

THE HOME.

Love Me Now.

If you're ever going to love me, Love me now while I can know All the sweet and tender feelings Which from real affection flow. Love me now while I am living, Do not wait till I am gone, And then chide it in marble Warm love-words on your cold stone.

If you're dear, sweet thoughts about me, Why not whisper them to me? Don't you know 'twould make me happy, As glad as glad can be? If you wait till I am sleeping, Ne'er to waken here again, There'll be walls of earth between us, And I couldn't hear you then.

If you knew some one was thirsting For a drop of water sweet, Would you be so slow to bring it? Would you step with lagging feet? There are tender hearts all round us Who are thirsting for our love; Shall we begrudge to them what heaven Has kindly sent us from above?

I won't need your kind caresses When the grass grows o'er my face; I won't crave your love or kisses In my life, low resting place. So, if you do love me any, It's but a little bit, I'd rather know it now while I Can, living, own and treasure it.

Growing Old.

It is not always excess, or idleness, or folly, that prevents old age from being graceful and happy. It is because it is not planned for, because it is suffered to come on unawares. There is many a man who is correct in all his habits and devoted to his business, who is yet laying up trouble for declining years—many a woman who is careful and troubled about many things, eager, active, energetic in her sphere, who is yet not living wisely with reference to the future.

How many men there are, broken down because they would not rest while they lived, and would put off the resting time until they are compelled to take it! How many women are prematurely old, or unstrung in nerves and unshapely in heart, because they could not or would not practice moderation in the duties and pleasures of life. That is a right and proper use of powers which concentrates enterprise and energy and thought and strength to legitimate work, to the honorable toils of business or profession, to the management of the household and the training of children and the discharge of social duties. We are to glorify God in these things, and to make them a part of our religious life; but we are not to make them, however important, the whole of our life; nor are we, in them, so to absorb and exhaust ourselves that the mind shall lie fallow, and the heart remain dormant, and the soul be deprived of nutriment and culture and exercise. Man is a being designed for higher uses than commercial activities and domestic economy and thrift.

If we would grow old gracefully, and be happy in old age, we must spare a portion, even of our busiest years, and of womanhood's close-packed hours, for the recreation of reading, of meditation, and of prayer. There was no busier life than

Christ's, but he had his hours of holy communion with heaven, of prayer on the mountain top, and of private intercourse with his disciples. And we can do no better than to imitate him in every point of his character. If the culture of the mind is neglected, if no tastes except for toil and business are developed, if religion has only the rag-ends of life in its active and vigorous years, age will bring stagnation and weariness, a lack of interest in those things which keep mind and heart young, and satisfaction and dignity with life, and a kind of hopeless waiting for a good time that will never come.

But if in the noon and warmth of life the soul be opened systematically and religiously to the study of the works and ways of God, to the knowledge and applications of science, to the sweet and refining influence of domestic and social joys, in intervals taken from more engrossing pursuits, the leisure of advancing years will bring with it a keen appetite for pure and ennobling studies and occupations. The old man will not waste about home and grounds aimless and unhappy, but, with observation wide awake and profitable reflection and useful plans, he will find occupation for his hands; the old woman will have a plenty of subjects to fill her mind; the old man will be able to pursue, and the comfort of living happily and usefully while life lasts. Those who would enjoy the long life which God kindly grants, must not in their youth and prime shut themselves up to one narrow circle of labor and duties. The river should broaden and deepen as it nears the sea. Scope should be given to all generous feelings, we should desire to know all that is worth knowing, and let culture and society, and reading, and thought, and above all, a practical piety like Christ's, quicken, and enlarge, and ennoble all of our powers.—N. Y. Observer.

The Face of an Angel.

There are many different types of beauty. There is the beauty of youth which all enjoy for a season; there is the beauty of form and color which is the most attractive form of beauty; there is beauty of intellect, which sharpens and refines the most rugged features and redeems them from the charge of plainness; and lastly, there is the highest beauty of all, the beauty of holiness, which comes from close and frequent intercourse with God and is the reflection of his glory. This is the beauty spoken of in the Acts of the Apostles, when it is said that all that sat in the council looked steadfastly at Stephen, a man full of faith and of power and of the Holy Ghost, "saw his face as it had been the face of an angel."

The beauty of youth is fleeting. Beautiful features are rare, and the most brilliant complexion fades. The beauty of intellect is rarer still, but the beauty of holiness, within-reach of all, all may acquire that if they choose, and this is a beauty that never fades, but daily increases, though the outer man may wither and decay.

We see it sometimes illuminating the face of the poorest, the oldest, even of the deformed and afflicted, as well as of the young, whose natural beauty it heightens and adorns; and whenever we see it we may be sure that he or she who possesses it is in the habit of holding intercourse with God—a child of prayer, for it is prayer and meditation on holy things which make the face, as it were, "the face of an angel."—Selected.

THE FARM.

—Give the hens a little iron in their drinking water, either by putting a few rusty nails in dishes, or by adding a little tincture of iron daily to the water. It will be found helpful to them while mooling.

—A little insect powder dusted among the feathers on the head, neck, back, and sides of chickens, it is said, will kill all vermin. After being dusted the chicken shakes itself, thus distributing the powder thoroughly over its body.

SAVE THE POULTRY MANURE.—There is quite a waste of poultry droppings from fowls that roost on trees and other out-of-the-way places. While the value of this may appear small on a single farm, it becomes very large when estimated for the whole country. Prof. Horton says that 300 pounds of well kept poultry manure is equal in value to 14 loads of ordinary stable manure and should not be allowed to go to waste. The extra care required to have the coops properly arranged for saving the droppings is a small item in the cost, and therefore those who keep fowls have little excuse for neglecting the matter.

—A GREAT SHEEP DAIRY.—In the district of Roquefort, France, there is a cheese factory which uses the milk of some two hundred and fifty thousand sheep, turning out, during the season, from three to three thousand five hundred tons. This is the celebrated Roquefort cheese, which is largely exported, and commands a very high price, both at home and abroad. The ewes give such an abundance of milk their lambs get sufficiently well grown to be safely weaned at two months old, leaving the dam then to be milked, for the purpose of making cheese. Such sheep might be profitably kept on hilly lands in our own country, which are too rough, or too stony and rocky to be easily cultivated.

Helps For Farmers' Wives.

In discussing the reasons why so few boys born on the farm follow their father's calling, the American Cultivator says there is one that is too little considered. It is unwillingness to have their wives, when they marry, work so hard and constantly as their mothers have done as farmers' wives. And even if they were willing, ambitious girls are not, and decline to be a young man who can offer them no better prospect than to share with him the hard life of the farm. This leads the Cultivator to say:—Undoubtedly the improvement in farming life now needed consists in greater comforts and conveniences for farmers' wives. The farmer himself has all sorts of labor-saving machinery. The wife often has to do with only the same conveniences provided for her mother. As social duties become more exacting, her leisure is less than formerly. Children on the farm do not "rough it" as much as they used to, and hence so much the greater care thrown upon the mother. It is more difficult than formerly to get good help in the house in the country. Girls who work in private families prefer the city. They, too, had rather find a beau among the young men in some city avocation than on a farm. Now, as far as possible, a farmer should either make his wife's work proportionately as easy as his own, or he should quit the business, if satisfied that this cannot be done. Usually the hardest job in the

house may be saved by a little care on the part of the husband and men folk. Having a good supply of wood and hard and soft wood convenient for use. Many steps may be saved by constructing sewage drains to terminate in some receptacle at a distance from the house, which kept disinfected, will more than pay its way.

It is presumed that most farmers' wives have sewing machines. They are a great help in the house. The ice-house and creamery should be maintained. They make a great saving in the labor of caring for milk, and are besides well worth their cost in making more and better butter than by the old laborious methods. Ice-cold milk from the creamery is an excellent drink. With every particle of cream removed, it is as nutritious as ever was, and its coolness, combined with its richness, makes it valuable. Then, too, with plenty of ice, it is easy to have ice cream easily, made cheaply, and better than in ten parts of what is sold in cities. With beautiful house-grown flowers in the door yard, and perhaps a green house for them in winter, the farmers' wife need ask no odds of her city sister, or to the refinements of life which each may enjoy.

TEMPERANCE.

The Voice of Jan. 27 presents a table prepared from the Internal Revenue Reports for 1885 and 1886, which covers the production, consumption, and importation of distilled and malt liquors and wines for the years ending June 30, 1885, and June 30, 1886. This table shows the startling fact that 738,690,374 gallons of liquor were consumed in the United States last year, an average of about 12 1/3 gallons to each inhabitant and an increase of 51,892,739 gallons over the previous year's consumption. Our exports of spirits have fallen off 6,024,462 gallons. This is doubtless owing largely to decreased shipments abroad to evade government taxes. A fact of interest in connection with our export trade for last year is that we have shipped—mostly from Boston—787,638 gallons of New England rum to African ports,—the contribution of Christian America to aid in the civilization of the Dark Continent. Last year we exported 2,017,861 gallons of distilled spirits to France, which will in due time, no doubt, return to us enhanced 200 to 300 per cent. price and labeled "pure, unadulterated French wine and brandy." We also shipped French wine into France and lager to Germany.

SMOKING ALCOHOL.—It is not generally known that alcohol is used in the manufacture of cigars, but it is a fact. The cigars that won the prize medal at the Centennial were sprinkled with New England rum. Port wine is used in some brands and the fatal alcohol in nearly, if not all.

The case is now plain. Every man who puts a cigar in his mouth gets the taste and some of the effects of alcohol.

No doubt this is one of the reasons why it is so common for smokers to be so-called drunkards. It is time the light of truth was let in upon the whole business. Many a man has smoked for years in utter ignorance of the fact that he was smoking alcohol as well as tobacco. And ministers and laymen have fallen from their beautiful positions as Christian Workers.

In addition to the facts stated above, it is a well known fact that smoking is injurious, by causing dizziness of the retina, and in order to make which reason is often had to the intoxicating bowl; and the more so from the fact that habitual smokers, as a class, drink and one who indulges in smoking, although he may be a coffee, is sure of French brandy and company with those who both smoke and drink and therefore in great danger of becoming a drunkard. So, in the very appearance of evil.—Beacon.

Extract From Marshall's Great Speech When He Gave Up Drinking.

I would not exchange the physical sensations, the mere sense of animal being, which belong to a man who totally refrains from all that can intoxicate or brain or derange his nervous structure, for the elastic vigor with which he bounds from his couch in the morning, the sweet repose which he enjoys at night, the feeling which he drinks in, through his clear eyes, the beauty and grandeur of surrounding nature; I say, sir, I would not exchange my conscious being as a strictly temperance man, the sense of renovated youth, the glad play with which I pursue the more serene of animal being, the bound vivacity with which the life-blood courses its exulting way through every fiber of my frame, the communion which my healthful ear and eye behold in the gorgeous universe of God, the splendors of the morning sun, the softness of the evening sky, the beauty, the beauty, the verdure of the earth, the music of the air, and of the waters, with all its grand variety, its bright associations of external nature, I would not exchange for the five avenues of sense, though I score point in slow fight at me as I appear in the morning, the morose and very element of earthly misery, save my crime, meet my waking eye from day to day; not for the brightest and noblest wreath that ever encircles a statesman's brow; not for some angel commissioned by heaven or some demon sent fresh from hell to test the resisting strength of virtuous resolution, shouting tempo re back, with all the wealth and all the honors which a world can bestow; not for all that time can give would I cast from this precious pledge of a liberated mind; this solemn pledge against temptation, and plunge again into the dangers and horrors, which once beset my path, to help me heaven, as I would spare beneath my very feet all the gifts the universe could offer and live and die as I am, poor and sinner.

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