

manner. It requires delicate and reverent treatment. What is strongest and best, and also, unhappily, what is weakest and worst, in human nature is associated with it. We venture now to say only a word or two upon the relations between the husband and wife in the home.

We are apt to forget that woman is by nature vastly different from man. Man is strong and self-reliant. Woman is shrinking and trustful. It is true that many men are weak and without self-reliance, while many women are bold and masculine; but in the highest types of both sexes the man will be found to stand as the strong support, the woman as the clinging flower. In the nature of things, it should be the man who leads, and the woman who clings and follows. The man is the pioneer and the warrior. It is the woman's place to make bright and cheerful the home for which he fights.

All this is ideal. The reality is often very sadly otherwise. How many men realize that it is their God-given privilege to be the strong support to which their wives may cling? How many give that tender sympathy that will soothe their wives' fears and drive away the clouds that sweep over their spirits? Some will smile when they compare this ideal with what they find in many homes. Here the woman, instead of being herself supported, is the chief burden-bearer, the patient pack-horse, carrying all the load of the household. The husband is exacting, and often gruff. The wife has her duties, and he insists upon their rigorous performance. He is vexed if any customary service is wanting. He does his work without expecting sympathy and help, and why cannot she do the same? he thinks. And all the time he is, perhaps, driving to death one whom God gave to him to support and love and cherish. The woman never receives a caress or a tender word. She is never invited to tell him her cares and sorrows, that he may sympathize with them, and crush them with his stronger touch. Perhaps they are only to be talked about to disappear. But the door of her lips is unopened, because no loving gentleness unlocks it. Husband and wife grow hard and impenetrable, and where there might be the brightness of love there is gloom and indifference. We heard lately of the climax of this misery. A young farmer, married only a few years, regretted the step he had taken. His wife had proved to be delicate, and he could not get as much work out of her as he had hoped!

Let the husband who would be truly

worthy take a high and holy view of his responsibilities in his home. Those who love most are happiest. Just in so far as love enters and softens a man's life does he cease to be a mere working or money-making machine, and become something higher and nobler. There are one or two things that every husband ought to try to do:

(1) Let him *talk* in his home. Many men come home with their minds engrossed in outside business. At table they are moody and silent. The children speak under their breath, half afraid of saying anything that would catch the ear of their father and disturb him. The poor wife is divided between her desire to remove the restraint from the children and her fear of an angry word from the master of the house. When the husband is face to face with such a situation, let him make a heroic effort. Let him *talk*. It may be hard to do so at first, but soon the evil spirit will have been exorcised. "Resist the devil, and he will flee from you."

(2) Let the husband take an interest in his children, and understand what they are doing. Too many children are fatherless, while their father is still alive and dwelling in the same house with them. The mother knows what they are doing; she reads their story books to them; she knows the lessons they are studying, and helps them in their difficulties. But the father does not thus enter into his children's lives. Sometimes the opportunity is wanting; more usually it is the will; for few men are so situated that they could not, in the early morning, or in the early evening, find time to learn something of their children's thoughts. Those who fail to do so miss one of the purest joys that God has given to human love.

(3) Let the husband go to church with his wife. We assume that the husband believes that religion is a good thing for his family. Most men do. But too many think that their share in the family religion is discharged when they sign the cheque for the pew rent. The father cannot, however, discharge his moral and religious duties by proxy. They are placed upon his own shoulders, and he must do his duty or be false to his trust. If religion is a good thing for the children, it is a good thing for their father. If they need it in the narrower range of their lives, he needs it much more in the wider range and perplexing variety of his own duties. What if the sermon is often feeble, ill prepared, and worse delivered. There is the noble service; there is the Word of God; there

is the hour spent in open and public reverence for the eternal Father of our spirits. It is, indeed, less easy for a man to trust than for a woman, and it is here that the wife may teach her best lesson to the husband. If they two are united in spirit, the man will see the sweetness and blessedness of the woman's faith; and she, for once, will lead, and he will follow.

THOU KNOWEST.

"Unto whom all hearts are open,"

Thou knowest all my heart!

Its stain of sin,

Where secret thoughts of evil deeds
Have dwelt within.

Thou dost not turn in wrath

From that dark spot,

But with the Blood on Calvary spilt
Dost cleanse each blot.

Thou knowest all my heart!

Its depth of woe,

When o'er my life the waves of grief
Toss to and fro.

Thou com'st to my poor soul,

So faint and sad,

And with the sunlight of Thy smile
Dost make me glad.

Thou knowest all my heart!

And Thou dost see

How day by day my trusting hope
Grows fixed on Thee.

Thou bidst me ready make

To greet the Guest

Who comes with gracious love to dwell
Within my breast.

So, all unmeet, my heart,

By grace divine,

Shall be God's home, wherein His light
Shall ever shine.

—Thomas Mair.

LIVE AND DO: NOT DO AND LIVE.

GOING to get saved is just putting the cart before the horse. Good works before conversion are simply "splendid sins."

Without faith, saith the Scripture, it is impossible to please God (Heb. xi. 6). "Works done before the grace of Christ and the inspiration of His Spirit are not pleasant to God, . . . yea rather . . . we doubt not but they have the nature of sin." So we are taught in a well-known statement of Scripture doctrine.

It appears very plausible to talk of entering into a covenant to serve God; to sign a form of self-dedication; to keep on praying; or to say:

"I have done my duty."

"I have turned over a new leaf."

"I have led an upright, moral life."

"I attend church and take the sacrament."