

A TRUST-SONG.

Better a smile than a sigh, dear,
Better a kiss than a frown;
Better a look toward the sky, dear,
Than always be looking down.
Better in time of trouble
A song of hope and cheer,
Than a heart that broods o'er sorrow,
And makes that sorrow dear.
The joys we find in to-day, dear,
Perhaps seem poor and small;
But better a little sun, dear,
Than to have no sun at all.
Then make the most of the present,
And its little joys, I say;
For what is here we have, dear,
But to-morrow is far away.
So look in my face and smile, dear,
And sing a cheerful song,
It never is worth our while, dear,
To help life's worries along.
We have love, and we have each other,
And God, who is kind and true,
And we'll hope for the best, and trust
The rest
To Him, life's journey through.
—Eben E. Rexford in *Congregationalist*.

THE HOME.

Home Blessings.

It is said to have some young people who have pleasant homes, with all their comforts, and the protection which fathers and mothers throw around them, fret and grumble because they have not things just as they wish to have them. A young girl said a few days ago, that she was perfectly wretched, because a new dress that had been sent home did not quite suit her. Thoughtlessly expressed, of course, for if she had realized the import of such a phrase, she would not have allowed herself to have used it. But so many such things of minor importance, young people are apt to make of great import, as if they were among the serious matters of daily living. If you young people in good homes, could only take into account what the lives of the masses of young people are in the cities, you would appreciate your conditions and positions more.

Every morning finds thousands of girls and boys starting for their places of business. Many of them live in rooms where they cook their own meals, hurrying off to the day's work with only a cup of coffee and a roll for breakfast. At the lunch hour they go out and buy a few cakes or a little fruit, at night they are supposed to go home to dinner, which to many of them is some cold food taken in their rooms, or warm, poorly-cooked food in a cheap restaurant. Many of these wage-earners are weary, and over-sleep in the morning, and hurry to their work (for fear of being "docked" in their wages) without a mouthful to eat until lunch time. These young people are always exposed to the vice of city life, and it is really worthy of note, amid all their temptations and discomforts, that so many of them live honest lives.

It is for the need of a good, comfortable, attractive home, that so many go wrong in the city. There is nothing to interest or entertain them when they get back from their work to the unattractive places they call home, so they are led away into questionable resorts, where it is always warm and bright. You children have no idea how many wage-earning children there are, even among the very youngest.

Helen Campbell, in an article in the *October Christian*, gives these facts, which when you feel discontented with your lot, you will do well to remember: "In one family a child at three years old had infantile paralysis, easily curable. The mother had no time to attend to it. At five years old the child was taught to sew buttons on trousers. She is now at thirteen years old a hopeless cripple, but she finishes a dozen pair of trousers a day, and the family are thus twenty cents the richer. In another family were found twin girls, four and a half years old, sewing on buttons from morning until night; and near them was a family of three—a woman, who did the same work, and whose old father of eighty, and little girl of six, were her co-workers."

Think what it would be if those dear little sisters of yours, who love the fresh air and the pleasant play times, had to sit all day and sew buttons. We could fill columns with pitiful facts regarding the lives of so many boys and girls, who are really heroes and heroines, who are the entire support of drunken fathers and mothers, who when they wake up in the morning with a headache or a side-ache, or feel languid, cannot lie still and rest as you can, but must get up and go to work. Be very kind to such, my dear young friends, if they come in your way. Let them know by your manner and words that you are interested in them. Be very charitable toward them. Do not do wrong, remembering how much has been done to hedge you in from the temptations and snares of life. If when you grow to manhood or womanhood, you should have employees, make their condition the very best you can. Remember all through life to make life easier for others, not harder, and doing the Master's work in this way, you will find true happiness for yourselves.—*Susan Teall Perry*.

The First Duty.

The mother's first duty is to her children. A dear, good mother said not long since, "I feel so discouraged; it seems as if I were doing comparatively nothing to make the world better. I read so much of what good women are doing over all the world, but I am tied right here with my children." Blessed indeed. The sweetest tie God gives to womanhood. A little world of the mother's own, to make good and happy. Little feet are to be taught there how to walk in pleasant paths and ways of peace; little hands to learn how to bless with cheerful work for others, and young hearts to be enlarged and enabled to go out in the world and make it better by-and-by, when the days of manhood and womanhood come. Never be discouraged, tired mother; never grow impatient of your grand work, and feel that you are in a corner, somewhere doing nothing to help the Master. You are doing this best work, if you are doing it faithfully, in your nursery and home-making. Seek wisdom and strength from the Almighty Father, to enable you to fulfill the trust He has given you to His honor and glory.

The work that you wish you could do now, out in the world, will be done by-and-by through your children, who have learned in the days of childhood and home staying, how to live good lives themselves, and how to help others up to a higher plane of living. Do the nearest duty now, and feel assured that it is just what God most wishes you to do, and wait with patience, for your influence for good will be inestimable in the years to come. One of the most intelligent women, the mother of a large family of children, was eminently a woman of faith. She never heard the tramping of her boy's feet in the house, or listened to their noisy shouting in their play, or watched their unconscious slumbers, without an inward, earnest prayer to God for wisdom to train them. She mingled prayer with counsel and restraint; and the counsel was the wiser, and the restraint the stronger, for the alliance of the human and divine elements in her instruction and discipline. And at length, when her children had become men and women, accustomed to the hard strife of the world, her name was the dearest one they could speak; and she who had "fed" their bodies from her own spirit's life, who had taught their feet to walk, their tongues to speak and pray, and illuminated their consciences with the great light of righteousness and duty, held their reverence and love, increased a thousand fold by the remembrance of an early education that had its inspiration in faith in God, and its fruit in the noble lives of upright men and women.

THE FARM.

The Use of Fairs.

There is a good deal to be learned on a fair ground besides the merits in the different breeds of stock. One of these points which all do not see is the methods of feeding practiced by the best stockmen. On the fair ground are brought together perhaps a hundred different breeders of live stock, each of whom is doing what he can to make his animals the best of their kind. They have made a special study of feeding, and during the fair desire to keep the stock on exhibition in perfect condition. This they do by the best system of feeding known to them.

A tramp among the fair pens at a fair reveals a half dozen different methods of feeding. Dry corn, soaked corn, fine ground grain, coarse ground grain, mixed grain, ground and unground, and sweet and soured feed, all have their advocates. Among cattle men almost as many methods of feeding are followed. Good results come from any and all of these methods, but to the keen observer there is a best way among all of these. In feeding stock, in which growth and flesh are both to be cultivated, that course of feeding is best which will induce the animal to consume the largest quantity of feed consistent with good digestion. For example, we observed one stockman at a fair recently held feeding his pigs at a small amount of dry corn immediately after they had eaten all they would of soured milk. This was undoubtedly an excellent plan, as the sweet dry grain was so much more food taken into the system, and it would at the same time aid digestion by taking the proper amount of saliva into the stomach in the masticating process, and by acting as an antiseptic in the system.

Another feeder of cattle gave his animals a nice meal of mangels after they had eaten all they wanted of hay and crushed grain. This mess was eaten with as much relish as if the stomach were craving food, and it would be foolish to say such feed was not beneficial. The show ring demonstrated that the herds above referred to were well fed.

In producing live stock of the highest quality blood is only half the battle. Good feeding and care constitute the other half. The blood can be seen and the method of feeding learned also on a fair ground by keeping the eyes open.—*Western Stockman*.

When fowls are killed before being sent to market, it is best not to pack them as soon as they are plucked. It is best to let poultry hang at least twenty-four hours after being plucked before packing, so as to allow the animal heat to entirely pass off. After plucking, wash off the bloodstains with a cloth and warm water in a careful manner, for if they are left to harden and become dry, their removal will prove very troublesome.

TEMPERANCE.

Mr. Spurgeon on Drunkenness.

Mr. Spurgeon said he felt inclined to commence like the young men who attended weddings—"Uncoloured as I am to public speaking"—for it was quite true that his week-day addresses very often became sermons. Their attention, he continued, had been called to-night to the terrible sin of drunkenness, and he wanted to say a little about this great curse of our country—this deadly serpent, which poisoned the very soul. Let them look to their Bibles if they wanted to know what God thought of drunkenness, and they would find that it had been there placed in the very worst company. Together with fornication, murder, and adultery, it had received the curse of God; and Christians were commanded to have no fellowship with those who drank, as well as with those who committed unmentionable sins. Many a time drink was the next door neighbor of murder, for that crime lay in the intent, and how often had the drunkard lifted his hand to strike the blow which would deprive of life. To drink was violation of the Ten Commandments, for any man who took that which would shorten or destroy his life, was guilty of a breach of the commandment, "Thou shalt not kill." Drink incapacitated a man for the performance of his duty, and very often brought him all the way from Manchester singing, "We've got no work to do." To some men there came a time when they must be on the drink, and employers gradually felt that such a man could not be trusted. He knew men who were not more than thirty years of age who had literally drank themselves out of employment. Drunkenness prepared men for other crimes. If the story of what had been done under the influence of drink could be written, it would be a book too terrible to read. It has been



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