

busy hands that have spent well nigh a century in helping care for the wants of others. It was a great satisfaction to hear this aged saint recount the changes she had seen in the world during her lifetime, and repeat her prospects for the life to come. Only a few more days of life can she claim, yet she may complete a century and will gladly and willingly enter upon that new life to enjoy its peace eternal.

Home Culture.

BY D. M. DOTY.

[Read before the Linn County Co operation at Albany.]

Home! When we think of home ten thousand delights cluster around that sacred name which the sweetest bard has never been able to express either in verse or prose on the one hand; and on the other sorrows too deep for utterance, miseries and wretchedness beyond describing with tongue or pen; and yet our home here and hereafter is just what we make it. In this garden grows the most beautiful flowers of love, watered with the dews of heavenly peace, and rivers of pleasure flow therefrom; or on the other hand thorns and thistles, watered with the briney tears of anguish, and the bitter waters of shame and disgrace flow down through all the stream of life; then oh, how careful should we be what we cultivate in this garden that the great good Father has committed to our keeping; not only the destiny of families but of nations grow out of this garden.

In this paper we will only attempt to present a few thoughts, hoping that the sisters and brethren will freely investigate the subject. God, in revealing his will to us, has not been neglectful of this important department.

Home culture: The first parties that demand our attention in the home are the husband and wife, which are the most sacred of all earthly relationship. Adam said of woman, "She is bone of my bone and flesh of my flesh." Gen. 2: 23, 24. The Holy Spirit in addressing the family, speaks first to the wives, "Wives be in subjection to your own husbands." Col. 3: 18. Let us pause for a moment before reading the qualifying clause of this sentence; and while we are waiting to hear what the spirit says in qualifying this command to the wives. Come, go with me through the darkness of the midnight hour to that dingy hovel over the way;

What is the first scene? A woman pale and careworn, clad in clean but ragged and faded garments, kneeling before a few smoldering embers; a dim, flickering light from an old lamp reveals the forms of three hungry, half-clad children clinging to the mother while she is pouring out her sorrows to her Father in heaven, and asking his blessing upon her little ones and the creature who calls himself the head of the family. But while our heart is going out after this lonely group in sympathy, we hear unsteady footsteps approaching; this lordly creature bursts in upon the shivering group, with eyes red with the fire of hell and face bloated with debauchery, with curses he demands a better fire and a cup of warm coffee, and tells her to never be caught again upon her knees in prayer, but go to work and clothe and feed her naked and starving children by washing for money (and he collects the bills). She has not a grain of coffee to grind nor a pound of coal, or a stick of wood to make a fire to heat the water, while he, on this Saturday, has collected all the bills for the washings and has been up town spending a few hours with the boys. The Holy Spirit qualifies this command to the wife to be in subjection to the husband, by saying "As it is fit in the Lord." Brethren, tell me if it is fit, in the above case, for the wife to be in subjection? (And this case is not an over-drawn one).

The Holy Spirit does not stop here with the family instruction, but says to the husbands, "Love your wives and be not bitter against them." And again, "Husbands, love your wives as Christ loved the church and gave himself for it." Eph. 5: 25. In order that home should be what God intended it to be, there must be harmony and love between the husband and wife; God did not make man a tyrant and woman a slave, nor *vice versa*; for when there is neither love, peace nor harmony between the parents it is impossible for the children to obey the farther instruction of the Spirit, "Children obey your parents in all things," when the child is following the advise of the mother, and the father commands them to do differently. Can they obey the parents in all things? Out of this kind of soil grows the thorns and thistles of discord, anger and disobedience, ending in all the forms of crime and leudness that cover the ought

to be good name of so many families with shame and disgrace here, and eternal disgrace in the world to come. "But we are told, and that by sisters and brethren, that "I cannot control my children," "There are so many bad boys and girls in the community, that it is no use for us to try, we will just have to trust to providence to take care of our children for we have no time to look after their training and make a living." But let me say to you just here, the reason you cannot control your girls and boys is because you do not control your own life and conduct in the family as you ought. When there is harmony between the husband and wife, and a perfect understanding between them in regard to the family government, and they teach their children at an early period in life a wholesome regard for parental authority, the battle is more than half won in rearing an obedient family; but you will trust to providence. This reminds us of the old colored man, when asked why he did not trust to providence for tobacco rather than hoe on Sunday, he replied, "Providence is to lazy to hoe, he own tobacco," (referring to another darkey). Now we suppose what you mean by providence is, that God in some way will overrule circumstances so that your children will become respectable citizens and Christians. We have heard some otherwise very good Christian people say this.

Now let us see, God said by the mouth of a very wise man, "Spare the rod and you spoil the son." The Holy Spirit says, "Rear your children in the nurture and admonition of the Lord." God has committed them to your care and given you instruction how to rear them. Now if you trust in God for the care of your children, it strikes us that the best way you could demonstrate that trust would be to do what he has commanded. God does not clothe and feed your children only through the instrumentality of your labor. "Oh, well," says one, "we send our children to Sunday-school." Yes, you send them. We well remember a brother who practiced this sending his boy to Sunday-school, and, on a Sunday when he supposed he was at the Sunday-school, he had fallen in with some other boys that were sent, and they all went to the river to play, and the boy's body was found six weeks after two miles down the stream, lodged in a

drift; one of the legitimate fruits of the practice of sending. If fathers and mothers will have that interest in doing the Master's will in training their children and bringing them up in the Lord, it would not be a difficult task for at least one of them to say to the children, *come*. But again we are told it is not fashionable to take the little folks to church, (but it is fashionable to send them to Sunday-school). Do not be too careful about the fashion of this world, for it will soon fade away, and, we fear, too many of our Christian characters will fade away with it. Here is room to say a great deal, but a few words must suffice. If both cannot go, let one go and take a part of the family, while the other stays and looks after the others. A good sister said to us just the other day, "If that be carried out, I fear the one to stay would always be the mother." If so it would be the result of a lack of love and harmony in the family. If both cannot go, let one go and always take some of the little folks. God holds you responsible for their training. Neither the Sunday-school teacher nor the minister can do for your child what God has laid upon you to do for it. Let us make our homes a heaven on earth; then when this earthly home is no more God will give us a home in his own beautiful Paradise.

Sometimes you criticise a man or woman as too sanguine, as visionary, over-zealous. These people may be excessive quantities, but it should not be forgotten that behind all extravagance is one of the strongest motive-powers in the world—hope. It keeps lifting up many poor fellows above the swash of life's rough sea. When hope fails us, may our Heavenly Father in pity take us home. Be wise, then, in dealing with the Peters whose zeal flames rather than glows. Don't discourage hope, but develop prudence. And any way, don't meet extravagance of method with extravagance of criticism. In other words, don't kill yourself with your own gun.

The habit of religious dawdling is one of the worst forms of besetting sin. It stands in the way of every virtue.—*United Presbyterian.*

Obey Jesus with cordial loyalty and you will understand him. Not by studying him, but by doing his will shall you know how divine he is.—*Phillips Brooks.*