

Poetry.

TO WHOM SHALL WE GIVE THANKS?

The little boy had sought the pump
From whence the sparkling water burst,
And drank with eager joy the draught
That kindly quenched his raging thirst;
Then gracefully he touched his cap—
I thank you, Mr. Pump, he said,
For this nice drink you've given me!
(This little boy had been well bred.)

Then said the pump: My little man,
You're welcome to what I have done;
But I am not the one to thank—
I only help the water run.
Oh, then, the little fellow said,
(Polite he always meant to be)
Cold Water, please except my thanks,
You have been very kind to me.

Ah said Cold Water, don't thank me;
Far up the hillside lives the Spring
That sends me forth with generous hand
To gladden every living thing.
I'll thank the Spring, then, said the boy,
And gratefully he bowed his head.
Oh, don't thank me, my little man,
The Spring with silvery accents said.
Oh, don't thank me—for what am I
Without the dew and summer rain?
Without the rain I never could quench
Your thirst my little boy, again.
Oh, well, then, said the little boy,
I'll gladly thank the Rain and Dew,
Pray, don't thank us—without the Sun
We could not fill one cup for you.

Then, Mr. Sun, ten thousand thanks
For all that you have done for me.
Stop! said the Sun, with blushing face,
My little fellow, don't thank me;
'Twas from the Ocean's mighty stores
I drew the draught I gave to thee,
Oh, Ocean, thanks! then said the boy—
It echoed back, Not unto me.

Not unto me, but unto Him
Who formed the depths in which I lie,
Go, give thy thanks, my little boy,
To him who will thy wants supply.
The boy took off his cap, and said,
In tones so gentle and subdued,
Oh, God, I thank Thee for this gift,
Thou art the Giver of all good.

—Christian Radical.

Miscellaneous.

WHO EARNED THAT MONEY.

John Simmons began life with nothing but a pair of hands. Hiring himself out as a common laborer, he laid up gradually small sums of money. In time, he was able to pay in part the price of a farm, the remainder being held upon mortgage—the interest to be paid yearly, and the principal in instalments, till the whole was liquidated.

John took to wife Mary Evans, one of the prettiest girls in the parish, and they commenced house-keeping together. Mary brought to the establishment beds and bedding, household linen, crockery, and china, the fruit of her own industry, or the wedding gifts of her parents. Both understood that a life of toil was before them; but both were young and hopeful, bred up to constant industry, and economy, and their tools seemed light to them. John was renowned in his vicinity as the man who could do the longest and hardest day's work, and Mary soon became celebrated among the housewives for her skill and prudence in household management. Her butter was known as bringing an extra price; her cheese had a remarkable flavor and fineness. She had a wonderful address and skill in the cutting, shaping, and making of household garments, and her husband was wont to boast that since his marriage his clothes had cost him only one-half what they did before. As to her own dress, she was skill in altering and mending, such her carefulness in wearing, that her personal expenses seemed scarcely a perceptible item.

John and Mary became parents of a numerous family. Six fine boys and three blooming daughters were successively added to their household. The care of rearing all these infants was entirely borne by Mary without a servant of any kind, or any diminution of her household labors, except for the first fortnight after the birth of the first child, when a good woman of the neighborhood came in to look after things while Mary was getting back her strength. But after the first fortnight, Mary went back to her work with the added care of an infant.

As her children grew up, she trained them to be her helpers. The eldest daughter early became a proficient in household industries, and when only twelve years of age was competent to take her mother's place in the family at the birth of a little brother. These boys, when they were little, were likewise trained to household labor, and helped their mother in the house till they were large enough to make their services of value in the fields.

In time, this family became a perfect little industrial association, every member of which was working toward one end—namely: the payment of the yearly interest on the mortgage, and the gaining of a surplus wherewith to pay the principal.

But so large a family had many expenses. There were sickness and accidents to increase labors; there were bad crops, droughts, and all other disappointments of farming life; and sometimes the domestic ark seemed to roll and plunge heavily, like a water-logged vessel, threatening every moment to go over. John was something of a hypochondriac, and at these times would talk bitterly about family expenses, and accuse his wife and daughters of extravagance. He fell into a way, that many of the male sex have, of regarding everything that is bought for a woman as of course a superfluity.

The pretty Sunday bonnets of his blooming daughters, their nice, lady-like dresses, their little girlish ornaments, were remarked on with a savage severity. "I work hard for the money that you spend on finery," was a common saying, accepted in silence by his wife and daughters.

The fact was, that John never, in his own mind, had considered that any work but his earned the money that paid for the farm and supplied the provisions for the family. Every cent that came into the family coffers he regarded as his by right of acquisition, and his wife and daughters as dependents upon his bounty.

Now comes our inquiry, Who did earn the money that paid for John's farm? If his wife performed for him all the service for which he paid a tailor formerly, did she not earn that money as really as the tailor? If John had been obliged to hire a woman to perform the labors which Mary performed in the house and dairy, how much a week would he have been obliged to pay her? And did not Mary fairly earn this sum—as fairly as John earned his day's work in the field?

But suppose John had been obliged, in addition, to hire a woman, not only capable of superintending his dairy, but of training his children, and instructing them in morals—a woman in short,

who should be nurse, cook, housekeeper, and moral guardian, in addition to being tailoress, seamstress, and dairy-woman—how much would he have had to pay for all these things united, if he has been obliged to hire them by money, instead of getting them for love? So much as he would have been obliged to pay his wife every week of her life, and ought to have had freely put into his hands—not as a husband's gift, but as her own lawful, proper earnings. It should have been her salary, and the choice left with her to spend it as she pleased. Then she could and probably would have paid her portion to raise the mortgage and secure the family homestead.

But because this salary, fairly earned, has never been paid her, her husband cherished the idea that he alone has earned the money paid for the farm, and that he supported his wife and daughters. Query: Has not his wife supported him quite as much as he has supported her?—Mrs. H. F. Stone in *Heath and Home*.

WHAT TO DO WITH BOYS.—What shall I do with that boy? we hear so often asked by mother who seem at their wits end to know how to manage some unruly child that a few years since was plastic clay in their hands, to mould through God's help, as they would. Begin early, with them; do not let the world and evil company get the start of you. Compel them to respect you when children, by the consistency of your every-day walk and conversation before them. Let them feel that you love them unselfishly; make them just as happy as you can. Speak gently at all times. Do you love to be ordered, scolded, found fault with, ridiculed? I am astonished at the blindness some parents display. They can not see that their manner of government constantly calls into action every temper of a boy's heart. They will not respect their children's feelings. Such obedience as they secure is worthless, a mere eye-service. If your boys fail to love and honor you, set yourself to work prayerfully to correct the system pursued in their training; for in ninety-nine cases out of a hundred you are at fault.

THE HAPPY SURPRISE.—A lady, distinguished as a writer, states that when she was in her fourteenth year, the great duty of consecrating herself to her Redeemer was brought home to her heart and conscience; and the special object in her way was far of an elder brother, then spending at home his college vacation. He was a young man of brilliant promise, but with great powers of ridicule, and she shrank from his merciless wit. For days the conflict between the convictions of the Spirit and his displeasure filled her with agony. At last she yielded herself to Christ, and resolved to confess it to her brother, and implore him to make the same wise choice.

With faltering tongue she introduced the subject, when, to her joy, he seized her hand, and with fearful eyes and tremulous voice, told her that he too had for some time been under religious impressions, and that the great obstacle that appeared before him was the fear that it would cut him off from her love and sympathy. What a happy surprise was this to both of them!

ASKING GOD'S BLESSING.—Charlie was going home with his uncle. They were on the steamboat all night. A steamboat is furnished with little beds on each side of the cabin. These little beds are called bunks. When it was time to go to bed, Charlie undressed himself. "Make haste and jump into your berth, boy," cried his uncle.

"Mayn't I first kneel down and ask God to take care of us?" asked Charlie.

"We shall be taken care of fast enough," said his uncle.

"Yes, sir," said Charlie; "but mother always tells us not to take anything without first asking." Uncle Tim had nothing to say to that; and Charlie knelt down, just as he did by his own little bed at home. God's bounty and goodness and grace take life day by day, my children; but never take it without first asking.—*Child's Paper*.

GREAT THINGS FROM LITTLE ACRES.—Cardinal Woolley was the son of a pork butcher. Oliver Cromwell was the son of a London brewer. Whitefield was the son of an inn-keeper at Gloucester. Columbus was the son of a weaver, and a weaver him.

John Jacob Astor once sold apples on the streets of New York. Bolivar was a druggist. Mohammed Ali was the son of a barber. Virgil was the son of a potter. Demosthenes was the son of a shoemaker. Robert Burns was a plowman of Ayrshire. Shakespeare was the son of a wool-stapler.

SOME THINGS YOU WILL NOT BE SORRY FOR.

- "For hearing before judging."
- "For thinking before speaking."
- "For holding an angry tongue."
- "For stopping the ear to a tale-bearer."
- "For refusing to kick a fallen man."
- "For being kind to the distressed."
- "For being patient to all men."
- "For doing good to all men."
- "For walking uprightly before God."
- "For lending to the Lord."
- "For laying up treasure in heaven."
- "For asking pardon for all wrongs."
- "For speaking evil of no man."
- "For being courteous to all."

"Mother," said a dying child who loved Jesus, "shall you cry much when Jesus takes me?" "I am afraid I shall," replied the mother, tears filling her eyes. "Oh, please don't," entreated the child, with a distressed look, "please don't; for you know whatever may happen to Jesse and John in this naughty world, your little Effie will be safe. Sin and Satan can't snatch her from Jesus' arms never, never. Won't that comfort you mother? You never need worry about me."

CHRISTIAN SONG.—Dr. Stowe said, when he visited a certain institution in Germany: "In one room were boys with violins playing, another room was full of boys singing. The teacher said: 'If the children don't sing, the devil is in here; but when they do, he has to go and sit out there.' Evil cannot dwell in a spirit of sacred song; and so, to bring this to a close, 'Speak to yourselves in psalms and hymns, singing and making melody to the Lord in your heart.'"

THE NOISY SUPERINTENDENT.—Some time ago a Superintendent of a successful mission school was asked to make another school visit, and afterward, when asked by a friend what he thought of it, gave a reply that has a bit of wisdom as well as fun in it: "If that man would keep still for one Sunday the children would be so surprised, that they couldn't make any noise for a month."

WILL SICKNESS MAKE US RELIGIOUS?—"One should think," said a friend to the celebrated Dr. Samuel Johnson, "that sickness and the view of death would make men more religious." "Sir," replied Johnson, "they do not know how to go about it. A man who has never had religion before, no more grows religious when he is sick, than a man who never learned figures can count when he has need of calculation."

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