

"The unwearied sun from day to day  
Does his Creator's power display."

But what is this divine commission to mothers? Womanhood has very many different commissions given to it, each, indeed, divine and great, but motherhood's supreme commission can be none other than in the words that fell so sweetly on the ears of the mother of Moses by the river's brink: "Take this child and nurse it for me." Would that every mother in every land could and would hear this command as supreme!

They hear it, it is true, but not with full understanding. They take the child. They love it. They sacrifice for it. But they forget to ask—

"How did you come to us, you dear?"

"God thought of you, and so I'm here."

They think not of the child as a gift from God. They wish to bring it up wisely and well, not for Him, but for themselves; and, indeed, it is often only when God in His Providence takes his own little one back to Himself, or when He thwarts some worldly ambition of the mother for her child, that she stops to think that it can be possible that she, with all her love and sacrifice, can have failed in her commission to her child.

To hear the divine commission with hearing ears the mother must first herself have felt the regenerating power of the Spirit of God. Then she must know His readiness to guide every day, every moment, under every circumstance. "My strength is sufficient for thee." She must also take in the significance of that word of the great Teacher, "The life is more than meat and the body than raiment." Then, with her Guide, Christ, beside her and her aim, "for Me," before her, she must, however incapable she feels herself to be through lack of education or otherwise, bravely face every difficulty to be overcome in the training of her child. She may not cast this upon any one else. The business is hers. Sabbath school teachers and day-school teachers may supplement her training, but the mother must lead; and many an illiterate mother has led in the training of a man of letters, and many a shrinking, timid mother has trained a hero.

Success in training demands keen intelligence, a clear conception of the purpose in view, a knowledge of the characteristics of the one under training, and of the best methods.

So then the mother, in trying to fulfil her com-

mission, must:

1. Seek to bring to bear upon the training of her child all her intelligence. In other words she must be wide awake and active. It will not do to hope and to fear simply; she must act. Circumstances and opportunities must be used to the best possible advantage.

2. The purpose for which her child is to be reared is "For Me"—God. The mother must herself seek to know God truly, from the Scripture and in daily experience. She must ever keep Him before her in all her plans for her child.

3. She must carefully study the disposition and capabilities of her child, and lead in the moulding process, whether the child is at home, directly under her eye, or at school, with outside influences upon him. The school-boy is in special need of the mother's leadership. No Sabbath School or day-school teacher can be expected to do the work of the mother. The business of the mother is not only to feed and clothe the child, but it is to teach him self-knowledge, self-reverence, self-control, and the mother should know better than any teacher how each of her children can best acquire these qualities.

4. Then the mother should frequently ask "How best can I develop my child's capabilities?" What does my own experience tell me and the experience of others?

Mothers are apt to think themselves incapable of applying or taking advantage of any experience that bears "method" upon its surface. The methods of to-day shed much new light upon how to "train up the child in the way he should go," and mothers are as capable of finding out these methods and applying them intelligently as they are of clothing their children according to the fashion (and how seldom they fail in that!). How much more necessary that they should interest themselves in this higher training. In fact it is the business of the mother and should be one of her sweetest pleasures.

If any mother who can make a fashionable dress or pinatore fails to intelligently and methodically help in the intellectual and spiritual training of her child, it must surely be from want of thought or through lack of interest, for the talent successfully applied in the one case may be as successfully applied in the other.

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