

Poetry.

[FOR THE CHRISTIAN VISITOR.]

THE CHRISTIAN'S SAFETY.

Environ'd round by Satan's snares,
An evil heart within,
Encompass'd, too, by worldly cares,
How shall I 'scape from sin.

O, sin, thou bane of my whole life,
The canker of my joy,
I'll strive with thee in deadly strife,
To live with thee's to die.

O where shall I a weapon find
To fight my wicked foe?
Lord, nerve my arm, uphold my mind,
To lay the monster low.

A sword I've found,—'tis fear'd in hell,
'Tis furnish'd free to all,—
Assist me, Lord, to wield it well,
And conquer ere I fall.

'Tis prayer that is the Christian's sword,
'Tis sharper made by use,
'Twill vanquish all the fiendish hoarde,
If used without a truce.

Mounted on faith, begirt with prayer,
And shielded by the 'word,'
Onward I'll go, and never fear
To battle for the Lord.

O Christians cease your party strife,
It only makes you weak,
'Tis bred in hell,—with evil rife,
And unbecomes the meek.

Unite in prayer, in fervent prayer,
That God will sinners bring
Into his fold by heavenly love!
Unite, and pray, and sing.

C.

The Family

What a Good Wife Can Do.

Another great influence which women exercises in the house is that of household economy, management, and cleanliness. How happy does a man go forth to his labor, or business, and how doubly happy does he return from it, when he sees his means carefully husbanded and wisely applied by a judicious and well-managing wife. Such a woman is not only a power in her own house, but her example goes forth among her neighbors, and she stands before them a model and a pattern.—The habits of her children are formed after her habits, her actual life becomes the model after which they mould themselves unconsciously, for example always speaks more eloquently than words, it is instruction in action, wisdom at work. Daughters will form themselves after such a woman, and her children will rise up afterwards and call her blessed. Of the importance of household economy much might be said. It not merely enables a man and his family to live in comfort upon the means earned often by hard labor, but enables the father to provide for the future of his family. How many a poor man's means runs to waste because of his wife's ignorance of the simple act of preparing food. With waste there is generally a want of wholesomeness in the food that is prepared. Good taste and average skill in the preparation of food is always a true economist, and as this is an art called into requisition daily and upon which the health and contentment of a family very much depend, every woman ought to pay a reasonable share of attention to it. Cleanliness is more than wholesomeness; it is an atmosphere of self-respect materially influencing the moral condition of all persons in the house, and especially of the rising children. Dirt and disorder are the very moral poisons of youth.—*Eliza Cook's Journal.*

How the Rain is made.

A Scottish missionary tells us that a few days after he had begun a mission school at Calcutta, he had the following conversation with one of the boys in it. Up to that time the boys had been in one of the native schools. The word "rain" occurred in the lesson.

"What is rain?" said the missionary.—"Water from the sky."

"Is it made by the sky itself?" "No."

"How then is it made?" "Don't you know that yourself?" said the boy.

"I think I do, but I wish to find out whether you know."

"Well," said the boy, with an air of pride

and satisfaction, "I will tell you. It comes from the trunk of Indra's elephant."

"Indeed," replied the missionary, "I have never heard of that before, why is it that you believe it?" "All I can say about it," answered the boy, "is, that my Goro (religious teacher) told me so."

"But how did your Goro know it? Did he ever see the elephant himself?" "Oh! no, the elephant is wrapped up in a cloud, as in a covering; and no one can therefore see it."

"How then come the Goro to know that the elephant was there at all?" "To be sure," said the boy, "because the Shastra says so, and what the Shastra says must be so."

"Well," said the missionary, "our Goro in Scotland taught us very differently. Would you like to hear our explanation of rain?"—"Oh yes!" said all the boys.

"Now then, in boiling your rice, what do you see rising?" "Smoke or vapor."

"When a dry lid is held over it for some time, what follows?" "The lid gets wet."

"What makes it wet?" "The vapor."

"And when it gets very wet, does all the vapor continue to stick to it?" "No, it falls off in drops."

"Where does the vapor come from at first?" "From the water in the vessel."

"What drives it off from the rest of the water, and makes it fly into the air?" They could not tell.

"When you hold a cup of cold water in your hand does vapor rise from it?" "No."

"What is the difference between the water in the cup, and the water that boils the rice?" "The one is cold, and the other is warm."

"So then it is the water heated by the fire that sends forth part of itself in vapor?"—"Yes, we understand this."

The boys were next asked what they saw rising from the plains of Bengal, after a heavy fall of rain, when the morning sun shed his rays upon the ground? They replied, "Great vapors."

It was easy now to show them that, just as the hot vapors, rising from the water, struck against the lid, and were by the cold brought back again to their former state of water, and so fell in drops—in like manner the hot vapors rising from the earth met with the cold air in the sky, and were brought back again to water, and fell in showers of rain.

"This is the theory," said the missionary, "which I learned from my Goro in Scotland."

It carried conviction with it. And the boys said, "What then must become of our Shastra? it cannot be right."

Thus, you see, how correct knowledge about anything prepares the way for the downfall of these false Shastras.

Scotch Degrees.

When the University of St. Andrews sold her honors, a certain minister, who deemed that his ministrations would be more acceptable and more useful if he possessed what the Germans call the doctors-hat, put £15 in his purse, and went to St. Andrews 'to purchase for himself a degree.' His man-servant accompanied him, and was present when his master was formally admitted to his long desired honor. On his return, 'the doctor' sent for his servant, and addressed him somewhat as follows: "Noo, Saunders, ye'll aye be sure to ca' me the doctor; and gin onybody spiers at ye about me, ye'll be aye sure to say the doctor's in his study, or the doctor's engaged, or the doctor will see ye in a crack." "That a' depends," was the reply, "whether ye ca' me the doctor too. (The reverend doctor started.) Ay, it's just so, continued the other; 'for when I fand that it cost sae litt'e, I e'en got a diploma myself. Sae ye'll just be good enough to say, 'Doctor, put on some coals, or doctor, bring the whiskey and hot water, and gin onybody spiers at ye about me, ye'll be sure to say 'the doctor's in the stable, or the doctor's in the pantry, or the doctor's digging potatoes, as the case may be.'

A Bear Trap.

At the time of settling the town of Paris, Maine, bears were so very numerous that the first settlers resorted to many expedients to destroy them, among others, the log trap was much used. One Joe Daniels built one some distance from any habitation, and his wife, who was a native of Massachusetts, went to see the trap. She could not in any way be made to understand how bears could be taken in such traps. Joe waxed impatient.

"Now s'posing I was a bear, (and down he went on all fours, imitating as near as possi-

ble the motions of a bear,) and I should smell the bait, and I should hit the spindle"—suing the action to the word; and down came the trap upon poor Joe with a weight and force which would have instantly extinguished any bear in the pine State. His wife, after a trial of her strength, was obliged to go a mile and a half to procure assistance; and strange to say, old Joe was relieved from the trap alive, though somewhat the worse for the experiment.

TURKISH LECTURE ON DRESS.

"My son," said an old turbaned Turk one day, taking his child by the hand, in the streets of Cairo, and pointing out to him on the opposite side a Frenchman, just imported in all the elegance of Parisian costume; "My son, look there! if you ever forget God and the Prophet, you may come to look like that!"

TO THE POINT.

A maid servant was dismissed for her lack of cleanliness. She requested her employer, if the cause of her dismissal should be mentioned, to do it in as light terms as possible. The following certificate was given to her:—"Ann B— has conducted herself well while in my service, the main cause of her dismissal being her tendency to hydrophobia!"

GOOD OLD AGE.

The Durham Chronicle says that there is at present living at Eltham, near Stockport (Eng.) a woman called Mary Benton, who is now in her 120th year. Her faculties are good, and she is able to perform most of her household duties without assistance.

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