The Good Old Farm.

"Ther's got be a revival
Of good sound sense among men. Before the days of prosperity Will dawn upon us again, The boys must learn that learnin'

Means more'n the essence by books. An' gais must learn that beauty Consists in more'n their looks. "Before we can steer clear of failure

And big financial alarms, The boys have got to quit clerkin' An' git back unto our farms, I know it ain't quite so nobby It ain't quite so easy, I know

Ez partin' your hair in the middle An' settin' up for a show. "But there's more hard dollars in it An' more independence, too, An more real peace 'n' contentment

An' health that is ruddy an' true I know it takes years uv labor, But you've got to hang on in a store Before you can earn a good livin" An' clothes, with but little more

"An' you steer well clear uv temptations, On the good old honest farm, An' a thousand ways 'n fashions That only bring ye to harm.

There ain't but few that can handle
With safety other men's cash;

An' the fate uv many who try it Proves human natur' is rash. "So, when the road to State prison Lays by the good old farm, An' the man sees a toilin' brother Well out uv the way uv harm,

He mourns 't he hadn't staid there. A tillin' the soil in peace, Where he'll yet creep back in dishonor, After a tardy release. "What hosts uv 'em go back, broken

In health, in mind, 'n' purse, To die in sight uv the clover, Or linger along, which is worse; An' how many mourn, when useless That they didn't see the charm, The safety an' independence, Uv life on the good old farm.

So, preach it up to 'em, Parson, Just lay it out plain 'n' square, That land flows with milk 'n' honey That health 'n' peace are there; An call back the clerks 'n' runners, An' show 'em the peaceful charm That awaits to cheer 'an bless 'em, On father's dear old farm. -New Hampshire Statesman.

Goldsmith's Maid's Attachment for Her Groom.

Recently Charley Cochrane, who was for many years the faithful groom of the thought he ought; honest and just in his celebrated trotter, Goldsmith Maid arrived from California, and wishing to see the grand old trotting mare and her colt, called on Mr. Smith, her owner, to obtain his" permission to visit Fashion and Stud Farm, in New Jersey. Mr. Smith accompained Cochrane to the farm, and on arriving there remarked: "Charley, the Maid is very jealous of her colt, is very cross, and will permit no one to approach it." Cochrane arranged that Goldsmith Maid should hear his voice before she saw him, and although they had not seen each other for two years, a loud whinny presently assured the visitors that the mare had recognized the man's voice. Cochrane next showed himself, when a touching scene occurred The old Queen of the turf, who for months would not allow any one to approach her, making use of both heels and teeth if it was attempted, rushed with a bound to her thus with himself, God, I thank Thee that old friend, forgetting even her colt, and I am not as other men are, extortionists, rubbed her head upon his shoulder, her nose in his face, played with his whiskers, I fast twice in the week, I give tithes of and showed by her every action that her heart was full of joy to see him. Directly the colt came up to him, and the old mare was delighted when Charley placed his hand on the little fellow. When Cochrane left the place the mare followed him to the gate, whinnying for him even after

The farmer boys can see from the above what kind treatment will do towards winning the affection of the horse, and we have no doubt many of the young readers of the Journal will profit by this story, about one of the fastest horses in this or any other country. A kind word is always service of his master. By the practice of better than a blow or a kick.

he had passed out of her sight.

Balky Horses.

A Society for the Prevention of Cruelty to Animals recommends the following funeral worthy of his reputation. rules of treatment of balky horses:

1. Pat the horse upon the neck, examine the harness carefully, first on one side then on the other, speaking encouragingly while doing so; then jump into the wagon and give the word go; generally he will obey.

2. A teamster in Maine says he can start the worst balky horse by taking him out of the shafts and making him go round in a circle. If the first dance of this kind doesn't cure him; the second one will be sure to do it.

3. To cure a balky horse, simply place your hand over the horse's nose and shut off the wind till he wants to go, and then let him go.

4. The brains of horses seem to enterinjury to the tendon in your further drive. they had come there to celebrate.

used buttermilk constantly for three or and preach the preaching that I bid thee." four years, and have been entirely free -N. Y. Observer. from everything like headache, vertigo, foul stomach, &c. Besides it keeps the appetite in its normal condition. I think no temptest ever stirs; they are beyond that for persons constituted as I am, it is the reach of all storms, which sweep and

Drawing Nigh to God. The Lord is nigh unto them that are o

st years to speak to God, to lift up our

roices in prayer to Him, and thus to draw

nigh unto Him. And never do we seem

nearer to Him than when we are lifting

up our hearts to Him in prayer. It is a

blessed thing to draw near to God. Still

more blessed is it to know that He draws

near to us, as He has promised in His

word-"Draw nigh to God and He will

draw nigh unto you" (Jas. iv. 8) But it

is also a solemn thing to speak to God.

How should we approach Him? In what

manner? When may we know and feel

that He is also at the same time drawing

nigh unto us? The parable of the Phari-

see and publican will, I think help us to

In Luke xviii, we have two pictures

drawn side by side, showing a contrast

which makes us pause, consider, look

again, and seek to view them in every

light, till we have discovered the various

points of difference, and learned the cause

of them. We read of two men, both in

one place, and both doing one thing,

speaking to the same person; yet how dif-

ferent are they? They have different

thoughts, different feelings, and a different

manner. Both went up into God's house,

the temple; both went thither to pray-

to speak to God, and ask Him to be

gracious-"I'wo men went up into the

temple to pray; the one a Pharisee, and

the other a publican." But how did they

address God? In what spirit? In what

state of mind? Let us look at each indi-

answer these questions.

broken heart; and saveth such as be o contrite spirit."-Ps xxxiv. 18. We have all been taught from our earli

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vidual in turn. One was a Pharisee-and, if he was like the rest of his sect, he would be not a godless, careless, irreligious man, caring for neither God nor man, or living only for the day, but very strict, doing all that he thought he ought to do, very particular in religious ceremonies, regular in fasting twice a week, and saying his prayers each day at the appointed hours, whenever he dealings, kind to the poor, giving tithes of all he possessed; till, as with most other Pharisees, every one would think, "What a good man!" and he himself feel self satisfied, thinking, "I am a very good man, I am not as other men are, I am better than other men!" This man must certainly have thought that he was fit for heaven because he was so good. We must conclude so; for, even when he went into God's house to pray, such a thought was uppermost in his mind. He had no sense of sin, he saw no need for humility; he scarcely even asked for pardon, for help, for grace. No; he thought he was already holy, and could not ask for more. He compared himself with those around him, and was happy to think himself far beyond them all And now he could thank God that it was so. He "stood and prayed unjust, adulterers, or even as this publican. all that I possess."

But this was not a prayer acceptable to God. God knew that man's heart, and judged him accordingly.

A Strange Funeral Sermon.

The deceased had long been renowned throughout that part of the country for his wicknedness. His intellectual abilities were of no mean order; his property was considerable, and he had belonged to a highly respectable family; advantages which he used most assiduously in the every kind of dissipation he had achieved an evil notoriety, and gloried in being considered the most fascinating and dangerous roue in the county. This being so, his associates resolved upon giving him a

As one means of insuring this, they invited one of the most eminent Presbyterian ministers in the region to deliver the funeral discourse. To the surprise of many, after some little hesitation, he consented. On the day and at the hour appointed, the country church was crowded to overflowing by an assembly composed of the relatives, friends and companions of the deceased, together with a mixed multitude drawn from far and near by curiosity to hear what such a minister could find

to say of such a man. Punctual to the moment, the tall form of the Rev. Dr .- ascended the pulpit, and the services began. There was first the reading of the Scriptures. Then followed a prayer, subdued and tender, for tain but one idea at a time; thus continued the family and relatives of the deceased. whipping only confirms his stubborn re- But the announcement of the text fell solve; if you can by any means give him upon the assembly like a clap of thunder. a new subject to think of, you will have It was from Luke 16:23—"And in hell he no trouble in starting him. A simple lifted up his eyes, being in torments." remedy is to take a couple of turns of The sermon was a most pungent and powstout twine around the fore-leg, just below erful exhibition of the character, course the knee, and tie in a bow knot. At the and end of a wicked man. It held the first check he will go dancing off, and, assembly spell bound to the very last word; after going a short distance you can get but there was in it not a single direct out and remove the string to prevent allusion to the person whose obsequies

BUTTERMILK -I would say on this In silence and in deep solemnity the subject that, in my opinion, nothing congregation dispersed after the service furnishes a more wholesome beverage at was finished. Some were indignant, but meal time, than this delicious liquid. I the attempt to excite odium against the do not pretend to specify its action on the preacher was a failure. It was generally stomach, or the action of the stomach upon | thought that in what he had done he was it, in assimilating its properties into the governed by a sense of duty. He was system; but I am satisfied that most per- said to have stated afterwards that when sons would be greatly benefited by its he was invited to preach on that occasion, constant use. Of course there are some he had determined to decline, but, in systems that are adverse to it, just as there answer to prayer, received a message are to almost everything else. I have which he believed to be from God: "Go-

THERE are depths in the ocean which | Hemlock Boards, invaluable .- T. H. G. in Country Gentle- agitate the surface of the sea. There are heights in the blue sky to which no cloud THERE is much nourishment in fish, ever ascends, where no tempest ever rages, little if any less than there is in meat, where all is perpetual sunshine. Each of weight for weight. In fact it may be these is an emblem of the soul which Jesus more nourishing, because as a rule it is so much more easily digested. Fish is convisits; to whom he speaks his peace, whose sidered almost a specific against scrofulous fear he dispels, and whose lamp of hope he trims. - Tweedie.

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