

opportunity for impressing the Word of God upon the minds of children. The home atmosphere, so transfigured and fraught with love, may become an easy means for the transmission of Scripture facts and truths. These home sentiments and affections can be used as wings on which to bear the soul to loftier and serenest heights. The joys and delights of the home may be woven into a garment of beauty with which to dress up the doctrines of divine grace. The sweet love-light of the home may be thrown upon the Bible to lend to it the attractiveness of sacred association. The baptism of twilight moments and Sabbath hours may be made to rest upon the words of revelation in such a way that they shall stand out and apart in the mind ever after.

The opportunity of the home has only to be used in order to sanctify it to sure and precious results. Both parents ought to use it, the father as well as the mother. I know of no teaching in the Word of God, nor in what seems to be the common sense and the common equities of the case, which exempts the father from the fair share of loving endeavor in this direction.

At the same time it is the mother who is the natural priestess of the home. She it is, who, with her child upon her knee, can preach with an effectiveness which no pulpit can command. To her child she has surely been called of God to preach. Her ordination has not been by the laying on of the hands of Presbytery, but by decree of the Most High. She, with her fine instinct of love, she as the natural centre of home confidences, she with her inexhaustible ingenuity of love, she in the mellow hush of the holy hour when lisping prayers are guided and confessional is opened for little burdened souls, she when griefs cry to her for soothing, and fancied wrongs demand maternal arbitration and redress, and little weary feet turn toward her for rest, and little aching heads bend over on her bosom for repose, she with all that is sacred and pure and ennobling in the thought of home, and a mother's love to enforce her teaching—she can take this Word of life in her hand, and make its stories and lessons so beautiful and winning that the eyes shall never weary of gazing on them, nor the heart grow impatient of the burden of their memory. How many mothers are there working in this way with their children?

Sunday-schools, private schools, public schools, churches, no matter how good they may be, cannot take the place of wise and patient and loving instruction in the Word of God in the home.

The Bible used habitually and reverently in the home, used as a text-book from which to impart and receive instruction in the things pertaining to God and a right life, tends to exert an influence on the home which is above estimate. This kind of instruction reacts upon the home,

and aids in making each home where this policy of Bible teaching is pursued an ideal home.

Not all homes are ideal. On the contrary, there are few ideal homes. There are few homes where all the arrangements, and all the relations, and all the intercourse, and all the influences exerted and felt, fill out the lines of the picture just drawn of a home in which there is nothing but sweetness and light. Taking the world as it is, there are many hearthstones around which no heavenly influences hover. Instead of being pervaded with an atmosphere in which the thoughts of the young are easily lifted Godward, what multitudes of homes there are which must needs be changed in all their inner economy before they can be made to suggest anything really divine. The parents are not disciples of the Lord Jesus Christ. There is no family altar. The children never hear the father's voice invoking the divine blessing at table. When the little ones go to rest there is no hushed moment in which the mother bends tenderly over them, and with sweet guidance fore-utters for their lisping tongues the precious petition:

Now I lay me down to sleep,
I pray the Lord my soul to keep.

No in-dweller and no passer-by is ever saluted with the melody of old, time-sanctified, psalms and hymns, which have so much power to cheer the heart and chasten the spirit. Standing in the midst of them, one is not made to feel that the light of heaven has ever broken through, and touched them with supernal illuminations and glories. They may be homes of wealth or poverty, but they are alike in suggesting the absence of a loving and loyal recognition of God. There is the lack in them of the beauty of holiness, and one misses the perfume of the unseen world, whose fragrant atmosphere it is possible to breathe here and now.

It would not be right to say that there is no love in these homes, for in many of them there is love, tender and true. It would not be right to say there is no elevated sentiment, and no interest in good morals, and no joy in many of these homes; for this, again, would not be true. But there is no sweet sense of God, and no effort to organize the home life around the central thought of Christ and His will.

The Bible, if it can only be fairly installed in the home, is adapted in all its teachings and tendencies to accomplish the transformation and sanctification of the home, and take it far on towards the ideal.—*The Treasury*.

We hear a good deal about personal consecration in these days. One has put it practically at least when he says that it should be spelled in this way, *purse-and-all consecration*.—*Pres. Journal*.

"Whenever you go to God to pray for the salvation of the world, take along thy key to your safe."