

AMBITIOUS BIDDY.

A TRUE STORY.

In the barn-yard of a farmer, Not a hundred miles away; Lived a colony of chickens— Black, and brown, and white, and gray. Well contented were these chickens With the bunrums lives they led; Scratch and peck from night till morning Lay an egg and go to bed: All save one; 'twas her ambition Something of the world to see, But just how? the vexing question Haunted her continually, Till one day, all of a sudden, Popped into her busy brain A brilliant thought; it made her dizzy To see the way marked out so plain. Farmer Pierson had a carriage Standing in his wagon shed; Thither bent Miss Biddy's footsteps, By her inspiration led. Flew she in, and 'neath the curtain Of the very hindmost seat, Hid herself with joyful trembling, Crouching down upon her feet. Came the farmer unsuspecting With his wife, that Sabbath day, Seated them within the carriage, Drove to Sunday school away. Quiet Biddy sat; no mousetrap Still could have been than she, Though the many jolts and bounces, Frightened her so terribly, That she wished, and wished it often, That at home she safe had staid With her mother and her sisters, Scratching in the garden bed. But at length they reached the school-house, And as soon as left alone Out jumped Biddy, much elated At the smartness she had shown, Being, too, a hen of spirit, Much too proud to steal or beg. 'E'en a ride, by way of payment On her seat she left an egg! Farmer Pierson, much amused At the freak, forgave her then, And gave her to the boy who caught her, For a missionary hen! —Mrs. M. T. Pierson.

THE HOME.

New Year Words to Girls.

You are sitting quite quietly watching the old year as it fades away and the new one as it comes in. You think of all the joys and sorrows that have come to you during 1890, and of your hopes and ambitions for 1891; you believe just as you did a year ago—that you will make a great resolve that the year shall be better and your life nobler and more unselfish than it was last year. Now don't do this. Don't make the big resolve. Think, hope and pray what you want to, but in '91 place, make a lot of little resolves, each of which will in time tend to make you reach the goal you desire to. Resolve to think a little less about yourself and a little more of the comforts of others. Resolve to be less quick of speech and more certain in action than you have been. Resolve not to let the wicked little demon of envy enter your heart and make you bitter and fault-finding. Resolve to consider those of your own household; the inclination on the part of too many of us is to reserve our virtues and our graces for those outside, and this is all wrong. My dear girls, you had better blush unseeingly at good daughters and good sisters, than gain all the fame imaginable as bright talkers and great beauties without homely talent. I like that word homely—I use it here in a different sense from the one you give it. It means belonging to the home, and as the home is the place where love and charity should abide, so the talents that belong to it are best worth possessing. God bless every one of you and give you some day a home of your own. It may come in the new year. It may be in the years that are far off, but if it never comes, just remember that the talent of making a home may be yours, and even though you can only exercise it in a single room you must not put it and count it as no value.—Edith Ashmore, in The Ladies' Home Journal.

Games for the Mind.

"THE STAGE COACH."

The players seat themselves in a circle. That one of them who is the best hand at making up a story is chosen to be driver. If none of the boys feel up to the position, a grown person may fill it. Then to each boy is given the name of something in connection with a stage coach or the harness—such as pole, whistle-tree, thorough brace, trace, collar, reins, etc. Every player having received a name, the driver calls out the names of the whole circle is under his eye and proceeds to relate a thrilling narrative of the adventure of a coach on a rough and muddy road in the dead of night, which should be simply a harrowing record of disaster. Whenever the words pole, whistle-tree, collar or rein come in the players bearing those names must spring from their seats, turn completely round and sit down again. Whenever the word stage coach is mentioned all the players must jump up, turn around and then exchange seats. The failure to do this promptly in either case entails a forfeit, and when the story is ended the forfeits are to be dealt with in the time honored manner.

"THE ORCHESTRA."

Very similar, but rather more amusing, is the orchestra. The players seat themselves as before and the driver lays aside his whip for the conductor's baton, while the others choose musical instruments upon which to perform in pantomime. One takes the violin, another the trombone, a third the jewsharp, a fourth the flute, a fifth the drum, and so on. The conductor then starts some simple lively familiar tune like "Yankee Doodle," or "Coming Thro' the Rye," humming it as loudly as possible, and beating time vigorously, all the others joining in, and imitating to the best of their ability the motions of musicians performing upon the instruments they have selected.

As soon as the music is well under way the conductor, without any warning, proceeds to imitate one of the performers in his band. The instant he

does so the one thus imitated must assume the baton, dropping it again as soon as the conductor resumes it. If he fails to do this the music is stopped, the delinquent pointed out to the others, and made to pay a forfeit, or penalized, or any other way that may seem expedient.

Then the conductor strikes up again, and so the game goes on. There is any amount of noise and fun in it when played with spirit.

"GEOGRAPHY."

Two quieter games are geography and person and thing.

For the first each player must be provided with pencil and paper. Then the object is to see who can write down the largest number of names of rivers, lakes, mountains and other geographical features of the world beginning with a certain specified letter, as M or S or P, within five minutes. History or literature might be similarly treated where the company is mainly composed of adults. This game may be made very interesting and instructive.

FOR MIND AND MUSCLES.

A very bright game which exercises both mind and muscles bears the odd name of "Jenkins down, Jenkins up." For this six players are required, though later more may take part. Sides are chosen, each side having a captain.

The players then seat themselves at opposite sides of a table, which should be covered with cloth. The captain sits in the middle of his side. Somebody produces a coin, a quarter of a dollar or a cent will do. The captains toss up for the privilege of beginning. The winner takes the coin and the loser cries "Jenkins up," whereupon all of his opponents hold their hands up with palm turned toward him. "Jenkins down," he orders, and at once all the hands are dropped under the table, and the captain passes the coin about until the other captain calls "Jenkins up," and immediately every hand must be placed upon the table outspread with back up.

Now the coin is hidden under one of these extended hands and the game is for the other captain to locate it. He only may call, but his side acts as an advisory committee. One after another he touches the hands until he has located the coin and they are at once turned up. So he goes on until either he narrows it down to the hand that has the coin or, as more often happens, touches a hand that holds it, when at once he loses his call and the game begins as before.

Instead of calling up the hands one by one the captain may call up all but one or two, and then if the coin has not been revealed he has either found it or has only one more guess. When he does succeed in finding it he takes it over to his side and the other captain has the calling up, the coin then going from side to side until the players have had enough of the game.

Hints for the Housewife.

A CURRY OF SPRING CHICKEN.—Cut up a young chicken; put two ounces of butter in a frying pan, cut a small onion in slices, and add it with the chicken to the butter, and fry a golden brown; take up the chicken, put it in a sauce-pan with a little water, season with salt, and let simmer gently for fifteen minutes; then add a teaspoonful of sugar and the juice of a small lemon. Mix a tablespoonful of curry powder and one of flour with a little cold water, and add to the chicken. Stir until it boils. Serve with boiled rice.

PICKLED SALMON.—Open the can, turn out the salmon, carefully remove the bones and skin, and place the fish without breaking into a bowl. Put a pint of vinegar into a porcelain kettle, add a slice of onion, four cloves, a bay-leaf, and a blade of mace. Dust the salmon with salt and pepper. As soon as the vinegar comes to boiling point, pour it over the salmon, cover and stand away to cool. When ready to serve, lift it carefully from the bowl, arrange it neatly on a pretty dish, garnish with celery tops or lettuce leaves, and serve.

STEWED ONIONS.—Select young onions and put them into boiling water and stew them fifteen minutes, drain off the water and pour a cup of cold milk over the onions. Let them stew in this until tender; season to taste and thicken the milk with a tablespoonful of butter rolled in one of flour, then cook five minutes longer.

THE FARM.

WHAT HORSES SELL BEST?—J. Y. Gedney, Mitchell Co., Iowa, desires to know what kind of horse will sell best. This doubtless refers to horses for all purposes. There are many good horses brought from Iowa to New York State. Speed will not be noticed. Horses having the following form will always sell: A good sized body, full kind eye, prickled ears, good crest, oblique shoulders, short on back, long on belly, somewhat arched at coupling, well ribbed up, heavy boned, short, flat legs, compact, blocky, active, good tempered, and a good walker. Also he should have size and weight, say from 1,000 pounds upwards.

EFFECT OF URINE OF SICK ANIMALS ON VEGETABLES.—Thaddeus Hopkins, Mitchell Co., Kan., asks if there can be any injurious results from the use of the urine of a sick cow on garden vegetables. There has been a rivalry among a few farm neighbors in growing the largest vegetables in their gardens, and one has used the urine of a sick cow as a fertilizer, which was thought might affect the vegetables so as to make them unhealthy to eat. Air and soil are two of our best disinfectants, and no harm could come from a reasonable use of urine on vegetables. If the application was too great and too frequent the vegetables would not grow well, and even if cooked and eaten would not be unwholesome, though the texture and flavor might not prove so good. From 93 to 97 per cent. of cow's urine is water, though the richest of all the urines as a fertilizer.

REGULARITY OF THE FARM.—Systematic feeding and care of every kind is the part of a farmer's capital that makes the best investment. The cows should be fed, milked, and cared for morning, noon, and night, with exactitude and on time. No milk is elaborated while cows are chasing and worrying for food and drink. The horses appreciate regularity, and know when feeding time comes. It is as these anxious delays that the stable is marred by pawing, biting and kicking,

WHEN THE HAIR

Shows signs of falling, begin at once the use of Ayer's Hair Vigor. This preparation, strengthens the scalp, promotes the growth of new hair, restores the natural color to gray and faded hair, and renders it soft, pliant, and glossy.

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A Rich Brown

or even black. It will not soil the pillow-case nor a pocket-handkerchief, and is always agreeable. All the dirty, gummy hair preparations should be displaced at once by Ayer's Hair Vigor, and thousands who go around with heads looking like 'the fretful porcupine' should hurry to the nearest drug store and purchase a bottle of the Vigor.—The Sunny South, Atlanta, Ga.

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and irregularity produces bad habits and bad tempers in otherwise gentle beasts. The ducks, geese, turkeys, chickens, and all living creatures on the farm suffer from irregularity more than can be estimated in the farthest loss of profit. Regularity brings contentment and thrift to all the live stock, kills the weeds that eat up crop food, and fills the barns with the best quality of crops, pays off mortgages, replenishes the bank account, dresses the family, educates the children, and imparts energy, respectability and character to all concerned.

Hints to the Farmer.

Throw some manure around the small fruit trees.

A cow cannot make sound milk out of unsound material.

Only well-drained land bears a good crop in a wet season.

Whether you burn coal or wood or both save all the ashes.

Have the rats gone into winter quarters? Better root them at once.

The best plan of feeding turnips is to cut or slice up and sprinkle with bran.

Buckwheat is given less attention than any other crop. It is less commonly grown than any other grain crop, and yet there are over 87,000 acres devoted to it in the United States each year. On this area over 11,000,000 bushels of grain, worth \$7,000,000, are produced. Two-thirds of the entire buckwheat crop of the country is grown in New York and Pennsylvania. The average yield per acre is over 37,000 bushels.

Labor is the great factor on the farm that gives the best return of all the expenses, but everything depends on how and where it is applied. It is not the number of hours' labor performed that brings in the profit, for misapplied labor may entail a loss, but in systematic agriculture, which carefully considers the commanding attention receives its share at the proper time and with the least effort necessary.

TEMPERANCE.

(From a Temperance Sermon by Rev. J. A. Gordon, of Charlotte, N. C.)

"If an ox gore a man or a woman that they die; then the ox shall be surely stoned; and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in his past and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or woman, the ox shall be stoned and his owner also shall be put to death."—Exodus 21: 28, 29.

These words following immediately after the ten commandments add peculiar emphasis to the underlying principle of the commands of God. He has two points to make. First, to possess or derive profit from that which is injurious to another, is forbidden by the law of God. It is on the same principle we say private rights must give way to the public good. That is exactly. The man could own his ox, but if it did damage to another he had no right to derive profit from it or possess it. This command simply enunciates this principle that it is not right to possess that which is injurious to another. We find our liberties are hemmed in on every side. Quarantine laws, prison laws, etc., are all a crystallization of this idea. I may have a horse that can go at the rate of 240 a minute, but if I take him on our public streets and endanger the safety of the public, I am prevented by the police. I can build a house any way I please in the country, but if I come into the city and put up a building of brick with walls that are too thin I am responsible for the consequences. There are certain things which may be right under certain circumstances which are not in others. Changing circumstances very soon change the rights of man. The cow's eye is killed when he would go. Now the same principle applies to the liquor traffic because it goes the body politic, financially, physically and morally. We hear much about hard times. But what do we find? In Great Britain and Ireland alone £30,000,000 is the annual ruin bill, of course if we received value in return in the shape of comfort and happiness we would not object to this expenditure. There would be no loss. But there is the history of sorrow and death, poverty and crime, and that is all we get for £30,000,000. They informed him some time ago that this Dominion spends \$27,000,000 a year on strong drink. This is the first cost of it alone, and the revenue derived from it was less than five and a half million dollars; \$27,000,000 thrown away to get five and a half million dollars—and that is called good financing.

This liquor business takes money from you and gives nothing in return, which is robbery. Does not this ox gore the

body politic? It does and therefore should be stoned.

It destroys the wealth producing factors in every country, brain, brain and morals. Take these away and you destroy the foundation of society.

It destroys brains. In 1885 three quarters of a million dollars were invested to encourage emigration to Canada, and this was wise. But the liquor traffic which the same government had voted this money support will make more loafers and criminals in Canada in the community than good men that those three quarters of a million bring in.

It destroys brains. If there is no brain the laborer is vain. Our government spends annually thousands of dollars for the education of the people and they do right. But at the same time they foster and encourage the iniquitous traffic the outgrowth of which is ignorance ever more. It is estimated that 95 per cent. of the thousands of children unable to attend school are prevented because they have drunken parents.

It destroys the morals. Put over against the work of the church the work of the saloons, and the morality from one is destroyed by the other. Surely this is building with the left hand and pulling down with the strong right hand. The prosperity of the one means the destruction of the other. The liquor traffic is a parasitic on the whole community. Its success is the church's failure, and its triumph the church's defeat. As one fattens the other becomes lean. Then it destroys the home. The home is a divine institution, and if the home is to be protected, this liquor traffic can not. If a child were bitten by a dog on our streets how the people would run together with sympathy for the child and vengeance for the dog. And yet in that of one child thousands are being bitten by the demon strong drink, and yet we are asked to license it. If an ox gore a man or a woman he shall be stoned, and if the owner knowing this hath not kept him in he shall also be put to death. This is the underlying principle of the ten commandments. It is simply a bewitchment by the devil that men cannot see these things.

Second. Continuing to own the ox that gores is to be punished. To possess or derive profit from anything known to be destructive is criminal. The history of the whole liquor traffic is the history of destruction. And who owns this destroying creature? This depends on your answer on the 8th of January next. If you vote right you will not be the owners. You refuse to own him and say we protect against participation in this business. An effort is now being made to form a syndicate of the citizens to own the destroying brute, and the moment you grant the license you become responsible for its existence.

Then let me refer to some objections to license.

(1) License is subversive of common law. The meaning of this term as I understand it, means regulations to encourage and foster and promote everything which will make for the peace and comfort and welfare of the people. Does the liquor traffic do that?

(2) It swipes away the ground of moral appeal. You ask why don't you use moral suasion. But how can you use moral suasion against an evil which you license as a legitimate traffic. License sweeps away the ground of moral suasion, or else it makes us very inconsistent men. We are told to honor the laws and the powers that be. It is simply to nullify all my moral suasion to license an evil. Not long ago an association of licensed liquor dealers passed this resolution: Resolved, that while the state licenses the liquor business we consider it legitimate and honorable and do not deserve the censure that is heaped upon us. And they were right, as long as they were licensed. You ask me to preach temperance, judgment, and righteousness to come, and yet endorse the source of all crime. To use moral suasion to license the traffic at the same time is to be hypocrite.

(3) License counter-legislates God. Look at its consequences. One of the ten commandments says "thou shalt have no other God before me, and while Great Britain spends £30,000,000 for liquor annually, she spends only £1,050,000 for missions. Thirty-six millions sacrificed to the devil, and men prostitute themselves before him as their god. And so on throughout the ten commandments, the liquor traffic is in direct opposition to their very principles. There is taking God's name in vain, breaking the Sabbath day, dishonoring father and mother, murdering. The law of the New Testament is equally opposed to it. Love worketh no ill to thy neighbor. We must put down this tyrant, and unless we do we violate the principles underlying the Word of God.—Guardian.

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