

stands first, and love works the law into the life, so that bare authority of law, or forceful command, becomes a thing only dimly recognized in the rear. It may be needed for infancy; it should hardly be so for early womanhood and manhood. Yet love is never for us in itself a safe and sure guide. The love of father or mother is never like to the love of our Father in heaven, just because parents always need self-discipline as truly as their children do. But even of the perfect love of God we must remark that it ever works through law, and expresses itself in accordance with law. So it must ever be in the well-ordered family. Our affection is apt to identify itself with the pleasing; and whenever this is so, there is risk, and urgent need for sharp thought. The danger is plain enough. "The pleasing" is apt to be "the pleasant," as this seems to the children in their present mood; and if this be so, the children are ruling, not the parents; in which case the end is apt to be disappointing to the loving hearts of the parents, who are for the time pleased because things are going "so nicely." Law must rule the parents as well as the children. And if it do, there will be a big place for self-denial. To say No! firmly, in face of strong desires and supplications, will mean a good share of self-denial all round, for parents as well as for children. But let us be brave, and make our children brave also. We sorely need this virtue in the present day. There is no great achievement in moral courage without practice of self-denial from youth onwards. We grow strong by exercise of self-denial. The lesson stands before us everywhere. Let us have our eyes open to it, and our lives governed by it. Parents must in this, as in other things, bear a share in their children's trials, and firmness will be one part of a parent's burden-bearing, and a

necessary part too, if great results are to follow.

Now, we return to the other side of the truth—mere authority accomplishes little. Love must be in the authority, and must be always largely in it. All the family must know and feel that the law obeyed is law for parents and for children equally. These two texts must hang over against each other, as of equal application to old and young: "Bear ye one another's burdens;" "Every man shall bear his own burden." It is impossible to escape the burden of life—impossible to shun the sorrows—impossible to be excused from the struggle of life. This clear, the main question is how to help in meeting all the difficulties involved in doing duty.

The truest help is encouragement in meeting all that comes in the path. Training, to be of use in the world, must be training in self-government, and this must begin very early, as early as training can begin. The child should see from the first, and should see with increasing clearness as life goes on, that there is a law of conduct to which parents and children are equally subject. Whenever a young child understands this in some measure, and begins to shape action in acknowledgment of it, training is begun. Learning to walk alone is one of the exercises of infancy which amuses us all. That of which we are here speaking is a higher exercise of the same kind—it is a balancing of oneself, and learning to move with decision and security. Management of desires and dispositions comes after management of the limbs; it continues an exercise all life through, when we need little effort in directing bodily movement. It is of mighty consequence that self-government should begin early—at the very earliest stage when the young life comes to experience parental control. The best family government is that