

Christian Family.

1878.

"A mighty Hand from an exhaustless urn
Pours forth the never ending Flood of
Years
Among the nations. How the rushing
waves
Bear all before them! On their foremost
edge,
And there alone, is Life. The Present
there
Tosses and foams, and fills the air with
roar
Of mingled noises. There are they who
toil,
And they who strive, and they who feast,
and they
Who hurry to and fro,
The flood sweeps over them and they are
gone."
—Bryant.

Outwards or Homewards.

Still are the ships that in haven ride,
Waiting fair winds or turn of the tide;
Nothing they fret,
Though they do not get
Out on the glorious ocean wide.
O wild hearts, that yearn to be free,
Look, and learn from the ships of the
sea.
Bravely the ships, in the tempest tossed,
Buffet the waves till the sea be crossed;
Not in despair
Of the haven fair,
Though winds blow backward, and
leagues be lost.
O weary hearts, that yearn for sleep,
Look, and learn from the ships on the
deep."
—Spectator.

Essay read in school by Miss Katie Frazer.

Not Prepared.

What a solemn thought those two
words bring to the mind "not pre-
pared," and how often do we hear
them in the class-room, and as often
do our teachers excuse us. "What?"
"not prepared," when the sole object
of our being here is for the purpose
of preparing ourselves for the active
duties of life, and however imperfectly
we may be, let us make the en-
deavor at least, and our weak efforts
may be accepted.

There is a day coming when the
swift-winged messenger will come to
our door, and we must obey the sum-
mons.

What will our answer then be?
I fear many will have to answer still
"not prepared."

What an awful thought—"Not
prepared."

The Three Billy Goats Gruff.

Once upon a time there were three
billygoats, who were to go up the hill-
side to make themselves fat, and the
name of all the three was "Gruff."

On the way up was a bridge over a
burn they had to cross; and under the
bridge lived a great ugly Troll, with
eyes as big as saucers, and a nose as
long as a poker.

So first of all came the youngest
billy-goat Gruff to cross the bridge.

"Trip, trap, trip, trap!" went the
bridge.

"Who's that tripping over my bridge?"
roared the Troll.

"Oh! its only I, the tiniest billy-
goat Gruff; and I'm going up to the
hill-side to make myself fat," said the
billy-goat, with a small voice.

"Now I'm going to gobble you up,"
said the Troll.

"Oh, no! pray don't take me. I'm
too little, that I am," said the billy-
goat; "wait a bit till the second billy-
goat Gruff comes; he's much bigger."

"Well, be off with you," said the
Troll.

A little while after came the second
billy-goat Gruff to cross the bridge.

"Trip, trap! trip, trap! trip, trap!"
went the bridge.

"Who's that tripping over my
bridge?" roared the Troll.

"Oh! its the second billy-goat Gruff,
and I'm going up to the hill-side to
make myself fat," said the billy-goat
who hadn't such a small voice.

"Now, I'm going to gobble, you up
said the Troll.

"Oh, no! don't take me wait a little
till the big billy-goat Gruff comes;

he's much bigger."

"Very Well! be off with you," said
the Troll.

"Trip, trap! trip, trap! trip, trap!"
went the bridge, for the billy-goat was
so heavy that the bridge cracked and
groaned under him.

"Who's that tramping over my
bridge?" roared the Troll.

"It's I! the big billy-goat Gruff,"
said the billy-goat, who had an ugly
hoarse voice of his own.

"Now, I'm going to gobble you up,"
roared the Troll.

"Well, come along! I've got two spears,
And I'll poke your eyeballs out at your
ears;

I've got besides two curling-stones,
And I'll crush you to bits, body and
bones."

That was what the billy-goat said;
and so he flew at the Troll and poked
his eyes out with his horns, and crush-
ed him to bits, body and bones, and
tossed him out into the burn, and after
that he went up to the hill-side. There
the billy-goats got so fat they were
scarce able to walk home again, and if
the fat hasn't fallen off them, why
they're still fat; and so—

"Snip; snap, snout,
This tale's told out."
—Rural Press.

Select Reading.

—Some one says: "Most contro-
versies are only the contest of half
truths."

—If you would be clear and forcible,
don't use foreign words. Be natural.
A man never stop to hunt up a foreign
word when he is stung by a hornet.

—Some men, like the live oak, are
tough and strong in all seasons; others,
like hot house plants, die in a day
when exposed to the world of tempta-
tion.

—The minister who said he could
preach without notes has been taken
at his word by his congregation, which
refuses to pay his salary. He sees his
mistake.

—The great man is he who does not
lose his child's heart.

—To be dumb for the remainder of
life is better than to speak falsely.

—Verily hypocrites sink into a
lower abyss than any other sinners.—
Mohammed.

—Make but few explanations; the
character that cannot otherwise defend
itself is not worth vindicating.

—The reputation of a man is like his
shadow—gigantic when it precedes
him, and pigmy in its proportions when
it follows him.

—A friendship that makes the least
noise is very often the most useful; for
which reason I should prefer a prudent
friend to a zealous one.

—Life is in living. The marble
palace is not always the bower of love.
Every kind word is a flower, which
will beautify our final home. Every
good deed is an evergreen which will
mark our resting place.

—Besides the pleasure derived from
acquired knowledge, there lurks in the
mind of man and tinged with a shade
of sadness an unsatisfactory longing
for something beyond the present—a
striving toward religions yet unknown
and unopened.

—Let the honor of thy fellow-man
be as dear to thee as thine own; be as
careful of his property as thine own.
True charity, in order to brave every
vicissitude of life, must be free from
all worldly considerations, like the love
Johnathan bore to David.—Jewish
Talmud

—It is not what we earn but what
we save that makes us rich. It is not
what we eat but what we digest that
makes us strong. It is not what we
read but what we remember that
make us learned. It is not what we
intend but what we do that makes us
useful. It is not a few faint wishes
but a life-long struggle that make us
valiant.

—Nature never forgets a grave.

—Happiness is an armor exhaled
from love like fragrance from the rose.

—There can be no monopoly in reli-

gion. Neither health, power, social
position, genius nor learning; neither
man, woman, childhood nor old age;
neither churches, sects nor nation can
monopolize religion. It is free from
all to accumulate to the utmost of their
ability.

—It requires one hundred years
for the century plant to mature its
bloom, and then it revels in a perfect
jubilee of blossom and beauty. So,
likewise, it requires this entire lifetime
for a Christian to ripen for heaven,
and then he revels in an eternal jubilee
of joy and immortal glory.

—Christian hope regards not the
mountain barriers, but rises on eagle's
wings above and beyond them.

—As God intended man to be im-
mortal, so He intended His lessons to
be eternal. Endless progression in
truth, therefore, is the grandest destiny
of the soul.

—Nearness to God is distance from
the word. Growth in Christ is lost-
ness to self. Conscious spiritual weak-
ness is actual spiritual strength. These
constitute the sum of the Gospel of
Christ.

—The light of the Son of Righteousness
lingers longest upon the head of him
who climbs highest the mount of
holiness.

—The most startling, appalling fact
connected with the welfare of the
church and the spread of the gospel
truth is that Christ has put Himself
at the mercy of man.

—The nearer Christians get to
Christ the nearer they get to each
other. The more Christlike they be-
come the more loving they are, the
more lovable becomes their character.

—There is a vast difference between
the devil's doctrine of evolution and
that of Christ. The former works
downward, the latter upward; the
former develops from bad to worse,
and from worse to worst; the latter
from bad to good, and from good to
better, and from better to best; the
former goes from the sensual to the
devilish; the latter from the sensual
to the Christlike; the former brutal-
izes; the latter spiritualizes.

—Unsanctified intellect is like an
iceberg towering amid ocean. It
gleams and glitters, but radiates no
heat; it chills whatever comes in con-
tact with it, and often proves destruc-
tion.

—Sanctified mind is like the tall,
graceful magnolia wearing its ever-
green of beauty and opening its pure
white blossoms resplendent with
enrapturing perfume at the bidding of
the sun.—Rev. A. M. Campbell.

Talmage on the Press.

In his Sunday discourse Mr. Tal-
mage said: "A little way further
there were large establishments
ablaze from foundation to paystone.
These were the great printing-houses
of the New York daily press. We
got out, went in and up from edito-
rial room to type-setters' and proof-
readers' loft. These are the foundries
where the thunderbolts of public
opinion are forged. How pens
scratched; how type clicked; how
scissors cut; how wheels rushed, all
the world's news rolling over a cyl-
inder, like Niagara at Table rock,
great torrents of opinions, crimes, ac-
cidents, tales of woe, destroyed repu-
tations, avenged character. Who can
estimate the mightiness for good or
evil of the daily newspapers? There
are fingers of steel picking off the end
of the telegraphic wire facts of
religion, philosophy, science and in-
formation from the four winds of
heaven. It is high time that good
men understand that the printing
press is the mightiest engine of all
centuries.

The high-water mark of the print-
er's type-case shows the ebb and
flow of civilization of Christianity.
I once could not understand how the
Bible statement could be true that
nations could be born in a day. I
understand it now. Get telegraph

operators and reporters and editors
converted, and in less than 24 hours
the whole world will hear salvation's
call. Nothing impressed me more in
my exploration of that press than
that all this enterprise is carried on
with aching head and hand. I did
not see brawny health in all the great
newspaper establishments of New
York. Don't begrudge the three or
five cents you pay for your news-
papers. You buy intelligence, but
you help pay for sleepless nights,
smarting eyeballs, racked brains and
early sepulchres."—Ex.

The Great Gray Owl.

This is the largest kind of owl found
in America, and perhaps equals any
known elsewhere, measuring two feet
in length, wing 16 to 18 inches (from
the bend), tail 11 to 12½. The eyes,
rather small for the size of the owl, are
yellow, the short, strong bill and claws
paler. The plumage is grayish-brown
and grayish-white in alternate bars,
the pale ones widest beneath. The
back and breast have more irregular
wide stripes of same color, and on the
face they form rings.

From its ashy colors, this species
was named nearly a century ago *Strix
cinerea*, and has retained this specific
name among naturalists ever since. It
inhabits the northern portions of
America, rarely wandering south of
latitude 42°, though no doubt to be
found on the lofty mountain ranges of
Western America much farther south,
and has been reported to occur in the
Sacramento valley. Another kind,
however, of similar plumage, but a
fourth smaller (the West Barred owl),
may have been mistaken for this. A
paler variety, known as the Lapland
owl, is found in the most northern
parts of Europe and Asia. Like the
American birds they live in the thinly
wooded regions surrounding the Arctic
circle, within which, the Snowy owl,
nearly equal in size, take their place,
and as it wanders much farther south
in winter, is a better known kind.

The Great Gray owl is found
throughout the year along the lower
Columbia river, and often seen hunt-
ing birds, rabbits, etc., towards sun-
set or early in the morning, being able
to see in a stronger light than those
kinds with larger eyes, such as the
Great Horned owl. Nests have been
found only in tall trees, constructed
like those of a hawk, and perhaps were
old hawks' nests, as other kinds of
owls are known to use such nests when
they cannot find a suitable hollow
tree. The eggs are described in the
"History of North American Birds,"
by Dr. Brewer, as being about 2½ by
1½ inches in size, oblong, oval, and dull
white, the number in a nest 3 or 4 only.
This owl is apparently a very quiet
species, no record being given of any
cries uttered by them, except that one,
kept in confinement, made a tremulous
note like that of the common little
cat-owl, or screech-owl smaller than a
pigeon. This silence, combined with a
perfectly noiseless flight, assists them
in surprising their prey, which might
otherwise escape their daylight attacks.
Though not known to prey on domestic
fowls, they would no doubt do so in the
southern part of their range where
fowls are kept. In Alaska, the
Indians often steal up to them when
they are asleep and catch them by
hand. Even the savages, however,
do not often eat owls, perhaps more
from superstitious reasons than want
of appetite.—Rural Press.

The just man says, "Do not let me
hurt," the good man says, "Let me
bless." The just man says, "Let me
take nothing from my fellow-men,"
the good man says, "Let me bestow
much upon them." The just man says,
"Let me draw all men into purity."
One is equitable; the other is benevo-
lent. One seeks his own perfectness;
the other seeks the welfare of those
about him.

Send us a new subscriber.

Firing Stumps.

Our readers have given one of our
querists information on killing stumps.
Perhaps notes on the disposition of the
defunct stumps would be of value. We
read of a Georgia man who says that
he disposed of all kinds of stumps
when clearing up lands for cultivation,
except those of the pitch or long leaf
pine, by the use of niter and fire. A
cavity on the crown of the stump was
formed to hold a small quantity of
niter in solution. This would quickly
be absorbed by the stump, diffusing
itself into the roots so that, when fire
was applied to the stump, it and the
principal roots, all that were in the
way, were consumed in a short time.
A few blows of an ax suffice to make
the necessary cavity, and two or three
cents' worth of saltpeter was sufficient
for a large stump. The reason given
for the failure of this method, when
applied to the pitch pine stump, was
that the presence of pitch prevented
the dissemination of the saltpeter
through the pores of the wood, the fir-
ing only charring the surface of the
stump. This method may be worth a
trial.—Rural Press.

Personal Points.

Nellie Grant looks old.
Miss Braddon has written 31 novels.
Longfellow is much troubled by
visitors.

General Longstreet's hair is nearly
white.

Sartoris is often taken for the
Prince of Wales.

Caleb Cushing has entirely re-
covered his health.

Dean Stanley's visit to America
cost him only \$2.

Secretary-of-War McCrary used to
be a bricklayer.

The Count Von Moltke is 79. He
enjoys good health.

Charles Reade's door is always
open to Americans—to leave.

Shakespeare received £5 sterling
for the acting copy of *Hamlet*.

Colonel Forney announces that his
new paper is already a success.

General Harlan, an American, is in
command of Shere Ali's army.

General Beauregard is at work on
a book of recollections of the war.

Ex-Governor Seymour counts
authorship among his numerous
duties.

Will Carleton, the "Betsy and I
Are Out" poet, is traveling in Scot-
land.

Senator Blaine's eldest son, Walter
Blaine, has been admitted to the bar.

Dr. Samuel A. Green, of Boston,
has given the Public Library of that
city \$1000.

Secretary Sherman's house is so
small that Mrs. Sherman cannot give
large parties.

Explorer Stanley is said to be
after a British diplomatic or consular
appointment.

J. Winter Jones, Librarian of the
British Museum, has been retired on
a pension of \$5000 a year.

Professor Agassiz has been in the
copper region of Lake Superior, and
has started for Cambridge.

Ovid Pinney's will, just filed at St.
Paul, Minn., leaves most of his estate
of \$200,000 to clothe and educate
orphans.

Dr. Johnson was so extremely near-
sighted that when he wrote he
brought his nose almost in contact
with the paper.—Chronicle.

LONGEVITY OF THE ISRAELITES.—
Dr. B. W. Richardson, of London, has
recently investigated this subject. The
result of his research has shown that,
both on the continent and in England,
Jews possess a higher vitality than do
the general community by whom they
are surrounded. Tracing the causes
for this greater longevity, he says he
cannot attach too much importance
to sanitary laws that obtain among the
Jews, instancing those in regard to
diet. In fact, the Decalogue from be-
ginning to end is one sanitary lesson,
teaching them to subdue the passions
which torment the brain and distress
the body.