

## HOUSEHOLD.

### If we Would.

If we would but check the speaker  
When he spoils his neighbor's name;  
If we would but help the erring  
Ere we utter words of blame;  
If we would, how many might we  
Turn from paths of sin and shame.

Ah, the wrongs that might be rightened  
If we would but see the way,  
Ah, the pain that might be lightened  
Every hour of every day,  
If we would but hear the pleadings  
Of the hearts that go astray!

Let us step outside the stronghold  
Of our selfishness and pride,  
Let us lift our fainting brothers,  
Let us strengthen ere we chide;  
Let us, ere we blame the fallen,  
Hold a light to cheer and guide.

Ah, how blessed—ah, how blessed  
Earth would be if we'd but try  
Thus to aid and right the weaker,  
Thus to check each brother's sigh;  
Thus to walk in duty's pathway  
To the better life on high.

In each life, however lowly,  
There are seeds of mighty good;  
Still we shrink with soul's appeal  
With a timid, 'If we could.'  
But the God who judgeth all things  
Knows the truth is, 'If we would.'  
—'Christian Globe.'

### The Farm and the Young People.

The absence of the young people strikes one painfully in a farming community. Family after family loses its boys and girls as soon as they grow up, and the parents seem to regard this state of things as natural and to be expected.

Perhaps a century, or even a half century ago there was reason for this at first sight somewhat selfish proceeding on the part of the young people. Implements were few and hand labor heavy and slow of accomplishment. There was little to be made from the farm, beyond a bare living. The girls had no source of income, and went away to teach. The fathers encouraged the sons to go west, where they could have a better chance. Life was a wearing struggle to make both ends meet and pay off the mortgage, which was a sort of octopus, destroying all within reach.

Conditions are different to-day. Farm implements reduce the necessity for hiring numbers of men for the wife to lodge and feed. Milk is sent to the nearest creamery, and churning is no longer done at home. Supplies of food are more easily obtained and the endless drying of fruit and putting away of vegetables has largely ceased. Washing machines, sewing machines and kitchen ranges, lighten the burdens of the housewife. Comforts are better known; the feather bed has disappeared, the window screen is in place, the dining room is commonly used, the parlor no longer sacredly shut up. Farms are nearer together and nearer town, and families are not so isolated.

Even the attitude of the outsider toward the farm has altered. The recent revival of country life for city people is significant. Numbers of people are moving from the

heat and confusion of the city multitude to the spots where quiet remains. Abandoned farms are being reclaimed and made delightful homes. Living in a remote district is no longer regarded as a frightful fate, but rather a condition of happiness.

In spite of all this, young people on the farm are slow to see that they neither need to go away for a living or to find something of interest to do. They still regard the farm with something of the traditional idea of its dullness and narrowness; but it is all a mistake. The boy who goes to college need not prepare himself for a life altogether separate from his natural surroundings. He may take a course in agriculture which will open his eyes to new methods, the enriching of the soil chemically, the adapting of crops to locality and climate, the setting out of trees and raising improved products, and come back inspired to have the model farm, with well-painted buildings, new implements and attractive surroundings, and some specialty of stock, or chickens, or fruit, which will make the old place famous. There are many farms to-day transformed from all that was careless, run-down and poverty-stricken into smart beautiful and valuable places, by the fresh enterprise of the farmer's son.

Why should the farmer not dress and live like other people? Why should he sink into an early middle age of indifference and discouragement? Why should he not be in his own way what is called in England a 'gentleman farmer'? Many a college man to-day sees that the storm and stress of business has little to offer him beyond eternal routine and clerical pay, and is choosing life on the farm, with its busy, interesting summers, restful winters and splendid opportunities of development. The new vitality put into the old places by such young men gives results which far surpass expectation.

Girls, too, are beginning to think that farm life need not be the wearisome round their mothers found it. They recognize that country life has much to offer that is charming. Given a year or two at school or college to widen the outlook, they come back aglow with zeal for making the farm the most attractive place to be found anywhere. They brighten up the old house with a little paint within and without; they re-cover the furniture with clever fingers; they put the new magazines on the table and step respectfully over the old rag carpets which fashion has declared beautiful. They find all sorts of interesting things to do. Perhaps they raise and sell flowers, or they find pin money in a mushroom bed, or violets in a cold-frame, or they discover that fancy eggs are marketable.

Interesting occupations and amusements fill up the quiet days. They start a little club, they take trips to the nearest town, they are not afraid to invite their friends to visit them, for they understand that with straw rides, and picnics, and apple picking and nutting, entertainment will never be lacking.

The new generation is learning—slowly, perhaps, but surely. One of these days the exodus to the city will cease, and farm life will be, if not all daisies and moonlight nights and strawberries and cream, as one might wish, yet so full of charm and interest, that the young people will love it and seek it.—Caroline Benedict Burrell, in the 'Congregationalist.'

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