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THE HOME.

Something For Children To Do.

There is something on earth for the children to do,
For the child that is striving to be
Like the One who once murmured, in accents of love,
"Let the little ones come unto me."

There are sweet, winning words to the weary and sad,
By their glad, loving lips to be said;
There are hearts that are waiting by some little hand,
Unto Jesus the Lord to be led.

There are lessons to learn, both at home and at school;
There are battles to fight for the right;
There's a watch to be kept over temper and tongue,
And God's help to be asked day and night.

There are smiles to be given, kind deeds to be done,
Gentle words to be dropped by the way;
For the child that is seeking to follow the Lord,
There is something to do every day.

The Home Church.

Your home ought to be a church. The home was God's first church, the father and mother were God's first priests, and the first altar was a family altar. The most sacred of all church services is the Lord's Supper, and this replaces the passover feast, which was a family feast. The early Christian Church was cradled in the households, and in private homes the disciples met for prayer and praise. The universal church including all the faithful, is a household of faith, a great family whose father is in heaven; the Church of the First Born above, our heaven is our home. So the first paradise and the last paradise are both homes, and the home between ought to be like them. Our children ought to learn all their first lessons of father and mother; and lessons of faith, hope and charity, lessons of reverence and penitence, lessons of prayer and praise, ought to be their first lessons. You would be shocked to go into a Western town and find in it no church, no Sunday-school, no religious services. I heard the other day of such a town, made up of men who had resolved that they would have no preacher and no Gospel there. One man who had tried it for a year bore a bitter testimony to the result. "I came out here," said he, "to find a place where there was no God. I have found it, and it is a hell." And he set himself to work to organize a Sunday-school. How many families there are which are in just the condition of that Western town. As a family they are without God. No voice of prayer or praise ever goes up from the home circle. No child ever learns to look through the father on earth to the Father in heaven; through the earthly home to the home in heaven. It is pitiful to think how many children there are in the world, and even in this land of ours, who grow up in ignorance, not knowing how to read or write. It is more pitiful to think how many children there are who grow up not knowing how to pray or praise. May God help the father and mother who read these lines to establish a church in their house, or, if one is already established there, to make it richer in faith and hope and love; to set up in their household a ladder which rests upon the ground, but whose topmost round pierces the heavens, up which every night and morning the prayers run nimbly to God, and down which, more nimbly, come angels bearing blessings from his hand.—*Dymas.*

The Table and the Home.

Would eat as Christians do? We must take a Christian environment for the family table. In the first place, let all who gather there take the solemn resolve and keep it, to bring there no troubles, no anxiety, no recrimination, no hateful tales of the cook's delinquencies, and John's unfaithfulness, no backbiting of our neighbors, no uncharitableness and no envy. Let it be a place of sweet sounds, of merry laughter, of willingness to hear others talk instead of one's self, of little courtesies—a place where children are never allowed to monopolize attention or conversation, but where controlled by sweet, gentle firmness they may rather unfold as do the blossoms adorning the snowy cloth. Let it be a place that mother or older sister, before each meal, uses all her pretty arts to keep fresh with nice linen; where each article is in place, so that no friction may be engendered as the meal progresses. We all of us know, doubtless, the man who was a saint in everything else, but unable to control the impatience constantly fired by a careless servant invariably leaving his silver salt cellar at the further end of the table. These are little things, it is true, but to bear trifles we need great grace. Every soul realizes that.

One thing do remember, to have your home, every-day table, just as attractive as the one to which you invite your honored guest. It pays to exert one's self for one's family. They never lose sight of it. Ten to one if the honored guest, tired with social courtesies, will not forget in a day, or only remember your little affair as a debt to be paid back some time. We do not under-estimate the duty of hospitality—but we do think we are more likely to err in the lack of the courtesy toward our own household. Be hospitable to them we pray—thereby some of you may entertain angels unawares.—*Good Housekeeping.*

—Use Good Language.—We advise all young people to acquire in early life the habit of using good language, both in speaking and writing, and also to abandon the use of slang words and phrases. The longer they live the more difficult the acquisition of good language will be; and if the golden age of youth, the proper time for the acquisition of language be passed in abuse, the unfortunate victim of neglected education is very probably doomed to talk slang for life. Money is not necessary to procure this education. Every person has it in his power. He has to use the language which he reads instead of the slang which he hears; to form taste from the best speakers and poets of the country; to treasure up choice phrases in his memory and habituate himself to their use, avoiding at the same time that pedantic precision and bombast which show rather the weakness of vain ambition than the polish of an educated mind.

There are probably a hundred or more persons in this and neighboring towns who daily suffer from the distressing effects of kidney troubles, who do not know that *Johnson's Anodyne Liniment* is almost a sure cure. In severe cases great relief may be obtained, if not a perfect cure.

THE FARM.

—Beef.—Even on a limited income, beef should be the principal meat, for it is the most wholesome; other kinds make an agreeable change. Use pork sparingly, though it is cheap; beef can be made equally cheap by choosing suitable pieces and cooking them well. Take a thick slice of meat from the round, such as you can buy at the market for ten cents a pound, with no bone and little fat. Get the butcher to split it almost open for you, so you have one large thin steak. No matter how tough, it will be tender as porterhouse steak when ready for the table, and quite as toothsome. Lay the meat out smoothly and wipe it dry, but do not wet it. Take a coffee-cupful or fine bread crumbs, a little salt and pepper, a little powdered thyme or other, sweet herb, and just enough milk to moisten to a stiff dressing. Mix well and spread over the meat. Roll it up carfully and tie up with twine, wound to secure it well, especially the ends. Now in the bottom of your kettle fry some fat and salt pork till crisp and brown, one-quarter pound cut in thin slices (cost three cents). Into the fat that has fried out from this pork put the rolled meat, brown it on all sides, turning it till it is a rich color all over, then put in half a pint of water, and sprinkle over a little salt. Keep closely covered, adding a little water if it cooks away too much. If one likes the flavor of onion, add the half of a small one, chopped fine. When ready to serve, unwind the string carefully to preserve the shape. Lay it on a platter with the gravy poured over it. Cut the meat in slices through the roll as jelly roll is cut by the bakers. The toughest meat is made tender and nutritious cooked in this way, and is equally nice warmed over next day.

—Productive Life of a Cow.—The average actual life of a cow is eight years. Her possible productive life is twenty years. An Ayrshire cow has given thirteen quarts of milk a day with her thirteenth calf, and she was then too old for her age to be indicated by her horns. What a loss there must be, then, in wearing out a cow at eight years old. At that age a cow should be in her prime, and is not, comparatively, more advanced than a man at forty, and should be no nearer worn out.

—Weaning calves too soon from milk is a bad practice. Teach them to drink when a few days old; then give them some skimmed milk for four or five months. It will be surprising how little will keep them thriving, and what fine animals they will be at one year old.

—In regard to peat or swamp muck. Sir J. B. Lawes has recently given his opinion of it to the effect that an application of it had a surprising result in producing a luxuriant growth of clover, but while it contains valuable elements of plant food he considers it most profitable to be used as litter for stables.

—A resident of Atlanta, Ga., is said to be the happy owner of a Jersey cow of pure Dauncey blood, which yielded 8,724 pounds of milk in six months, and in 1885 made 900 pounds of butter.

TEMPERANCE.

Pen-Pictures.

A dainty, blue-eyed baby girl sitting for the first time in her high chair with the family at the stately dinner. The first-born daughter, the father's pride, the mother's joy; so bright, so winning; giving such fair promises of a sunny childhood, a true girlhood, and a brave womanhood. The wine is being poured, and, in childish wonder the little one, attracted by its brilliant color, begs to be allowed to taste it. Not a moment does the mother hesitate; no shadow of the future falls across that gally-lighted table to warn her of the terrible result of that first fatal taste. The child crows and laughs and begs for more. More is given. By and by the little one grows sleepy, and is carried by the nurse to the couch which, years afterward, the guilty mother, remembering, wishes had been her last resting place.

Ten years later. A young girl, with nervous air and stealthy tread, creeping to the locked side-board and looking for the missing keys. Vainly she searches. With angry frown she turns away and examines eagerly the contents of her pocket-book. The father who used to be so generous with his little daughter, dares not give her spending money now. The purse is empty. Quietly, and to avoid suspicion, she arranges in the study all her materials for painting—for she is skilled, for one so young, in the use of water-colors. Then she creeps away to her room, and, hiding a jewel in her hand, goes secretly out the side door, and rushes to a pawn broker's. She does not stay to argue with him, though she knows he is cheating her, but hurries to the nearest liquor saloon and slips in the door above which is written "Family Entrance." A few hours afterward a carriage stops at her father's mansion, and she is borne unconscious and intoxicated to her daintily-furnished room.

Two years more have drifted by. Weary, sad, anxious years. Tears, entreaties, threats, and promises, alike have proved unavailing. The mansion blinds are always closed now. No laughter rings through the halls. Only the nearest of kin cross the threshold.

In a padded, darkened room, with chains upon the white wrists and chains upon the ankles, sits the fair-haired, blue-eyed daughter, not yet sixteen. The beauty is faded, the face is bleated and scarlet, the light of reason is gone.

Sometimes she raves wildly, and begs passionately for the poison which has ruined her, and then they go away and leave her alone with the misery which is too heart-breaking to witness.

Again, rocking to and fro as her mother enters and sits beside her, she moans:

"Won't you call my mother? O, I've lost my mother! I want my mother!"

In vain the mother winds her arms around her daughter, seeking to soothe her. In vain she calls her all the pet names of her childhood. All in vain! She only moans more piteously.

"I've lost my mother! O, I want my mother!"

God pity her!

Fancy sketches, these? Nay; I wish they were. They are painted from life!—*Christian Advocate.*

—The last statistical returns for Great Britain and Ireland show the money spent yearly upon the following articles: Bread, £70,000,000; butter and cheese, £35,000,000; milk, £30,000,000; sugar, £25,000,000; tea, coffee, and cocoa, £20,000,000; rent paid for farms, £60,000,000; rent paid for houses, £70,000,000; woolen goods, £47,000,000; cotton goods, £14,000,000; linen goods, £8,000,000. Average yearly expenditures upon intoxicating liquors, ten years ending 1880, £136,000,000.

This shows that *twice* as much money is spent for intoxicating liquors as for woolen, cotton, and linen goods put together; considerably more than the whole amount spent for the added rents of farms and houses, and more than all that is spent for bread, butter, cheese, and milk. Of course to this must be added the outlay for all that rum costs in increase of paupers, police, insanity, vagrancy, etc.

—The 10,000 liquor saloons in New York take in $74,000,000 annually—or $220,000 daily.

—"Whiskey has made three millions of paupers in the last five years. Who takes care of them? The men who made them paupers? No, they turn them over to the state and Christian charity. You who are honest and virtuous have the bill to pay."—*J. B. Hawthorne.*

—The best way to meet infidelity is to preach the pure gospel. The best way to meet doubt is with faith. The best way to keep out error is to fill mind and heart with the truth. Infidelity is negative, and should be met by what is positive. Voltaire said the only argument he could not answer in favor of Christianity, was the life of a poor shoemaker in Paris. The best way to keep down weeds in a field is to fill the soil with good seed. Infidelity offers no remedy for sin, let it appear that the gospel does save from sin. The best way to answer objections to a good remedy is not by a labored and scientific line of argument, but by producing cases cured by that remedy. The preacher that saves the most souls, under God, is he that gives the best answer to infidelity.—*Dr. Eaton, in Rel. Her.*

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