ABOUT ORDER.

Put things right back in their place

when done with them. Never leave them

all about helter skelter, topsy-turvy. When

vou use any article, hoe, shovel, rake, pitch-

fork, axe, hammer, tongs, boots or shoes.

books, slates, pencils, writing apparatus, pins, thimbles, pincushions, needles, work-baskets, kitchen furniture, every article of

housewifery or husbandry, no matter what

it, return it to its proper place. Be sure to

have a special place for everything, and everything in its place. Order, order,

perfect order is the watchword, heaven's

first law. How much precious time is saved (aside from vexation) by observing

order, systematic regularity! And little

folks should begin early to preserve order in everything. Form habits of order. These loose, slipshod, slatternly habits are formed in childhood, and habits once

formed are apt to cling for life.

Young friends, begin early to keep

things in their proper places; study neat

ness, order, economy, sobriety; in every-

thing be just, honest, pure, lovely, and you will have a good report.

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\$357,800.

LOSSES PAID DURING THE YEAR AMOUNTING TO

\$85,000.

## Rural Economy.

MUSIC OF LABOR. The banging of the hammer, The whirring of the plane.
The crashing of the busy saw,
The creaking of the crane, The creaking of the crane,
The ringing of the anvil,
The grating of the drill.
The clattering of the turning lathe,
The whirling of the mill,
The buzzing of the spindle,
The rattling of the loom,
The puffing of the engine,
The fan's continual boom.
The clipping of the tailor's shears. The clipping of the tailor's shears,
The driving of the awl— These sounds of busy industry I love-I love them all.

The clicking of the magic type, The clicking of the magic (1978)
The earnest talk of men.
The toiling of the giant press,
The scratching of the pen,
The tappings of the yardstick,
The tinckling of the scales,
The whistling of the needle,
(When no bright cheek it pales,)
The humming of the cooking stove, The surging of the broom,
The pattering feet of childhood,
The housewife's busy hum, The buzzing of the scholars, The teacher's kindly call— These sounds of active industry

love-I love them all. I love the ploughman's whistle, The reaper's cheerful song, The drover's oft-repeated shout, Spurring his stock along, The bustling of the market man
As he hies him to the town, The hallo from the tree-top
As the ripened fruit comes down, The busy sound of threshers As they clean the ripened grain,
The husker's joke and catch of glee
'Neath the moonlight on the plain,
The kind voice of the dairyman,
The shepherd's gentle call—
These sounds of pleasant industry
I love—I love them all.

### THE CARE OF HOUSE PLANTS.

The change from the open air to quarters within the house is often fatal to the health of plants, and although the owner gives them, as he thinks every care, their foliage takes on a sickly look or droops. This especially is the case when plants are removed late in the season, to save them from an apprehended frost, and taken to a close, and it may be heated, room. The change from free air to the house should be gradual, and plants will do much better if they are at first removed to a room without a fire, to which air can be freely admitted on every mild day, and thus gradually accustomed to the new condition of things. Those plants which are merely brought indoors for protection, and are not expected to grow and bloom, will do well in a room without a fire, except in very severe weather. The best place for such plants, however, is a light and dry cellar protected from the frost. In either place, the plants need but little water. Plants in sitting rooms need to have plenty of light; ventilation whenever the external temperature renders it practicable; water according to the needs of the particular kinds of plants; and particularly, what is so often neglected, they should have a frequent washing of the foliage to free it of dust and insects.—Am. Agriculturist.

### NAILS, NUTS, SCREWS AND BOLTS.

One of the component parts of a good farmer is mechanical ingenuity. Some lose half a day's time, for want of knowing how to repair a breakage, which an ingenious person could do in five minutes. A team and two or three men are sometimes stopped a whole day, at a critical season, for want of a little mechanical skill.

It is well for every farmer to have at hand the facilities for repairing. In addition to the more common tools, he should keep a supply of nails of different sizes, screws, bolts and nuts. Common cut-nails are too brittle for repairing implements, or for other similar purposes. Buy only the very best and anneal them, and they will answer all the ordinary purposes of the best wrought nails. To anneal them, all that is necessary is to heat them red hot in a common fire, and cool gradually. Let them cool, for instance, by remaining in the fire while it burns down and goes out. One such nail, well clinched, will be worth half a dozen unannealed.

Nothing is more common than for a farmer to visit the blacksmith shop to get a broken or lost bolt or rivet inserted, and often a single nut on a bolt. This must be paid for, and much time is lost. By providing a supply of bolts, nuts and rivets, much time and trouble may be saved. They may be purchased wholesale at a low

These should all be kept in shallow boxes. with compartments made for the purpose, furnished with a bow-handle for convenience in carrying them. One box, with half a dozen divisions, may be appropriated to nails of different sizes; and another, with as many compartments, to screws, bolts,

rivets, etc. Every farmer should keep on hand supply of copper wire, and small pieces of sheet copper or copper straps. Copper wire is better than annealed iron wire; it is almost as flexible as twine, and may be bent and twisted as desired; and it will not rust. Copper straps nailed across or around a fracture or split in any wooden article, will strengthen it in a thorough manner .-Rural Affairs.

# POTATOES PLANTED UNDER STRAW.

We condense some statements made to the American Agriculturist by Mr. Isidor Plaquet, of Illinois, about raising potatoes mnder straw:

ccess. Part of his potatoes he plants late of English divines: the autumn, and the rest in the spring. earth is well worked, and furrows plowed land to the metropolis, before laying his close as possible and not interfere. The six close as possible and not interfere. The land to the would try to sink his piles many; it came, in many cases, in the very rock of the Caltanbill.

no labor of cultivating, and but little in ceaseless argumentation which tires them. digging. Those planted in the fall are "O, yes, I did hear you in your own church straw, but they generally yield more than spring planted.—Rural New Yorker.

## Miscellaneous.

NEW THEORY IN VEGETABLE PHYSI-

A beautiful theory has recently been established in vegetable physiology, which illustrates in a most striking manner the nature of the union between Christ and believers, as symbolized by a vine and its branches. This theory proceeds on the assumption that all plants, without exception, are strictly annual; the only difference between the more fugitive and the more permanent species being that the one kind is propagated exclusively by seeds, while the other is propagated by both buds and seeds. This notion is opposed to the popular belief, and to the apparent evidence of our senses. A tree, under which class the vine of course is included, is generally supposed to be a single plant, like a prim-rose or a lily, only that it does not fade in autumn, and is possessed of perennial growth. The common idea is that it is an individual having the same kind of individuality or personality that a man has; the root, trunk, branches, leaves, and blossoms being component parts of one and the self-same single plant, just as the body, limbs, and various organs are component parts of one and the self-same human being. And this certainly is the impres sion which at first sight, it produces.

Recent scientific researches, however,

have proved this belief to be erroneous. A tree is now found to be not a single individual, a single plant, but, on the contrary, an aggregate of individuals, a body corpo-The idea involved in a genealogical tree, is exactly that which is involved in a natural tree; the former consisting of living and dead persons, as the latter consists of living and dead plants. In its full wealth of summer foliage and vigor, a tree is literally a vegetable colony, propagating its individual plants vertically in the air, instead of spreading them out horizontally over the earth's surface, like herbaceous plants. "It is neither more nor less," to use the language of one who has written a special treatise upon the subject, "than a collection of living and growing, but separate and distinct plants—the production of the current year and likewise of the dead remains of a still larger number of indi-vidual plants of the same kind or species, the production of a series of bygone years.' Each season new shoots or annual plants spring up from the buds which crown the old ones; and these are the only living parts of the tree. Each season, at the close of the year, these shoots or annual plants, having fulfilled the purposes of their existence, die completely-there being no provision in vegetable, as in animal economy, to repair wasted tissues; but though dead and composed of very perishable materials, they escape decomposition, to which all dead organic matter is liable when exposed of the new buds with which they are tip- Harms told them, was to keep them cased in the tree, and serve to increase its size, affording to the new plants that are to spring from them a temporary soil and a permanent mechanical support. A tree is thus like a cluster of coral—each new generation of living organisms developing

parasitically upon the remains of a past

generation, living and dead being built up

into one compact corporate organization.

And just as there is no limit to the growth

and increase of coral structures, except the

strength of the waves and the absence of

secreting materials in the sea, so there can

be no limit, on account of this peculiarity

of its construction, to the size and age of a tree, except the limit imposed by soil and external circumstances. Now, viewed in this light, what a beautiful and appropriate type does the vine afford of the mystical body of Christ-that sacred and spiritual corporation composed of Christ, and of all who have been united to Him by a living faith as the living headbelonging to every age and country, belonging to every class and denomination, living and dead! This spiritual body is one organization; but, like a coral cluster, it is composed of numberless distinct and separate individuals. This sacred vine is a unity; but, like a natural tree, it is made up of countless separate plants. The union between Christ and His people, and between each of themselves, is of the closest and most vital description. Each member has his own personality, his own individual existence; and yet, living or dead, he is regarded as a scion, or branch, of one common stock-a component and integral part of one tree. The same bond unites each to all; the same sap pervades all; the same life animates them all. Christ is not the trunk, nor the branches, but the whole vine; they are members of His body, of His flesh, and of His bones. They are His fulness, in the same sense that all the separate plants growing on a tree, and the remains of those that are dead, make up the outline, and form, and substance of that friend. - Guthrie's Sunday Magazine.

### SCOTCH PREACHERS.

hose planted in autumn are covered from and instincts. It is the instinct of a beaver faith. But we have not yet answered the we to four inches with dirt, and two feet to construct a dam; and if you were to question as to where the money came from. straw placed thereon, and well trodden take him out of his ancestral river and shut. The answer is a purely spiritual one; he Hown. The straw is better if moist and him up at the greatest distance from water asked God for the money, and God gave it. partly decayed. In the spring the potatoes —in the topmost garret of Edinburgh—he He asked no one but God. He would partly decayed. In the would still be for building his dam. And neither beg himself, nor allow his people to are covered only one than, and the plants in beds only to a Dutchman, so natural is it, when erection ing a house, to drive piles, that if you were Lord." He prayed to God, and men sent potatoes are dropped six inches apart in into the very rock of the Caltonhill. So nick of time, but never came too late. the furrow. In harvesting the straw is long has it been the maxim of Scotland, Missionary Advocate.

lifted with a fork, and the potatoes picked "Prove all things," that he will take nothing for granted, and with our inveterate The advantages of this method of plant- pile-driving, or dyke-building, we are coning are a greater yield, and the certainty stantly demonstrating matters which the of a crop, in case of a drouth. There is English never deny. Nor is it only our liable to freeze if not covered deep with von day," as a French visitor once said to me; "or rather I did see you, when you were making the Gospel offer with clenched fists." And although the fist was clenched to enforce the truth, it sometimes surprises a meek and gentle hearer. This is our way; their way is different. Where an Englishman is content to knock at the door, a Scotchman blows it in with a howitzer.

#### LOUIS HARMS.

Louis Harms, a genuine apostle, a true Christian hero, is a plain Lutheran clergyman. In 1848 he was installed as pastor of the parish of Hermansburg, on the Luneburger Heath, in the kingdom of Hanover. He is a man, according to the reports, of simple, direct nature, full of faith and the Holy Ghost. His parish, in which his father had been pastor before him, is made up of simple country people; and among them, as in most other parts of Germany, a dead orthodoxy had for the most part held sway. Under the new pastor, and his earnest and faithful labors, the parish soon began to assume a new aspect. The Christian life began to quicken, and in a short time the reformation became thorough—to a degree unknown, perhaps, in any other similar population in the world. In Hermansburg there are now no beggars, no rough street-loungers, no drunkards, no ragged, straggling children, and no paupers In every house in the village there is fami; ly prayer, morning and evening; no one is absent from church except in case of sickness; the services in the week are as well attended as those of the Sabbath; the workmen have prayers in the fields, and throughout the parish the songs heard are not the common country ditties, but sweet, sacred melodies, which joyfully express its Christian life. During the year there are eleven thousand communicants, which must embrace nearly the whole of the adult population. The people live in great harmony, and are good farmers and good laborers. 'All this has come of the blessing of God inspiring and giving fruit to the labors of a single man.

As was natural, when the parish of Hermansburg was brought to such a state of Christian completeness and efficiency,when it seemed by its character to invite the Divine Hand to use it for the benefit of the world,—it came into the mind of the people to do something for others. A mission to the heathen was suggested. The simple people wanted to be missionaries themselves; and the suggestion at once took the form of a solemn purpose, and speedily grew into a plan. Twelve persons offered themselves as candidates for the missionary work, and were accepted. A separate house was assigned, them as a Missionary Institute, and Harms prescribed a course of training which was to occupy four years. This course embraced much hard work, especially for peasants without any previous preparation. Besides studying exegesis, dogmatics, history of doctrines to the action of the elements, by the roots labor. This work with their hands, as ped growing over them, enclosing them on healthy; to enable them, in part, to earn every side and throughout their entire their bread; and to keep them humble, length. They are thus hermetically enthalt they might never be ashamed of their work, any more than Peter was of his fishing, or Paul of his tent-making." Like true Christian knights, they chose

the hardest field they could think of. They selected the tribes of the Gallas, on the east coast of Africa, who were said to be "men, without being human." True, they have not yet reached these people; but still they are among the heathen doing a good and great work. When the pupils in the Institute were nearly through with their preparatory training, the question necessarily arose as to how they were to be sent out. Where was the money to come from? Harms "knocked," as he said, "diligently on the dear Lord in prayer." But he well understood that the man who prays dares not stand still. Hence he wrote to this and the other great man, but nothing came of it. At last it was said, Build a ship! Good. thought Harms; but the money? He prayed on. He remembered that when Duke George, on his deathbed, doubted whether he should go directly to Jesus Christ with His dear merits, or to the Pope with his good works, a trusty courtier said,

"Your Grace, straight forward makes the best runner." The word stuck fast in his soul. He arose at midnight and said, "Forward now, in God's name!" He was assured. The brig was built and paid for; she was supplied for the long voyage with all the needful provisions and comforts from Hermansburg, and lifted her anchor and floated away on her holy, unselfish errand, amid exulting songs and earnest, loving prayers. And what now? Tell us of the fruit

The results are as wonderful as the means. Harms, it seems, is not a dreamer. His-life and his faith are both real. The brig still continues, her voyage back and forth between Hamburg and Africa. A hundred candidates are knocking for admission into the Institute; a new Institute building is about to be erected, which will accommodate forty-eight persons; more than a hundred missionaries are already in the field; nine stations have been established; and the results, in the way of converts among the heathen, are larger than usual for the time devoted to the work. And all this, humanly speaking, is the work of one man Rev. Dr. Hamilton thus humorously, yet one man without money, without earthly For the past three years he has grown truthfully, describes the preaching of his power; of one man quickening, not a great obtained only under straw, and with great fellow-countrymen as compared with that city, but only an inconsiderable village, and animating its simple population with It is difficult to divest us of early habits his own unwavering and all conquering

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