is not worth the candle, drop it at once. If you are waiting time to look for milk in a gate-post, or blood in a turnip, or sense in a fool. Never ask a covetous man for money till you have bled a flint soft. Don't sue a debtor who has not a penny to bless himself with;—you will only be throwing good money after bad, which is like losing your ferret without getting the rabbit. Never offer a looking glass to a blind man; if a man is so proud that he will not see his faults, he will only quarrel with you for pointing them out to him. It is of no use to hold a lantern to a mole, or to talk of heaven to a man who cares for nothing but his dirty money. There's a time for everything, and it is a silly thing to preach to drunken men; it is casting pearls before swine; get them sober, and then talk to them soberly; if you lecture them while they are drunk you act as if you were drunk yourself.

Do not put a cat on a coach-box, or men in places for which they are not fitted. There's no making apples of plums; little mafs will still be little even if you make them beadles or church wardens. It's a pity to turn a monkey into a minister or a maid-servant into a mistress. Many preachers are good tailors spoiled, and capital shoe makers turned out of their proper calling. When God means a creature to fly, he gives it wings and when he intends men to preach, he gives them abilities. It is a pity to push a man into the sea if he can't swim. Better discourage a man's climbing than help him to break his neck. Silk purses are not to be made out of sow's ears, and a pig will never play well on the flute, teach them as long as you like.

It is not wise to aim at impossibilities—it is a waste of powder to fire at the man in the moon. Making deal boards out of sawdust is a very sensible scheme compared with what some of my London friends have been aiming at, for they have been trying to get money by buying shares in companies; they might quite as soon catch the wind in a net, or carry water in a sieve. Bubbles are fine fun for boys, but bubble companies are edged tools that none should play with. If my friend has money which he can't afford to lose, there is still no reason why he should hand it over to a set of knaves; if I wanted to get rid of my leg, I should not get a shark to snap it off for me. Give your money to fools sooner than let rogues wheedle you out of it.

It is never worth while to do unnecessary things. Never grease a fat sow, or praise a proud man. Don't make clothes for fishes, or coverings for altars. Don't paint lilies or garnish the gospel. Never bid up a man's head before it is broken, or comfort a conscience that makes no confession. Never hold up a candle to show the sun, or try to prove a thing which nobody doubts. I would advise no one to attempt a thing which will cost more than it is worth. You may sweeten a dunghill with lavender water, and a bad living man may keep up a good character by an outward show of religion, but it will turn out a losing business in the long run.—If our nation were sensible, it would sweep out a good many expensive but useless people, who eat the meat which lies in the house that Jack built; they live on the national estate, but do little service. To pay a man a pound for carrying a penny is a good deal wiser than keeping bishops who meet together by the score and consult about the best way of doing nothing. If my master's old dog was as sleepy as the bishops are, he would get shot or drowned, for he wouldn't be worth the amount of the dog-tax. However, their time of reckoning is on the road as sure as Christmas is coming.

Long ago my experiences taught me not to dispute with anybody about fables and whims; one might as well argue about what you see in the fire. It is of no use ploughing the air, or

trying to convince a man against his will in matters of no consequence. It is useless to try to end a quarrel by getting angry over it; it is much the same as pouring oil on a fire to quench it, and blowing coals with the bellows to put them out. Some people like rows—I don't, ever; their choice; I'd rather walk ten miles to get out of a dispute than half-a-mile to get into one. I have often been told to be bold, and take the bull by the horns, but as I rather think that the amusements are more pleasant than profitable, I shall leave it to those who are so cracked already that they don't damage their skulls. Solomon says "Leave off strife before it be meddled with" which is much the same as if he had said, "Leave off before you begin." When you see a mad dog, don't argue with him, unless you are sure of your logic; better get out of his way, and if anybody calls you a coward, you need not call him a fool;—everybody knows that. Meddling in quarrels never answers; let hornets' nests alone, and don't pull down old houses over your own head. Meddlers are sure to hurt their own characters; if you scrub other people's pigs, you will soon need scrubbing yourself. It is the height of folly to interfere between a man and his wife, for they will be sure to leave off fighting each other and turn their right strength upon you—and serve you right too; if you will put your spoon into other people's broth, and it scalds you who is to blame but yourself?

One thing more, don't attempt to make a strong-headed woman give way, but remember—

"If she will, she will, you may depend on't; if she won't, she won't, and there's an end on't."

The other day I got out of a pew-scraper a scrap from America, which shall be my talismanic. "Dip the Mississippi dry with a teaspoon; twist your heel into the toe of your boot; send up fishing-hooks with balloons and fish for stars; get a riddle a cross-man and chase a comet; when a rain storm loomsing down like the cataraict of Niagara, remember where you left your umbrella; choke a flea with a brickbat; in short, prove everything hitherto considered impossible to be possible—but never attempt to coax a woman to say she will when she has made up her mind to say she won't.—*John Ploughman's Talk.*

Foolish Expenses.

Once in a while a pensive man may be heard to say:—"I wish I had all the money back that I have spent in drinks for the past ten years." Nor one man in twenty who retrospectively gazes, gives utterance to this wish, has in his mind an approximate estimate of the amount which a person of even moderate habits and propensities may spend upon drink in the space of ten years. Leaving wine and expensive liquors quite out of the question, let us see what a plain, practical or modern imbibor of old brandy is likely to disburse on his favorite rite-dramatics to the course of a year. Take a very moderate man now as a sample:

Assume that he drinks every day one glass of brandy at ten cents and four glasses at fifteen. That amounts to seventy cents a day, which makes four dollars and ninety cents a week. Multiply by four and you have sixteen dollars and sixty cents a month, which comes, you know, to one hundred and thirty-five dollars and twenty cents a year. Thus, if the man who had carried on at this rate for ten years had all his liquor money back, his pocket would be inflated to the tune of thirteen hundred and fifty-two dollars. This is only a small beer calculation; but think of the men who spend five times this amount on liquors, and remember that their name is legion.

During the recent court at Blackville, now the County seat of Barnwell, an old lady, we are told, was brought forward as a witness, and when asked to take off her bonnet, obstinately refused to do so, saying, "There is no law to compel a woman to take off her bonnet."

"Oh!" imprudently replied the Judge, "you know the law, do you; perhaps you would like to come up here, and teach me?"

"No I thank you sir," said the woman, tardily, "there are old women enough on the bench now."

The Judge smiled, and the old lady was sworn.—*Edgely's Advertiser.*

Scandal.—This game can be played by any number of persons. One of the party writes some incident; this relates to his neighbor; he to his; and so on, until it reaches the last player, who recites it aloud, as it is told to him. Then the written statement is read. The discrepancy between the two incidents causes great mirth, and proves conclusively that a story can not pass through several mouths without decided alterations; hence its name, "Scandal." We advise our young friends to try this game. A most useful lesson in life is thus expressed in a pleasant way.—*Our Boys and Girls.*

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