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SECRET OF A HAPPY MARRIED LIFE

By Julia A. Shelhamer

Author of
A Missionary Tour Around the World
Heart Talks to Girls
A Message to Men
A Whisper to Women
How to be Healed
Trials and Triumphs of a Minister's Wife
A Lover's Confession

"Let every one of you in particular so love his wife even as himself: and the wife see that
she reverence her husband." -- Bible

Ninth Edition -- 55,000

God's Bible School
And Missionary Training Home
Cincinnati, Ohio

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DEDICATION

To the loving Savior, who came to bring joy to the sorrowing ones of earth whose homes
have been blighted by the fall, is this humble effort dedicated by

The Author.

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PREFACE

Josephus, the Jewish historian, writing of the fall of man says, "And while all the living creatures had one language, at that time the serpent which then lived together with Adam and his wife, showed an envious disposition at his supposal of their living happily and in obedience to the commands of God and imagining that when they disobeyed, then they would fall into calamities, he persuaded the woman out of a malicious intention to taste of the tree of knowledge." Pages 33, 34 of Josephus.

Since the first volley of, Satan was fired at the felicity of the home it is proper to devote our first efforts to restoring that happiness; for a large proportion of the infelicity resulting from the fall of man is found in the marriage relation. "That old serpent, the devil" has always been envious of man's conjugal serenity and tried every means of destroying that blessed union. For the purpose of thwarting the enemy's designs and bringing happiness to every heart and home, this little book is sent forth with a prayer that God may use it to His glory and the salvation of souls.

The Author

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01 -- STARTING RIGHT

The secret of success in many things is to start right, but this is especially true in married life.

Many young people have the idea that the highest ambition in life is to find a companion, so without due deliberation and prayer they take this step prematurely, without the counsel of friends and the sanction of the Lord, only to find that they have made themselves unhappy for life and perhaps for eternity.

It is a sad thing to find that one's only life is started wrong and can never be remedied. Getting out of the order of God is a fearful thing. Many are the unhappy ones who regret their wedding day as a day of a funeral. Happy the one who lets God choose for him.

The greatest cause of misfit marriages is a lack of training among children, for they are allowed to "flirt" before they wear long clothes and parents do not lay the law down as they should.

They should guard them on every occasion, allowing them to receive no attentions from any, no matter how lovely, fascinating, or pious he or she may appear, until they are fully convinced that such a one is God's choice. Young people cannot be too careful in this respect.

The great prevalence of "match-making" in church and school society hinders the religious and mental advancement of our youth. The mind is enamored -- nay, swallowed up in the thought of lovemaking until all else is subservient.

Notice this in college life. The students who have nothing else to think of but their books and working for their board stand at the head of their classes, while those who pay their way but are out nights with the young people have a hard time passing examinations. "This one thing I do," said Paul, and it is a good rule to follow in seeking an education.

Notice also the evil effects of double-mindedness in religious life. A revival breaks out in a community and the young people are all aglow with the love of God. They decide that their life work is to win souls, and the power of the Lord comes upon them in a wonderful manner. But soon a snare is laid for their feet; the devil knows that he could not successfully tempt them to gross sin while in such a fervor of holy fellowship, so he turns this very fellowship into evil, making them seek others' company going home from the services, etc., and in a short time the church wakes up to the fact that its young converts are entirely backslidden, or at least have lost their first love.

It is not safe to choose a life companion in the enthusiasm of a revival meeting. Better wait and see how he stands through the long summer months before deciding on the case.

Many a young person seeks salvation for the sake of a friend whom he is trying to woo. Such religion never stands very long and a companion should be well proven before the day of wedlock.

Many are unwarily deceived in this matter by mistaking the gentleness and amiability of a friend for saving grace. It is easy to be thus mistaken before marriage but not so easy afterward.

Let young people beware, for awful disappointment is ahead of every one who has not the clearest leadings from God in this matter. "There is a way which seemeth right unto a man but the end thereof are the ways of death." -- Prov. 14:12

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02 -- FLIRTING

Flirting, according to Webster, means "to play at courtship," "to trifle." Strange that serious people who know the stupendous results of a wrong matrimonial alliance would, for a moment, think it innocent for their young people to flirt. But some allow it with what seems to them a good motive. A young lady once said to us that her mother (an evangelist) encouraged her in this, that she would be able to determine which young man she would prefer as a companion. There is a better way than this. Surely if God is at all interested -- and He is -- He will be on hand to give the needed wisdom regarding one's future without following him to spend time and energy making love, first to this one and then to that. Think of a young minister of the Gospel employing his spare time (and some which is not to be spared) with young ladies! It certainly hurts his influence as also his moral character. No one can be so efficient in the work of God while the mind and hear are on some "special" friend. Young people should be cautious as there is a terrible risk run by allowing little familiarities. Some do not know how near to danger they go until it is too late. Better be careful of the first approaches. It is not wise to sit up late in company nor to go buggy or auto riding together. It is hard to make careless young people believe such advice, however, until it is too late.

We cannot do better than to give here an extract from a recent editorial in the "American Motherhood":

"I know you get tired of being told what you should and what you should not do, but how are you going to know if you are not told! If you are allowed to just go ahead and do whatever your momentary impulses will, you will go wrong somewhere, and then you'll say, 'Well, why didn't some one tell me?'

"And so we tell you, and keep on telling you. We admonish and teach and guide because we love you, not because we do not want you to have a good time. The point is -- What is a good time? Does a girl have to giggle and ogle and try to attract the attention of men, and 'flirt' and say silly things in order to have a 'good time'? Must she hang around depots or post offices or drug stores where boys and men can make rude remarks to and about her? Is it necessary to sneak off in lonely places or dark corners or to play 'kissing games'?

"Nothing is more certain than that you will regret these things in after years. Keep body and mind pure. That's the great thing. Do not do anything to stain either. Do not think impure thoughts or

say unclean things or allow anyone else to in your presence. In this way you can keep your mind and your soul clean.

"Keep your body pure. Allow no familiarities, however slight. It is the 'slight' familiarities that head to graver ones. Never mind what other girls do nor how 'popular' they seem to be. A certain type of boy likes to hang around the girls who allow familiarities and so such girls seem to be popular. But you wait and see them in a few years. They will not have the respect nor admiration of the very boys and men who made so much of them earlier. Some of them go far wrong. Some of them marry early and not to their advantage. Some keep on being 'popular' for awhile without being loved or respected anywhere in their community. But it is the girl of some reserve, the girl of modest manners who makes the fine, respected, admired and loved woman.

"Think about it."

* * *

Trifling with Another's Affections

Some young ladies pride themselves upon the conquests which they make, and would not scruple to sacrifice the happiness of an estimable person to their reprehensible vanity. Let this be far from you." If you see that you have become an object of especial regard to a gentleman, and do not wish to encourage his addresses, treat him honorably and humanely, and do not let him linger in suspense; but take the earliest opportunity of carefully making known your feelings on the subject. This may be done in a variety of ways. A refined ease of manner will satisfy him, if he has any discernment, that his addresses will not be acceptable. Should your natural disposition render this difficult, show that you wish to avoid his company and he will presently withdraw; but if even this is difficult, allow an opportunity for explanation to occur. You can then give him a polite and decisive answer and be assured that in whatever manner you convey your sentiments to him, if he be a man of delicacy and right feeling, he will trouble you no further. Let it never be said of you that you permit the attentions of an honorable man when you have no heart to give him, or that you have trifled with the affections of one whom you perhaps esteem, although you resolve never to marry him. It may be that his preference gratifies and his conversation interests you; that you are flattered by the attentions of a man whom some of your companions admire; and that, in truth, you hardly know your own mind on the subject. This will not excuse you. Every young woman ought to know her own heart; and yet, the happiness and future prospects of many an excellent man have been sacrificed by such unprincipled conduct.

"It is a poor triumph for a young lady to say, or to feel that she has refused five, ten or twenty offers of marriage; it is about the same as acknowledging herself a trifler and coquette who, from motives of personal vanity, tempts and induces hopes and expectations which she has pre-determined shall be disappointed. Such a course is, to a certain degree, both unprincipled and immodest.

"It is a still greater crime when a man conveys the impression that he is in love by his actions, gallantries, looks, attentions, all -- except that he never commits himself -- and finally

withdraws his devotions, exulting in the thought that he has said or written nothing that can legally bind him."

Girls do not always realize who addresses them. A slick, refined gentleman makes believe that you are the only young person he ever cared anything about. He is so kind, and even religious at times, in his manner and you wonder why Mamma does not take to him. Trust her judgment, girls. She has a sort of prophetic instinct which tells her when to object. Time will tell that this man is not a true lover but an old hand at enticing girls to leave home and go with him to another city where he leaves them locked behind the walls of a house of ill-fame.

Many have been the victims of these velvety wretches. Sometimes the young couple are married and then take their wedding tour. The husband escorts his bride to a nice looking "boarding house." He leaves in the morning promising to return at night, but that is the last of him until he brings another victim. Oh, the heart-rending cries of the poor girls who left mother and home, only yesterday, trusting "George" implicitly, and perfectly happy to be his bride!

Sometimes the allurer is not a man but an old lady passing for a friend when girls are needing assistance. An old fatherly-appearing man recently stole a number of girls for the White Slave trade.

The "Purity Journal" says:

"In heathen China the women feed their live infant babies to the dogs.

"In Christian America we allow our daughters to be fed to the inhuman vultures of the underworld and make no objection.

"At New York police headquarters, statistics compiled the 2nd of last January show that 3,192 persons disappeared in that city last year and that only 350 of them were ever heard from. That makes 2,662 persons who went down to rise no more, and most of the missing persons were girls from fourteen to sixteen years of age.

"That was a larger number of persons than shipped on the ill-fated Titanic.

"Three hundred and eleven girls disappeared in St. Louis last year.

"A girl committed suicide in St. Louis recently and her body was taken to the morgue for identification.

"Two hundred mothers called at the morgue to identify the dead girl. Each one had a missing daughter.

"But what do we care? They are just girls."

When Judas approached Jesus in the Garden, to betray Him, he said, "Hail, Master, and kissed him." (Matt. 26:49.) The Judases are still alive betraying innocent girls the same way.

Be careful at every crook and turn. The only safe way is to obey parents and live a holy, prayerful life. Thus God will protect you and see that you "abide under the shadow of the Almighty." If you do not indulge in impure thoughts nor trifle with men's affections in the least, not even by look or gesture, you are safe, for God will not allow anyone who is strictly conscientious on this line to be robbed of her liberty or virtue. We are living in an awful age but are safe if we hide in the Rock of Ages.

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03 -- THE RESULTS OF FLIRTING

Many people do not seem to think there is any harm in flirting. For the benefit of such we beg to give a few reasons why we deem it is not best for young people to associate in the above relation.

1. Flirting absorbs the attentions and burns up nervous force which should go toward feeding the brain. All schools where students are required to give account of their time outside of school hours have laws restricting the mingling of the sexes. This is for the simple reason that a person cannot learn as fast with some one on the brain as under better conditions.

2. Association with "special" friends detract from a person's beauty. It is a physiological fact that sensual thoughts deprive one of innocent, lustrous eyes and rosy cheeks. The change does not come all at once but sooner or later one must reap what he sows.

3. Flirting frequently results in hasty marriages after which the parties repent at great leisure. It is held by some that the human mind develops so rapidly for the first few years following the eighteenth birthday that a life companion chosen at that time would not measure up to one's standard in later years.

The many youthful alliances which end in matrimony are often the simple result of flirting. It is alarming to see how many such marriages there are. Girls in their teens and boys not much older elope, or marry at home without their parents' consent. Foolish mothers, who do not know that it is their privilege to bring their children into subjection, allow their girls and boys to associate with others, then wake up to the fact that "matches" are made before they had any idea that such thoughts were entertained. Oh that we had the voice of a trumpet that we might show to the mass of young people of America the evils of flirting and of youthful marriages. One should not think of matrimony until his education is as complete as circumstances will allow, for after one is settled in life the mind does not develop as fast as formerly, and the "struggle of life" crowds out mental improvement; therefore what a person desires to be educationally he should become before launching out on the matrimonial sea.

Young people who are making plans to "do for themselves" would succeed much better were they to wait a few years and take time to prepare themselves for life's battles. A successful business man once made the statement that "one should not think of marriage until he has a profession or a financial standing sufficient to meet unexpected expenses that are sure to arise."

Oh that girls as well as boys could see some of the sad, disappointed hours that are coming to them if they marry too young.

One of our neighbors has a drunkard for a husband because of her hasty marriage. Another is a "cry baby" because she never had a chance to grow out of babyhood before marriage, and now she is so oppressed with cares and sorrows that she has not courage to resist trouble and be a womanly woman. Another is no more fit to rear a family than is a child, for she has never been properly reared herself. She did not count on a family; her only aim was to "get married" and in getting married she has gotten many other things which she did not foresee.

John H. Wilkinson, the Ordinary of Fulton County, Georgia, says that there should be stricter laws regarding the issuing of licenses.

"It is far too easy to enter the bonds of matrimony," he declares, and advocates some drastic legislation to make marriages depend on whether the contracting parties are suitable to undertake it and not whether they can raise the price of a license. If proper laws were passed, he believes, Fulton County's divorce jurors would be seeking other jobs.

As he explains it, all one has to do is to send a friend over to the courthouse with his name and her name and the price, and said friend will return in a couple of minutes with the permit to marry, just as if you had asked him to buy a cigar or a dope down at the soda fount.

"What I would do," said Judge Wilkinson, "would be to require all parties under twenty-one, especially girls, to have their parents' or guardians' permission, and be accompanied by parent or guardian in person when they apply for a license."

"For the chances are that they will be down in this same building in a month, after a divorce. It is these young and hasty marriages that cause the divorces."

Another evil result of flirting is one which cannot be better described than in the following letters written by a young lady when in despair. Let all young people be warned.

* * *

A Tragic End

The following is an extract from two letters received by Paul C. Brown, field secretary of the California Christian Endeavor Union, from a young girl who was about to take her life and who did commit suicide a few days later. She had seen an article in the "Christian Endeavor World" by Mr. Brown, and wrote to him begging the privilege of reaching the ears of the young people of California through him. Her name is withheld. The letters follow:

"Oakland, Cal., March 21, 1913

"Dear Sir: ... I am going to write to you a long, long letter and tell you something that no one knows yet, and when I am through I am going to start down the last slide that stops in the center of hell itself. The real reason for my confession will be very evident before I close this, my last letter on earth. I am going to write plainly; I am going to tell you my life story. I am going to tell you some of the heartache, the agony, the anguish that we suffer. I am going to warn mothers about their daughters; I am going to put into your hands something that will speak in letters of blood from the very gates of hell itself. I am going to try to save some other soul from this hell with my last breath. This very paper is bought with the price from money I would have spent for liquor. I am going to take you, as it were, and have you stand with me on the rim of hell and look down among the souls of girls who have lost their balance. I want you to see the agony, anguish and despair, I want you to hear souls cry out in despair -- and then I charge you to tell this story wherever possible, warn all young people you meet not to wander from their Savior ... The only safe thing for young people to do is to keep close to their Lord. Tell them in no uncertain notes the inexpressible agony, remorse, anguish that may become theirs if they do not keep close to their Lord.

"When you get this I will be non-existent, Mr. Brown, and there will be no one to mourn, no one to care, no one to weep or miss me, but if I can save one soul by exposing my life, perhaps I may not have lived in vain after all.

"My parents were 'Christians,' but love did not rule the home. Church appearances were adhered to, but the weekday life was a sham. My mother did not tell me the vital facts of life, the purity, the divine purpose in my body ... My mother thought ignorance was innocent and heft me unwarned. Oh, if mothers believed in the pureness, the majestic sweetness of motherhood and then watched their babes with an eagle eye and would talk these things over in the right way. If some mother could only hear the moan of this little girl of nineteen years in my room now. Oh, if my mother had only told me what it meant to be a girl. I am not speaking now of the girls who know what they are doing but are forced to it by money troubles. I am only speaking of those who LEARN life's lessons, who feel nature's call to mate because of too much freedom with the boys of their own set, the card parties, the dances, skating rinks, etc., where their emotions are aroused and they do not see the danger rocks.

"Oh, where is your Christ? Is He a stone image, is He an idol? Is there not real joy enough in religion to make the young people happy without these things? Oh, when will the church people get close enough to their Savior so that they can feel His heart of love beating, and find in Him their pleasure?

"Yes, Mr. Brown, I once knew the sweetness of loving Him, but now the gates of hell are closing behind me, and I am HERE because of a dance given in a church parlor. I did not know it was wrong to let a young man take me for a walk alone. I was only fourteen. I learned that night the sweetness of being kissed. It was only a matter of six days from that day before I had taken the first step down and nothing happened, no one knew; then again and again, and then a scandal, and I was sent from home disgraced, YET was I to blame for my ignorance?

"Once upon a time I gave my heart to Jesus Christ, and loved Him, but now -- what a change! Even after my fall I did not sink very low. I rallied because of my Savior's love and tried

to be good. I studied and studied and wanted to fit myself to warn girls. Finally I met and loved the son of a minister. My story was repeated with this exception -- he did not play fair. From that time I went the pace.

"My case now is hopeless, but there are many young girls who have not yet taken the first step. If those who profess to know Christ would only live as if they knew Him! Oh, I know it is not His fault that I am here, it is not His fault. Oh, you people who profess Christ, oh, hear me calling from the very gates of hell, LOVE Him, tell others of Him, keep close to Him. Tell the young people that the world and all its pleasures are only traps for their feet. Oh, the heartache, the sorrow away from your Lord Jesus! Hear me, -- once pure as you are, with outstretched arms, with tears in my eyes, warning you of the broken hearts, the pain and mental suffering, the sleepless nights, if you leave your Savior. The world may glisten and invite you, but it is all sham. Christ is all that is worth while. The world turns to brass and gall when it has lured you away, and then laughs at your emptied, seared soul. It is not necessary that you go to the depths of sin to feel its sorrow and anguish.

"Monday will see me out of this world forever, unmissed, unloved, unmourned. Oh, that some one really cared, that God could reach me now and help!

"Well, here goes, this is the last good-bye -- remember the souls of the young people you meet, and oh, warn them, before it is too late.

"A heart-broken, lost soul, bound for hell.

(Name withheld).

Second letter, received one week later.

San Francisco, March 24, 1911

"Dear Mr. Brown:

"This letter, Mr. Brown, will be sent to you one week later, one week after I am dead, for tonight I cease to exist. I am leaving this with friends to be sent one week from now. My object? To speak to you as though from the grave and that what I say will be the more impressive.

"I have not always been degraded. I once knew the peace and joy of a surrendered life and good society, people of refinement and education were my friends; but the pleasures of this world allured, the dances, the cards, the wine, and I was swept off my feet into the swirling waters of sin and suffering, and now -- suicide. I met many poor deluded girls and some boys who had had church training and Christian parents, and yet, there they were, in sin. Why? Mainly because, according to their own words, the churches had failed to live and preach Jesus Christ. The members of their own families were professors but not possessors of the Lord Jesus as a living reality.

"Mr. Paul Brown, this to you is my very last word. I am going to tell you why I am to kill myself ... I am a prospective mother ... I am not brave, and moreover, I dare not let the little one be born because I am diseased. I managed to keep that fact from _____ but he will pay for his pleasure in that line sooner or later. The only thing left me is to put myself out of the way.

"A Lost Soul."

Last summer at the Christian Endeavor convention in Los Angeles 15,000 copies of this tract were distributed free. Since that time 40,000 copies have been distributed at camp meetings, etc. Copies of this tract have gone to every state. [OUTDATED] -- A copy of this tract will be sent for a two-cent stamp, by addressing M. M. McGeary, Alhambra, California, Box 462. -- [OUTDATED]

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04 -- MOTIVES FOR MARRYING

We are indebted to an unknown writer for the following reasons why some of his friends married.

1. "Marrying for a home. Number One has married for a home. She got tired of working in a factory or teaching school, or making dresses, and she thought married life was nothing on earth but moonlight walks, buggy rides, new bonnets, and nothing to do! Well, she got her home, whether or no she is tired of the accompanying incumbrances this deponent saith not, inasmuch as this deponent doth not positively know.

2. "Consulting family interests. Number Two married because she had seven younger sisters, and a papa with a narrow income. She consulted the interests of her family. Perhaps she would have better consulted her own interests by taking in light washings, or going out by the day to work.

3. "She liked the sound of Mrs. Number Three married because she thought Mrs. sounded better than Miss. She was twenty-nine years and eleven months old, and another month would have transmuted her into a regular old maid. Think how awful that would have been!

4. "Wanted somebody to pay her bills. Number Four married because she wanted somebody to pay her bills. Her husband married for precisely the same reason, so they are both of them repenting at leisure.

5. "Not going to be left behind. Number Five married because Fannie White had a nice new husband, and she wasn't going to be left behind! Pity if she could not get married as well as other folks!

6. "Marrying for money. Number Six married because she was poor and wanted riches. Poor child! she never counted on all the other things that were inseparable from those coveted riches.

7. "She liked to travel. Number Seven married because she thought she would like to travel! But Mr. Number Seven changed his mind afterward and all the traveling she has done has been between the well and the back kitchen door.

8. "Marrying out of spite. Number Eight married out of spite, because her first love had taken unto himself a second love! This little piece of retaliation might have done her good at the time, but in the long run, Number Eight found it did not pay.

9. "Wanted Sympathy. Number Nine married because she had read novels and wanted sympathy. Sympathy is a fine thing, but it cools down at a rapid rate if the domestic kettle is not kept boiling and the domestic turkey is underdone. Novels and housekeeping don't run well together.

10. "Number Ten married because she loved her husband with all her heart and she loves him still, and will probably always continue to love him, and is the happiest wife in the world, so she says! Here we have the right motive at last -- a motive which, when sanctified by a desire to live true and holy lives before God, cannot fail to call down the blessings of Heaven. But sad is the fate of those who marry from wrong motives to escape their share of life's work, or to get something for which they have nothing to give in return."

Oh that young people were filled with high aspirations, far above the senses; ambitious intellectually and spiritually to be a blessing instead of living on a level with the beast creation. The only way to be perfectly happy is to aim at pleasing God. This is the first thing on the program of life. Seek to find your calling. God has a special line of work for each one of His children. When this is found, seek to excel in your line of work and if it is best for you to be mated with another of your calling, God will bring it about without your help. People who are out hunting on this line should be shunned. A preacher once came to a Holiness Convention all dressed up with a bright tie, conspicuous watch chain and hair split in the middle, like a poodle dog. He was a widower of three months' standing and was out on a wife hunting expedition. He wanted to take one right back with him as he went. Our school was in session and, though he was an elderly gentleman, he drew his bow at a venture at the crowd of schoolgirls who attended our meetings. He became discouraged, however, as his manner disgusted people. Finally, almost ready to give up in despair, he came to his wife and said in a low tone of voice, "Say, I'll forgive all you have said to me, if you will only get me a good wife." His wife told him that was out of his line of work.

People who have matrimony on the brain have little else there. It is the God-called laborer, who is so taken up with his calling that he has no time to sit and dream of love affairs, who makes a good companion. There is nothing in life anyway to make one permanently happy except Salvation. Better let earthly things go if you would get the best out of life. "While we look not at the things which are seen, for the things which are seen are temporal but the things which are not seen are eternal." A nice home will soon fade away. Beautiful furniture and rich carpets will some time be old and out of date. Love affairs often turn to "hate affairs." The sweetest things make the sourest vinegar and the most intense affection often turns to just the opposite. The poet said,

"Sweetest things turn sourest by their deeds.

Lilies that are festered smell far worse than weeds."

If one sets the heart upon anything earthly -- even that which is perfectly legitimate -- there will sometime come an awful pang of disappointment. The only way to be happy is to "seek first the kingdom of God and his righteousness and all these things shall be added unto you."

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05 -- WHOM TO MARRY

One of the greatest causes of infelicity in the marriage relation is something which could have been avoided if the parties had obeyed the command of Scripture concerning the yoking up of Christians and sinners. The Bible is very explicit on this subject. The children of Israel were not allowed to marry the heathen around them. Great curses were pronounced upon such as broke the rigid law. Idolatry crept in when it was done.

In speaking of Solomon's backsliding, the Bible gives as a cause, the heathen wives he had taken.

It is surprising how much latitude the Scriptures do give a person in choosing a companion. Listen: "She is at liberty to be married to whomsoever she will, only in the Lord." With this wide liberty to choose anyone she hies (provided she can get him) surely she ought to obey the one and only restriction the Bible gives. Breaking over this command is sure to cause some kind of trouble sooner or later for the following reasons:

1. It is a violation of Scripture, hence brings God's wrath. "Be not unequally yoked together with unbelievers," is very direct. In his sermon on "Friendship with the World," John Wesley says, concerning saints marrying sinners, "Above all things, this is the most horrid folly, the most deplorable madness that a child of God could plunge into, as it implies every sort of connection with the ungodly which the Christian is bound in conscience to avoid. No wonder then it is go flatly forbidden of God that the prohibition is so absolute and peremptory: "Be not unequally yoked together with an unbeliever."

"I grant," says one, "that the person I am about to marry is not a religious person. She does not make any pretensions to it. She has little thought about it, but she is a beautiful creature. She is extremely agreeable and, I think, will make me a lovely companion." This is a temptation. Nothing less than the power of God can make a way for you to escape, and His grace is sufficient."

Oh, the multitudes of souls who once felt as you do, who would give all they possess if they could but have the privilege of going back and choosing over again! Be warned in time.

Concerning the text quoted above, "She is at liberty to be married to whomsoever she will, only in the Lord." (1 Cor. 6:39) Rev. J. G. Pike, author of "Guide to Young Disciples," says: "To break this law has all the guilt of rebellion against the authority of God. Idolatry, fornication or adultery you would esteem great crimes, but God as truly forbids unhallowed marriages. The sin committed in such a case is much aggravated by its being a willful and deliberate sin, It admits of

no palliation or excuse. It is open, hardy, undisguised rebellion against the Lord of Heaven and earth. Surely, professors of religion who, out of love for a fallen mortal, trample on the authority of the laws of the Lord plainly show that God is not first in their affections. They show that they prefer the objects of their choice to God, and thus that, in reality, they are joined to idols."

"Shouldst thou love them that hate the Lord? Therefore is wrath upon thee from the Lord." (2 Chron. 19:2.) "But many enter into such unlawful marriages from other motives -- money figures in the transaction. In such cases the law of God is broken merely for the sake of money or other worldly advantages. What would you think of a person committing adultery or swearing because he was paid to commit such a crime? Would it not be thought a decisive proof that he was destitute of the love and fear of God? But why more so in this case than in the other? And they for the sake of money as truly break God's law as in the other case and the motive is the same -- money is the motive. This is to pay them for their sin. They trample on God's authority because they hope to be paid for doing so.

"Such being the guilt of entering into one of these unnatural marriages, it is not surprising that such conduct be followed by effects mischievous in the extreme. The evils are numerous. In many cases, the total loss of piety is the deplorable effect. In these cases, many who once appeared promising fair for Heaven, when united to followers of the world, have forsaken the paths of peace. According to the language of the Divine Word, they 'marry, having damnation because they have cast off their faith.' "

But," says one, "my intended is not a Christian but I think that I can win him to Christ." If you do you will be more fortunate than others have been. If a lover does not care enough about you to become a Christian before marriage, he is not likely to afterward. But, even if you should win him, you have no right to "do evil that good may come."

Another objects: "Does not the Bible state that the believing wife sanctifies the unbelieving husband?" This is true only in a case of one of an unsaved couple's becoming a Christian after marriage. It has no reference to a saved person's uniting with an unsaved. There is no promise to such.

"But," say some, "what am I to do? The engagement is already made and the results may be disastrous if I break off now. My intended says he will go insane or commit suicide if I go back on him." John Wesley's advice under such circumstances was: "What you do must be done at once. Nothing can be done by degrees. At once cut off the right hand." Break off immediately and trust God with the consequences. True, you have a task on hand but as you prize your own happiness, here and hereafter, let go of the entanglement while there is an opportunity. "There are plenty of fish still in the sea," and God will see to it that your happiness is complete if you but honor Him in this respect. "Them that honor me will I honor." Young people, it is not to curtail your liberty or deprive you of your rights that we talk so earnestly; it is simply because we love you, and that for Eternity, that we speak.

A certain writer gives the following advice upon this most important subject, "Children should never act in this matter without consulting God by prayer, and asking the counsel of wise and virtuous friends. They should seek to ascertain whether they are not perhaps called to a higher vocation, and if convinced before God that they are not, it is still equally necessary to appeal to

Heaven for direction. There can be no doubt that when God calls persons to the married life, he marks out for each one a particular partner. So God formed Eve for our first father, Adam. Rebecca was prepared for Isaac and Sarah was reserved for Abraham. In the Book of Proverbs we read, 'Houses and riches are given by parents, but a prudent wife is from the Lord.'

"Trust not to your imagination or to the first impulse of your heart, for it is easy to be deceived. Remember, moreover, that your whole future happiness will depend upon the wisdom of your choice, that you are choosing, not a partner in a brief amusement, but one who is to be the perpetual companion of your life, who will have a perpetual right over you as you over her. It is so important a choice, depend not on ex tenor beauty, accomplishments or wealth; but let virtue be the chief merit in the spouse you select."

"But," some one objects, "you do not understand my case. My friend, to be sure, does not profess religion, yet he is a 'finished gentleman' and as good as anyone could be without grace -- a great deal better than many who are Christians. He even goes so far as to say that he intends becoming a Christian. He does not hinder me in serving God and says he admires me the more because I am a Christian." This indeed sounds plausible to some, but things change after the wedding day and many have been deceived into sorrow of heart for after-life by such reasoning, and "whosoever is deceived thereby is not wise" (Prov.) If your friend is not a Christian, no matter how near he may be, he has a fearfully depraved heart with all the elements of sin therein, slumbering, waiting only for the right circumstances to fire them up and cause a conflagration. If he is not converted, he can not be fully trusted in all places to do the right thing, for he has not the grace of God to hold him when temptation presents itself, and there are sure to be times when the test will be so strong that he will fail, if trusting to his own morality. John Wesley said that he would not trust any one who did not trust God. Your friend cannot even trust himself unless he is conscious that he trusts God. You do not know what is in the heart of an unregenerate person. He may be moral indeed, he may be perfectly honest, he may be very genteel, he may be as courteous as a knight, he may have the smoothest manners and the kindest voice, he may be college bred, he may sing in the largest choir in the city and teach a Sunday School class, yet not be fit for you to live with the rest of your life. He may be a good business man and have plenty of money, he may have a beautifully furnished home, he may love you intensely and say that he cannot be happy without you, yet if he is not a real Christian you should not trust yourself in his care. This is hard for some to believe and they will not believe it until by sad experience they become painfully aware of the truth of these statements. Some who read this will probably some day suffer such agony of soul over an alliance with an unsaved companion that they will be able to write a far better chapter on this subject than you read here. It is so easy to be deceived, for "man looketh on the outward appearance." Young people cannot always see that, later on in life, trials are bound to come which no prospective couple sees at the outset, and which may overthrow their confidence in each other on some line, unless they are Christians. No one is to be trusted fully, in all places, at all times, under all circumstances, unless he be an outright, inright, upright, and down right Christian. You will see this to be true some day.

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This is a perplexing question to some young married people, for each one has always had his or her own way more or less until this union. Now there comes a change. Which one shall be the head? Both cannot be, that's certain, for whoever heard of a body having two heads? One must be subservient. This is a new thought to many who have married in haste; never did they realize that they were getting into a partnership where some one else would be the boss. The Bible settles many difficult questions, and this is one. "The husband is the head of the wife, even as Christ is the head of the church." If the husband is conscientious and loving there will be a precious harmony existing between the wife and her head. The Bible plainly says, "Wives, submit yourselves unto your own husbands as it is fit in the Lord." When a woman has the idea that her own opinion is as good as that of anyone else and goes ahead without the consent of her husband, she is treading on dangerous ground. His judgment may be poor (and often a wife has better judgment than the husband) but after she has expressed her opinion, then it is her duty to let him do as he thinks best and take the consequences. He will see sooner or later his mistake if he has made one and will learn to respect his companion's convictions. It is a common failing of woman to talk and argue and hold out for her point. This does no good. If her way is right, she is not responsible for the results of the opposite course being taken. Of course it is the husband's place, as a gentleman and especially as a lover, to consider her judgment without prejudice, but when it comes to a final decision he should have the privilege of saying what should be done, "for the husband is the head of the wife, even as Christ is the head of the church, and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." We are reminded here of a story told of John Myers who, when he got married the other winter, the first morning they awoke in their new home, said to Maggie, "Now, honey, we are just starting our new life and we ought to decide right at the start who's going to run this house." "Well, I am, quickly answered smart little Maggie. "All right," said John, as he snuggled under the covers, "then get up and make the fire." On further consideration Maggie decided that it had better be a partnership where John should provide and she should prepare.

Happy is the home where love rules, where the husband is the personification of love, and where the wife submits to his judgment in everything.

There are cases, however, which make exceptions to this rule, for there are some men who are not competent to guide themselves, much less anyone else. Under such circumstances a wife cannot always be in obedience, for to do so would endanger her health if -- not her life. If her husband is brutal or unreasonable, or not true to her, according to the Scriptures, she is not duty bound to submit to him. If she has to make the living or help to do it she should have a say as to how the money should be spent. If she has to do all of the training of the children, she should be consulted first concerning their future, and reap the benefit of their education later on.

There is a class of people who love to quote the above passage, also the one which says that a woman should not speak in church nor usurp authority over the man. A certain woman came to our meetings and was wonderfully converted. She began testifying, but at once a howl was raised. She was "disobeying the command of Scripture!" "She must be stopped right away." Influenced by a Baptist preacher, her husband, who had never before been at all concerned whether she obeyed the Bible or not, began at once to look after her spiritual interests (?) by compelling her to obey him in not speaking any more in public. She was confined at home and no

Christian allowed to visit her. When we took a preacher and his wife to see her, the brutal husband ordered the man of God out of the gate.

Now, in cases of this kind, the question arises, What shall a woman do? Must she obey her husband? Let us see. "Wives, submit yourselves unto your husbands, as it is fit in the Lord." That settles it, "as it is fit in the Lord." From this we infer that a woman must first obey the Lord, then her husband. If she can please them both she should do so, if not, she should please God. We are commanded to be in subjection to authority and "to obey them that have the rule over us," to "honor the king," etc. Yet in the face of all this the apostles plainly declared, "We ought to obey God rather than men."

We believe that if a wife firmly, lovingly and quietly takes her stand for the right and prays earnestly for her opposing husband, God will honor her faith and either save him or remove the opposition in time.

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07 -- MARRIED TO THE WRONG PERSON

"I see now the mistake of my life. I have married the wrong one."

"Why do you think so?"

"Well, it is this way. John used to be so nice I thought he was an angel. We were all the world to each other and I felt he was the only one for me, but now things have changed and we do not enjoy each other's society as once, and life is so lonesome. I run over to my mother's sometimes to spend the evening or a part of Sunday, for John is so disagreeable; he finds fault with this, and he finds fault with that until my life is worried to death with his crossness. Nothing could be worse."

"What do you do when he comes home cross?"

"I say whatever comes to my mind at the time."

"Does it help to aggravate him, or do you answer softly and sweetly?"

"Softly and sweetly? Why, I could not do such a thing."

"Yes, you can if you only decide that it must be done. Ask the Heavenly Father to help you at such times and then implore Him to take that resentful feeling out of your nature. I have seen people who were regular 'spite boxes' fixed up so well that they said they never even felt the least tinge of anger even in the most provoking circumstances, and no one who knew them could doubt what they said. Solomon wrote, 'A soft answer turneth away wrath but grievous words stir up anger.' "

"Well, I'll try your method, but I know it'll mean a struggle for me to keep my mouth shut the next time John comes home cross and ugly and blames me for some little insignificant thing that I have or have not done. I know he would not stand for it a minute were I to suggest in the mildest tone what he does amiss in his work."

"Try not to think of that side of it, but cultivate a forgiving spirit. As for your having an awful struggle to keep still and patient, do not try to do so by yourself; remember that the Savior who 'has been tempted in all points like as we are' offers to help you. Expect Him to be on hand when John comes home again and let Him keep you. It is like trying to swim -- one is afraid to trust the water and when the trial comes and you feel you are sinking under it, believe that God is near and trust Him to bear you safely over the storm. It is like magic the way it works."

"You may be sure that nothing but the grace of God can help me to be patient, for since we have decided that we were not mated properly we scarcely love at all. Marriage is just a business proposition instead of a love affair."

"I think if you pray over your trouble instead of moping over it or talking it out to some confidential friend, you will find that John is the right husband after all. After he becomes a true Christian, you will see that he is one of the nicest of men, and just fits your nature. The reason most people think they have married the wrong person is because they would not get along well with anyone. After you learn to be patient and sweet, begin praying for John and he'll begin to want your kind of religion, if he can see you bear his insults and criticisms patiently. The enemy delights in getting married people to decide that they have chosen the wrong companion, for then they naturally begin to look around for the one they should have married, and that leads to sin in the mind if not more. 'Let her be married to whomsoever she will' implies that God gives man the right to choose, or that any one of a number may be a good companion. Of course, it is wiser to let God make the choice, but if it is already made do not look back wishing that you were differently mated. Look to Christ who has said that 'All things work together for good to them that love God.' If you properly humble yourself before Him, it is possible to become more of a success and be happier in your present relationship than had you married the one whom you now think preferable to your own. Believe God, for He is the Creator of all things. Can He not change your environments or bless you in them so that your life shall be perfectly happy?"

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08 -- HOW TO PRESERVE PEACE

"Be of one mind, live in peace, and the God of peace shall be with you." To live in peace is a nice thing but it sometimes requires a good deal of tact as well as grace to do it. However, since the Bible enjoins us to do so it is in most cases possible. St. Paul said, "As much as lieth in you, live peaceably with all men." There are times when we cannot have peaceable relations with all, yet as far as lieth in us, there will be harmony.

Sometimes the smallest matters start trouble. An argument over the table concerning the tough beef, steak, or the way to pronounce a word, sometimes leads to a separation in spirit. Have you ever heard of the couple who broke up over a bowl of mush and milk? Yes, they say he came

home to supper and sat down to eat, when a conversation something like the following took place:
"This mush is not salty enough."

"Yes, it is, I don't like too much salt in things like you do."

"This ain't fit to eat. Pity a hungry man can't have a decent supper after he has worked hard all day."

"Well, you're hard to suit."

"Hard to suit, nothin," you just don't want to acknowledge that you don't know how to cook. When you own up to that, then you'll learn something. My mother can teach you how to make good, old fash--"

"Well, hush now; you're all the time harping on your mother's cooking. If you like it so well, just go over there and board; I ain't got no objections."

The conversation grew more and more intense in feeling until other and past differences came in and added fuel to the flame. After they had separated they began to think over their folly and so decided to make up. Once again they were friends until the old trouble was mentioned. "Yes, we were foolish to quibble over so small a matter."

"Indeed we were, but if you hadn't been so hard to suit we never would have had that fuss."

"That mush wasn't fit to eat or I never would have said nothing." On went the conversation until it became so heated that a final separation took place.

That sounds strange but we have seen others put as much stress on their little opinion which was not worth as much as a good bowl of mush and milk.

It often happens that church officials differ in opinion over trifling affairs and separate in spirit forever. Surely Christians should have grace enough to "live and let live," to "agree to disagree," if no other way.

It so happens that sometimes a husband is so extremely unsociable that his wife naturally longs for companionship which she cannot by any means find in him. When she attempts to draw him into conversation, he closes his clamshell about him, and either picks up a newspaper and hides behind it, or slams the door and goes out for the evening, leaving her in extreme loneliness. All day long she has wrestled with household duties and crying babies, while shut away from the public, behind four square walls, and now she longs for a little peep into the outside world through the coming of her husband, but, to her dismay, he brings little but criticism! No pleasant bits of local news, no mention of the latest happenings in the historical world, for his mind is self-centered. To be sure, he is tired but so is she. If he is absolutely too tired to talk in a friendly way he should at least smile occasionally, or read aloud This will lift the burden from her shoulders wonder fully.

The seeming coolness and unsociability on the part of the men is one great cause of unhappiness in domestic circles. The results are sometimes serious for, instead of allowing the lack of fellowship to draw her nearer to God in prayer, the wife sometimes goes the other way, and permits her loneliness to draw her to a forbidden object. She cannot help noticing the kindly manner and social instinct of Mr. _____ who stops in occasionally on business. He seems to appreciate her good qualities and always has a pleasant word for everyone. This, coupled with the fact that her husband lacks sociability, makes it hard to resist the thought of the contrast. Right here is her danger; let her guard her heart and pray for grace to be true to God and to her husband.

It so happens, also, betimes that a wife's desire for fellowship drives her to the other extreme, and when she finds a suitable companion in the person of a lady friend, she does not know when to cease talking.

This the husband deems a worse fault than his unsociableness. He would talk more, he says, but he is afraid to start a conversation for fear it will "never end." If she could be more quiet and let others express themselves first she would have more friends and be more agreeable to her husband whom, above all others, she should endeavor to please. These circumstances, with other little peculiarities, demand patience on the part of both, with the willingness to endeavor, each to improve, -- the one becoming more quiet, the other more communicative.

The way many married people "get upset" and "out of sorts" over some little differences of opinion is strange. A husband once told us that he and his wife often had "spats" and quarreled for hours, but, said he, "it is never over anything worth noticing! It is always nothing." Yet it spoiled the sweetness of their lives.

The childishness of many grown people who discuss trivial subjects at length reminds us of the nursery rhyme that begins thus:

"Two little kittens one stormy night
Began to quarrel and then to fight,
One had a mouse, the other had none,
So that's the way the quarrel begun."

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09 -- LITTLE DIFFERENCES

The world is composed of people diverse in education and therefore in opinion. We are told by botanists that no two blades of grass are exactly alike and our Heavenly Father has carried out His beautiful idea of variety in creating the human family.

If people were all the same they could be of little help to each other, for if one happened to be an extremist on one line there would be no one of opposite disposition to balance him. The great trouble with mankind is that they imagine that everyone should be of their opinion, instead of recognizing the fact that "there are diversities of gifts, but the same Spirit," and that "if the whole

body were an eye where were the bearing?" and "if they were all one member where were the body?"

God permits some men to be extremists on certain lines to balance others who have gone too far the other way, and we must be sufficiently magnanimous in spirit to refrain from condemning another because he "followeth not us." The greatest wars and the most awful carriages have been the results of very small differences of opinion, especially regarding religion. Let us have charity to "live and let live." Did it ever occur to you that another's opinion might possibly be as good as your own? Do you remember how set you were in a certain idea some years ago, but after more experience and consideration you changed your views? Then do not cling too closely to your opinions now, especially if there is a difference of thought concerning it, for it may be that your mind will change again in years to come.

It perhaps requires more grace to allow differences of opinion in the home life than anywhere else, for we naturally wish those with whom we dwell to agree with us in every particular. This certainly would be pleasant and yet we must remember that all have not been brought up under the same training and they must, therefore, expect differences of opinion on some lines at least. Young married people should remember this, and note the fact that one of the greatest conditions of harmony in the marriage relation is a loving decision to agree to disagree. For instance:

Mary was reared in a family where "order was heaven's first law." John had older sisters who kept his room in order and he never had to learn the importance of keeping things in their places. Now the two are placed together in one home. John is true, devoted and large-hearted, and as long as this is true Mary ought not to complain; but she may remind him of his faults occasionally, in such a way as not to try his good nature, always remembering that she also has failings. Her weakness is on another line, and is as great a trial to John as his is to her, but as long as there is harmony of spirit, they should take great care that little things do not break it up, for when love is gone, married life becomes a miniature hell instead of a Heaven.

The way some married people reprove each other has a tendency to separate rather than to unite them in spirit. For instance, Mary has been doing her Saturday's cleaning. John comes in from a muddy street and fails to clean his shoes properly. Instead of saying, "Oh, John, do look what you've done on my nice, clean carpet!" she should appreciate his home-coming, and say, "Dear, you are worth more than a dozen clean floors, but if you will clean those shoes before you come in, perhaps I can have you and a clean floor, too." That will make him feel welcome and as though he ought to be ashamed of himself for his shiftlessness without her telling him so. If he deals with her likewise with regard to her failings, they will be help-meets to each other and home will be a paradise. Love should be the ruling element of the home, and as long as this is true, marriage is not a "failure," but a great blessing.

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"If thou bringest thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, go thy way first be reconciled to thy brother and then come and offer thy gift." -- Jesus Christ.

Differences of opinion often arise between the best of friends and a comparison of views is sometimes profitable, provided everyone keeps in a good humor. Arguing never has a wholesome effect and when a discussion begins to become at all warm it should be stopped. A friendly feeling -- a sweet union of soul -- is worth far too much to waste by heated argument. What if your friend does go off saying he has won the argument, or that his opponent "had nothing more to say," it is far better that way than to end with hard feelings. We once had neighbors who often had what they termed "arguments." We don't know the exact definition of an argument, but we do know that the said arguments kept us awake at night and could have been heard for half a block away.

Humility is a necessity in the marriage relation, for either one party or the other will at times have to be willing to concede and yield a point if perfect harmony is retained. It will pay, however, to have harmony even at this cost. The author of "Wedlock" says:

"Children, when they get into a quarrel, excuse themselves by saying, 'You began it.' I have seen many a wife exhibit the same feeling, and so would not compromise her dignity by taking the first step toward reconciliation. So truly should we study for those things which make for peace that we should be on the alert to apologize or explain in case of a misunderstanding, even though we did not begin it. In short, we should not only be ready to confess our own faults, but also to help others to confess theirs. The first kindly word will usually loosen the tongue and melt the heart, which has been frozen with hate, and from both will flow human kindness, rich with tender love.

"A wife once said to me in her days of darkness, 'Is it possible to both love and hate a person at the same time? It seems to me that is just the way I feel toward my husband. When he was tired, he was rude to me. I know by his increased gentleness of manner that he is sorry, yet he doesn't say so and somehow I can't get over it, and I am so wretched. If he would only say he was sorry, it would drive away the shadow between us.' So much faith have I in confession that not only the wife, but also the husband feels more comfortable after it. So, whoever has a delicate tact at helping us to do this duty does good to both parties. Not only husbands, but children, need this help; indeed, so do all. "Offenses will come," our Savior said, and gave the perpetual prescription for all time. 'Go and tell it between thee and him alone.' By neglecting to do so, husbands, lovers, church members, and neighbors are sometimes permanently estranged."

It is a sign of greatness to be able to take back a statement when one sees he has made a mistake. "A wise man changeth his mind seven times in a day, but a fool never." There are many fools among us, according to this old proverb.

Noah Webster was once asked what he considered the hardest word in the dictionary. He replied that he thought the ones which were the most difficult to pronounce were these, "I am wrong."

There are many reasons why one in an error should apologize.

First, It heals the wound made, and restores confidence and harmony.

Second, It makes one more careful not to repeat the wrong.

Third, It makes others careful not to be guilty of the same offense.

Fourth, It increases one's humility.

Fifth, It gives him the respect of his friends.

Sixth, If united with faith in God, who also has been offended by the wrong, the confession will bring a death to the sin which has been forsaken. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." -- Bible

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11 -- IS COURTSHIP SWEETER THAN WEDLOCK?

It is true, with the majority, that courtship is sweeter than married life, but this need not be so.

A mention of a few of the reasons why such is the case may be beneficial to some.

1st. Married people usually lose a degree of the respect they had formerly held for each other. Before, he thought she was an angel, full of light and sunbeams, for that was the way she always appeared around him before the wedding day. She admired him as a model gentleman in every respect, for he was so obliging and respectful to her smallest wishes. But after marriage the scene changes, for little things transpire to which she never thought his stately dignity could ever stoop. Down with a crash comes the great respect she had held for him during their days of courtship, and she does not esteem him so highly as before. She had expected him to have a noble purpose in living and to be filled with aspirations as pure and lofty as the Alpine snow-peaks, receiving their flakes of whiteness from the upper world. But to her great surprise she soon wakes up to the fact that it is quite the reverse.

Let the aspirations of your innermost being be known and your character will be known.

But this is not all. There are failings on her side which lessen his confidence until it weakens, totters and falls. He had supposed that she would be more womanly; able to meet every emergency and bear the responsibility of a home, but in many instances he finds that her society training and musical education have not fitted her to be a housewife nor made her a symmetrical woman and she fails of being all that he had expected her to be in the home.

Added to this she is babyish and fretful in times of trial and does not take disappointments as from the hand of God nor does she easily adjust herself to changing circumstances, but is hard to please and wants things "just so."

She more readily lays blame upon another than herself and is not careful of her husband's feelings but frequently makes him a scapegoat for troubles which she might have helped had she been more of a woman.

Having not been trained in early childhood to give up her will for another, she is cheerful and agreeable when things go her way, but at other times he finds that it requires more grace than the ordinary husband possesses to live comfortably with her, and he either has to yield his point or suffer the consequences.

Added to this, she is often jealous and does not trust him as he trusts her. These things all tend to lessen his respect for her.

2nd. They are not so companionable after marriage as they were before.

She does not express her joy or sorrow at his successes or losses, possibly because he does not take any interest in what she has been doing in her sphere. The children are left entirely to her care and he shows how much concern he has for her welfare in the way that one preacher did in Wisconsin, who, when gently asked by his wife (who had been sick and had more to do than she could manage at once) if he would kindly take the baby for a few minutes, replied that he had not the time. She meekly retired while he went to his study to read.

When God placed Adam and Eve in the garden He made them helpers one to the other -- companions. Eve assisted in naming the animals and every evening the two took a walk together and the Lord God admired it so much that He came down and walked with them. Oh, blessed companionship of marriage when "in the Lord"!

3rd. After marriage, young people often neglect to show the little courtesies of former days. This should not be, for if one is worth wooing with little attentions, she is worth preserving with the same.

When people once lose their great respect for each other it is easy to let these little courtesies go until there is such a marked difference between lovers and married people that one can tell which are which simply by seeing them walk along the street.

When first engaged she was as modest and fragrant in spirit as a June rose. Now she is boisterous and commanding around home. Once she tried in every detail to please him but now crosses his wishes.

Once he helped her on and off the street car; now he jumps off and lets her get off the best way she can with the baby. He used to carry water and fuel for her before going to work but now she has it to do.

Why is it! A lack of love, or is it forgetfulness! If the former, there should be a humble and thorough reconciliation; if the latter, there needs to be a donning of the old thinking caps that used to be worn during courtship.

If young people will take the needed precautions they will find that the only important difference between courtship and wedlock will be that, before marriage, love is effervescent; afterwards, deep, solid and lasting.

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12 -- DANGEROUS BEGINNINGS

One of the heart-rending misfortunes that can happen in the domestic realm is the breaking of the marriage vow relative to fidelity. This is not done suddenly. Few people intend evil on this line at first, but gradually, imperceptibly allow thoughts and inclinations to lead them farther and farther from the right. For this reason children should be taught the necessity of curbing their wills and resisting the first approach of evil thoughts.

Many people do not know the fearful consequences of little actions, that in themselves may not be sinful. For instance, a long or intimate conversation with one of another sex, though it may have been entirely on business or religion, may be the source of evil later on. Preachers are often to blame when unassuming, confiding girls entrust themselves, soul and body, to their care. My mother often tells of how, when a girl, she asked the privilege of riding home with the minister who was going her way. He made an evasive reply and when she looked for him he had gone on and left her. Though she was young and could not at the time understand his actions, yet she grew to know more of human nature and to respect the aged man of God who was careful to shun even the appearance of evil.

If ministers of the Gospel need to be careful, what caution should doctors of medicine use! They have great power which they should not abuse. God bless a holy doctor (if there be one) for his opportunities of leading souls to Christ are as great as many a preacher's; but how few employ their talents thus! We are inclined to believe the statement of one, that many women submit to operations in our hospitals who would not do so were it not for the fact that they are infatuated with the doctor. This is an awful statement and one that is not spoken of in our pulpits, but the truth will be confirmed in the Day of Judgment.

The fact is that many people have the physician called when it is not necessary. One prominent doctor in Florida said that a wealthy lady in the North paid him \$2.50 every week for a social call. She acknowledged that she was not sick but said she wanted to hear him laugh once a week to keep her from getting lonesome. It would have been equally wrong for her to have wanted a minister or anyone else to call for the same reason.

We give below a story told us by a prominent physician of Atlanta, as nearly as possible as he related it:

"Several years ago I was called to see a lady who was thought to be very ill. When I arrived at the house she lay propped up against the headboard, throwing her head from side to side and jerking her arms in a dreadful way. I quickly took in the situation that she had a case of -- well, what shall I say? Perhaps it was a case of wanting sympathy. Now most doctors would have taken

advantage of the opportunity and given a certain kind of medicine which would have given her a prolonged siege of sickness for pecuniary interests; but, as I was not accustomed to such deceit, I thought I would experiment a little and see how much power the mind had over the body.

I sat looking wise out of the window, then opened up the medicine case and took out a few articles and said, "Bring me a glass of water and a teaspoon." Then taking a second glass, I measured out just six spoonfuls of water. Now, a piece of white paper and a box of bicarbonate of soda were taken from my case and I dipped the point of my knife into the box, bringing out just as little as possible. This I laid upon the white paper and for a long time sat wisely knitting my brow as I squared it up with my knife, and checked it off into little squares. My pencil then came out and I pretended to be figuring. Shaking my head, I again tried to make calculations. All this time the patient was watching me though she tried to conceal the fact. I occasionally glanced up and kept up with what was going on. Her raving continued. Figuring on, I finally said in a tone of relief, "Six grains." With a good deal of professional dignity, I gazed at my watch, then out of the window, and back at the watch again. Placing the powder and three drops of coloring into the water, I said, "Now, this medicine must be given every four minutes -- no more, no less, and I want you, Mr. _____, to watch the clock and give the medicine exactly on the dot." I laughed to myself to see that man run over to the clock every little while to see what time it was. After three doses had been taken, the lady was better. She looked up and exclaimed, "When did you get here, doctor?" "I arrived in a good time," said I. When the six spoonfuls had been used she was entirely over her excitement, so I prepared some more water to leave, giving directions for her to take it until entirely cured. She met me down town some time afterward and wanted me to give her the prescription, saying it was the finest medicine she had ever used. I could not give the prescription for it was so near nothing that no druggist would fill it, so mixed up a little bottle for her. That lady to this day cannot thank me enough for saving her life with that wonderful cure!"

Such souls giving way to themselves in this and other ways is what lends to something more serious. Oh, that all men had the power over themselves as this doctor!

If Satan appeared with hoofs and horns we would be safer, but he puts on a minister's garb and enters the sanctuary wherever he can and there loves to throw over well-meaning Christian souls a "spell" composed of equal parts of zeal for God and spiritual affinity.

The writer was greatly disappointed when about fifteen. years of age because a young girl for whom she had earnestly labored became infatuated with a young evangelist and left off seeking God.

He heard that she was a penitent, so one day when only two or three people were in the chapel he took her to a remote part of the room and, sitting down beside her in a lover-like way, read the Bible until he had persuaded and almost compelled her to claim the blessing then and there.

It is easy to make converts that way.

In a certain church a good sister who was quite zealously affected toward one of the brethren rose and testified: "I know that I have passed from death unto life because I love the brethren."

It is a fine point to know just how far to go in being sociable. God does not want us to be cold and distant. Yet sometimes it may be necessary. A certain young man who was inquiring the way of salvation seemed to enjoy the spiritual advice of a lady evangelist more than that of her husband. She detected this and as he repeatedly called when her husband happened to be out, she did not invite him in but gave him a chair on the porch and, though he was not treated discourteously, he soon learned that "Hitherto shalt thou come but no further," was meant for him.

If people were more on their guard against that which seems at first to be all right there would not be so many disgraceful things happening.

How many times people flock to the altar when it seems that the principal motive is to meet with some Christian worker who may hold the hand and talk sweetly into the ear! We once had in our home a minister whose zeal for the salvation of souls was so intense that he went to all the trouble of walking leisurely home through the woods with a different young lady every night to expound the Scriptures to her inquiring mind! We cannot vouch for the number of converts he made, but think he had a great number (converted to himself).

The Roman Catholic Church sometimes has this same trouble. We quote from reliable authority:

Said one Catholic to his fellow Catholics: "While speaking to you of the deleterious effect of the confessional upon our children, shall I forget its effect upon our wives and upon ourselves? Need I tell you that, for most women, the confessional is a rendezvous of, coquetry and love? Do you not feel as I do myself if, that by means of the confessional the priest is more the master of the hearts of our wives than ourselves? Is not the priest the public and private confidant of our wives? Do not our wives go invariably to the feet of the priest, opening to him what is most sacred and intimate in the secret of our lives, as husbands and fathers? The husband belongs no more to his wife as her guide through the dark and difficult paths of life; it is the priest."

It is perfectly proper to confess and confide in Jesus the Savior, but no one else outside of the home should hear our heart thoughts.

Sin lies not alone in the act but also in the thought. "Out of the heart," saith the Scripture, "proceed evil thoughts, adulteries, fornication." We fear some who are not acquainted with their own hearts do not realize the danger of carelessly allowing the mind to wander. It should be held in when near temptation and every thought should be brought into subjection "to obedience of Christ "

Oh that people knew the results of breaking God's law on this point. Listen to King Solomon on the subject. "Men do not despise a thief if he steal to satisfy his soul when he is hungry. But if he be found he shall restore sevenfold ... But whoso committeth adultery ... lacketh understanding (in other words there is never any excuse for him as there might seem to be for

stealing); he that doeth it destroyeth his own soul." Instead of being reinstated to his former position in society, as might be the case with a thief who had been forgiven, "a wound and dishonor shall he get and his reproach shall not be wiped away." Prov. 6:30-33

One thing about the first stages of this sin is that a person may think he feels blessed of God when he is simply inwardly elated over some human or carnal plan. A poor preacher who knew from experience told us that while he was planning a course of evil he had the power of God in his preaching and it surprised him.

It might be well to notice a few signs of spiritual affinity.

1. When you are more elated over the presence of another than of your own companion.
2. When you feel a reproof or a seeming slight from such an one more keenly than from any other.
3. When you are more courteous toward others than to your own companion.
4. When you would rather converse with a person alone than to meet him in company with his wife or husband.
5. When you write a letter that you would rather the reader's companion would not see.
6. When you would a little rather your companion would not read your incoming or outgoing mail.

Reader, these are a few of the signs of this dreadful monster, spiritual affinity or inordinate affection, and should awaken one to a candid consideration of the facts as they are before God.

Apply to the precious blood of Christ for the remedy.

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13 -- A WORD TO HUSBANDS

"Husbands, love your wives and be not bitter against them."

As the responsibility of advising the husbands is too great for the authoress of this volume, she begs the privilege of placing before the reader a few extracts from various writers whose wisdom and authority may not be questioned. The first one who speaks aims directly at the point, for he believes that men should be companionable at home instead of going out for the evening or on Sabbath afternoon. We here give a quotation from the author of "Wedlock": "It follows, fittingly, the sermon preached by the prophet Habakkuk 'to men' in which he remarks, 'Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home.'" Hab. 2:5:

"The model husband does not spend his evenings in bar-rooms, billiard saloons, and theaters, or the club. He finds his highest happiness In the society of his wife and children. When business or the just demands of society call him away from home, he returns as speedily as possible. When he deems it proper for himself to take any recreation he thinks it proper for his wife to go also, as she has quite as much need as himself of it.

"He does not allow the cries of the children, nor the occasional disturbances that may arise in the family circle to deter him from remaining-at home after the hours of business are over. The waywardness and folly; the boisterous mirth and the mischievousness of the little ones, says another writer, may disturb his equanimity for a while, but he will regard their fretfulness and peevishness with pity, and willingly bear his part of the arduous task of curbing the unruly tempers of the children, and leading his sons and daughters into the paths of piety and peace."

"Instead of making the boisterous merriment of the children a pretext for absenting himself from home he will rejoice in it as an indication of their health and happiness; And if the family circle should be invaded by sickness or affliction of any kind, the presence of the husband and father is imperatively demanded. Kindness and constant attention in the hour of affliction are, in the estimation of some ladies, the strongest proofs of affection that a husband can give. And it must appear evident to the most careless observer that no one who leaves his wife at home and seeks for happiness in other places can perform his duty in this respect. Some good husbands in other respects are sadly delinquent in this. While they provide, well for their families, their leisure hours are devoted to places of amusement and to the society of their friends and associates, while the wife is left at home fearing that the heart of her husband has been alienated from her and suffering all the pangs of solitude and neglect.

"It may be seen occasionally that some who spend much of their time in religious meetings, and are very zealous for the church, generally go to the house of God alone, and sometimes in the company of other ladies, while their wives are left at home as though they had no part or lot in the matter."

If men would always realize that degree of affection from their companions that they felt during courtship, they must live for it. The wife did not see in you then what she has since, or perhaps she would never have consented to live with you all her days. There may be a difference in your attitude toward her since you feel that she is yours forever, and it may be that she feels more like a slave than a companion. Very small deeds show which way the wind blows and little inconsiderations wither the love in a woman's heart. Patience is one of the graces which is sadly lacking in some homes. If the wife is fretful, inquire into the cause and patiently bear with the situation for it may be her heart is inwardly bruised by some little act of yours. Your work takes you away from the busy, perplexing inconveniences of home while she is compelled to remain. No matter how fretted, worried, tired, fevered, perplexed, nervous, exhausted or exasperated she may become amid the crying of babies, rush of work, calls of neighbors (and talkative ones at that), responsibilities of home and worries too numerous to mention, she cannot put on her hat and slip quietly out of the door and go whistling (or humming) down the street out of all the noise and confusion as you can; she has to stay and bear it all. No wonder her hair becomes gray before yours, and wrinkles appear too soon!

The editor of the "Phrenological Journal" says on this subject: "Make allowance for your wife a share of the great inheritance of human nature. Do not expect her to smile in unmoved serenity when children are ungovernable, servants are in high rebellion and husband comes home cross and hungry. If she is a little petulant, do not bang doors by way of soothing her temper. Just remember that a pleasant word or two, the touch of a kindly hand or the light of a pitying eye will act like oil on the troubled waters. Even men are known to get out of patience sometimes, therefore be not astonished at woman's occasional lapse of self-control! Do not suppose it at all derogatory to your dignity to remember the small, sweet courtesies of life where your wife is concerned. Why should a man be ashamed of politeness to his own wife when he would step forward in an instant to render a like service to any other lady? Because a man has married a woman, does it necessarily follow that thenceforward he is exonerated from all the duties of ordinary civility toward her?"

We have just found something which might be of interest at this juncture, viz., a letter from the Rev. John Newton to his wife. He was the author of that dear old hymn entitled, "Amazing Grace." The letter is as follows:

"Clapham, July 2, 1772

"If it were not to my dearest M_____ I would not write so soon after dinner. But though my belly is full and my head empty, I must tell you that I had very quiet, agreeable company in the coach, and a pleasant ride to Deptford, where I mounted a horse my dear Mr. T. had sent for me, which brought me safely hither.

"I am always a little awkward without you and every room where you are not looks unfurnished. It is not a humble servant who says this, but a husband, and he says it not in what is called the honeymoon, but in the twenty-third year after marriage. Nor do I speak to my own praise, but to the praise of our good Lord who, by His blessing has endeared us of each other. He has united our hearts and I trust the union will subsist to eternity."

God's idea of married life is that true bliss should last as long as life holds out. The honeymoon may live forever if God's presence is welcomed in the home.

Family prayer will greatly aid in keeping all feelings of disunion on, and special, stated times for private prayer are essential. It is hard to make one who is unaccustomed to these things understand the importance of them, but the fact is, no home is happy which has not Jesus Christ, no only as a guest, but as a member of the family. It is your place as the head of the house to set up the family altar. If you are not a Christian but intend to be one, it will greatly help you to begin it. now. You should do it. for the sake of the family if for no other reason. Think of your child going out into the world every day to school or to work unprotected by your prayers. A boy who worked in the iron mills of Pittsburgh fell onto a red-hot sheet of steel and was roasting to death. A crowd gathered. He begged for prayer. Not one of those men knew how or had the courage to offer a petition. The father arrived. "O Papa, pray for me; I am going to hell." His father, unaccustomed to praying, uttered not a word, and the poor boy died hopeless without a prayer. Can you let your boy or girl see you interested in money-making, pleasure and society and know that you are not as greatly interested in the salvation of the souls of yourself and family?

The blessings derived from heart-felt prayer in the home circle are so great that we wonder that any husband or father should think of doing without it. Peace cannot only be retained but restored by this means. Hard hearts melt and human sympathy is awakened when one in faith cries to God for a restoration of conjugal felicity. Little differences vanish and disagreements disperse in answer to humble, earnest prayer. The God who instituted the family and placed our first parents together as one is interested in every wedding and family tie, that His peace may be theirs and all disunion be kept at bay. Since prayer is the means of so great a blessing, set up an altar in the heart and home where you may daily meet with God to tell Him all the trials that come and to seek strength to meet every emergency.

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14 -- A WORD TO WIVES

It would hardly be fair, after giving such strong advice to the men, to take it for granted that the women are faultless and thus leave them without their share of admonition.

The wife is the queen of the home and, as such, has the right to make it a literal paradise if she will. True she may not always have money with which to procure desired or even needed furnishings, but there is an ornament she may always have, if God's grace be hers, and that is a sunny disposition. We were reading the other day of a man who said his wife was not a good cook, the biscuits were hard, the coffee too strong and the steak not right, but when she sat down beside him at the table her sweet smile and loving demeanor compelled him to say she was the finest woman living.

S. R. Wells, a noted author, says: "Wives, have the comfort and happiness of your husband always in view, and let him see and feel that you still look up to him with trust and affection, that the love of other days has not grown cold. Try to beguile him from his cares; retain his affections in the same way that you won them. Be polite even to your husband. Unpleasant feelings in the marriage relation often are occasioned more by little unkind thrusts at each other during petty trials than by greater offenses.

For instance, John starts for town, but just as he reaches the gate his wife remembers that she needs some articles from the store so, hustling to the door, she calls in a shrill, uncultured tone "John, don't forget to bring me some butter, and the other things I mentioned." Wondering if he can remember all, he starts to revolve them in his mind to be sure he has them all there, when she suddenly calls out, "Bring me a package of toothpicks; don't forget now." Immediately his mind jumps to his own business items -- the gas bill, a ton of coal and several business men to be seen relative to lumber, etc.

At 12:30 he returned, after hurrying from one errand to another until his head whirled and his stomach began to tell him of the near approach of the dinner hour.

Seating himself at the table breathless and tired out, he rather expects a kiss and a word of appreciation from his companion when she says impatiently, "Well," now you've forgotten the

butter. I should think you would remember that, you always eat so much of it. Well, it's good enough for you. It will teach you a lesson on, forgetfulness."

Inwardly lanced his heart bleeds, but he tries to think of something else and eat as though nothing had happened. But dry bread without butter and the big lump that unbidden had risen in his throat make it difficult to swallow; and a sudden failure of appetite causes him to finish his meal with a sip of water and a toothpick. Thus he becomes gradually weaned from the one who should be a comfort and a ray of sunshine to him. We all make mistakes, but few are those friends who are as ready to forgive as they are to be forgiven. A word of censure withers the affections and creates either a bondage of spirit or an independence, which finally turns into a loss of true affection."

A man and his wife boarded a crowded train and, not finding a seat quite as suitable as they could wish, looked farther but to no avail. He was the proposer of the project to hunt a better location but, wanting to lay the blame on something or somebody, turned and said to his "woman," in an unkind tone of voice, "Well, now you have looked all over and lost the seat you had."

She rejoined, "If you had stayed where I told you to we would have had a place for one anyway."

Then placing her in the end of a crowded seat, he said commandingly, "Now, sit there."

What sweetness pervades the home life when, instead of upbraiding each other, each loving companion is ever ready to own a fault and to gracefully ask pardon. Thus there is established, one for the other, a mountain of respect which no waves of adversity can overthrow.

Mary Stewart Cutting says on this subject:

"Marriage is not a set of rules. It is a condition of life made by the characters of the two persons who enter into it. There are homes that seem of a deadly dullness, fit to drive any man abroad; there are women whose daily conversation consists of nothing but complaint about servants, and housekeeping, and nerves, and the press of engagements and disappointing dressmakers, complaints of lack of money, or complaints of the strain of shopping with it. There are women who are too absorbed in their children to consider the children's father; women who have no knowledge of their husbands' business lives beyond the fact that those husbands forget the commissions given them in the morning, and are too tired in the evening to want to go out anywhere -- a scathing fact, which somehow militates against a man. And there are women, a larger class, perhaps, than all of these -- good, unselfish, loving, who lack disastrously in some fine qualities of humor, of appreciation, of friendliness.

"The wife who is her husband's comrade has little to fear. It is one of the greatest factors in keeping him always hers -- that of being 'friends' with him -- in being truly interested in all he does and plans and wishes for and having the comrade sense of humor that can always laugh with him and make merry by the way, instead of taking account of everything with terrible seriousness."

* * *

Your Own Rival

The following comes from an unknown writer:

"I believe it true that to most wives come at times periods of depression and discouragement when they tell themselves that they are losing the affections of their husbands who no longer find pleasure in their society.

"It was a bride of a few months who came to me not long ago declaring that her husband no longer cared for her. And he was once the most devoted of lovers!, she moaned, so thoughtful of my pleasure, so anxious for my comfort. Now he scarcely notices me except to criticize, and his coolness seems all the more dreadful because of his former attentiveness.

"Then your husband has a rival," I suggested quietly. She flashed indignant eyes at me. "I'm sure I don't know what you mean," she cried. Charley is the only man in the world for me, but he is so changed I cannot be happy in his company.

"Then it is as I said, your husband has a rival. No, don't be angry. I mean that in your eyes your husband suffers by comparison with himself before marriage. Is not that it? She sobbed a pitiful assent.

"You see, child, whenever you feel or fancy a coolness on his part you immediately begin to contrast it with his treatment of you before marriage, with the result that you make yourself too miserable to be companionable or even reasonable. As I said before, you make your husband his own rival and he suffers in your estimation in the companion of lover and husband.

"But did it never occur to you that you might be in some way to blame, that you also, might be your own rival in the affections of your husband? Are you as considerate of his wishes in the minor matters of life as was the sweetheart who won him? Do you study his tastes, read and talk of the books in which he is interested as you once did? Or is your tongue too ready to criticize, do you consider as cleverness, the biting sarcasm or ridicule which once would have been tactfully withheld? It was little considerations of that kind that won him, and it is the little things with which you hurt him now that will cause him to contrast his wife with the sweetheart he learned to love. Being disappointed, what is more natural than that he should unconsciously hurt you?

"Take this thought with you through all the perplexities of wedded life; I must live up to my loved one's expectations of me, I must make the wife supplant the sweetheart in his affections. Put it in practice in your , daily life and there will be no room for the heart-sickening disappointment that too often follows after marriage. Every wife is her own most formidable rival -- let her look to it!"

"Husbands, perhaps this thought has a message in it for you also."

Thomas Upham, in his biography of Madame Guyon, describes the power and character of a true wife, in the following language:

"Woman's influence does not terminate, as is sometimes supposed, with the molding and guidance of the minds of children. Man is neither safe in himself, nor profitable to others, when he lives disassociated from that benign influence which is to be found in woman's presence and character -- an influence which is needed in the projects and toils of mature life, in the temptations and trials to which that period is especially exposed, and in the weakness and sufferings of age, hardly less than in childhood and youth.

"But it is not woman, gay, frivolous, and unbelieving, it is not woman separated from these divine teachings which make all hearts wise, that can lay claim to the exercise of such an influence. But when she adds to the traits of sympathy, forbearance and warm affection, which characterize her, the strength and wisdom of a well cultivated intellect, and the still higher attributes of religious faith and holy love, it is not easy to limit the good she may do in all situations and in all periods of life. "

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15 -- DUTIES OF A HUSBAND

All that could be said on this subject would come within the range of the words of St. Paul, "Husbands, love your wives," but a few hints may not be amiss.

Adam Clarke, when addressing young men, said, "I need lay down no rules for the treatment of your wife: because if you love her as you ought, you will ever treat her well, and if you do not love her, rules and directions would be mere cobwebs to you. One thing I must say, that when you are in company you should pay as much attention to your wife as to any person present."

Allow us here to give a little sensible advice by an able writer:

"1st. Remember that you have now, as a married man, a very different standing in society from the one which you previously held, and that the happiness of another is committed to your charge. Render, therefore, your home happy by kindness and attention to your wife, and carefully watch over your words and actions. If small disputes arise and your wife has not sufficient good sense to yield her opinion -- nay, if she even seems determined to have her own way, and that tenaciously -- do not get angry; rather be silent and let the matter rest. An opportunity will soon occur of speaking affectionately, yet decidedly, on the subject, and much good will be effected. Master your own temper and you will soon master your wife's; study her happiness without yielding to any caprices, and you will have no reason to regret your self-control.

* * *

Accompany Your Wife to Church

"Never let your wife go to church alone on Sunday. You can hardly do a worse thing as regards her good opinion of you, and the well being of your household. It is a pitiable sight to see a young wife going toward the church door unattended, alone in the midst of a crowd, with her thoughts dwelling, it may be very sadly, on the time when you were proud to walk beside her.

Remember that the condition of a young bride is often a very solitary one; and that for your sake she has left her parents' roof, and the companion. ship of her brothers and sisters. Her garden and poultry yard are hers no longer and the day passes without the light of any smile but yours. You go off, most probably after breakfast, to your business or profession and do not return till a late dinner; perhaps even then you are much occupied, or have to keep up professional connections. It seems unmanly, certainly most unkind, to let your wife go to church on Sunday without you for the commonplace satisfaction of lounging at home.

"To act in this manner is certainly a breach of domestic etiquette. Sunday is the only day in which you can enable her to forget her father's house and the pleasant associations of her girlhood days. Let no temptation ever induce you to wish your wife to relinquish attending service that she may idle at home with you. , Religion is her safeguard amid the trials or temptations of this world, and woe may be to you if you seek to withdraw her from its protection!

* * *

Take Your Wife into Your Confidence

"Much perplexity in the marriage state arises from a want of candor. Men conceal their affairs, and expect their wives to act with great economy without assigning any reason why such should be the case; but the husband ought frankly to tell his wife the real amount of his income; for unless this is done she cannot properly regulate her expenses. They ought then to consult together as to the sum that can be afforded for housekeeping, which should b. rather below than above the mark.

* * *

Let Her Manage Her Own Affairs

"When this is arranged, he will find it advantageous to give into her hands either weekly, monthly or quarterly the sum that is appropriated for daily expenditures and to avoid interference without absolute necessity. The home department belongs exclusively to the wife; the province of the husband is to rule the house, hers to regulate its internal movements. True it is that some inexperienced young creatures know but little of household concerns. If this occurs, have patience, and do not become pettish or ill-humored. If too much money is laid out at first, give advice, kindly and firmly, and the young wife will soon learn how to perform her new duties.

* * *

Be Always Ready To Encourage

"Much sorrow and many heart burnings may be avoided by judicious conduct in the outset of life. Husbands should give their wives all confidence. They have intrusted to them their happiness, and should never suspect them of desiring to waste their money. Whenever a disposition to do right is manifested, express your approbation. Be pleased with trifles, and commend every effort to excel. If your wife is diffident, encourage her, and avoid seeing small

mistakes. It is unreasonable to add to the embarrassments of her new position by ridiculing her deficiencies.

* * *

Avoid Comparisons

"Forbear extolling the previous management of your mother or sisters. Many a wife has been alienated from her husband's family, and many an affectionate heart has been deeply wounded by such injudicious conduct.

"We recommend to every young married man who wishes to render his home happy, to consider his wife as the light of his domestic circle, and to permit no clouds, however small, to obscure the region in which she presides. Most women are naturally amiable, gentle and complying, and if a wife becomes perverse and indifferent to her home, it is generally her husband's fault. He may have neglected her happiness but, nevertheless it is unwise in her to retort, and, instead of faithfully reflecting the brightness that still may shine upon her, to give back the dusky and cheerless hue which saddens her existence. Be not selfish, but complying in small things. If your wife dislikes cigars -- and few young women like to have their clothes tainted by tobacco -- leave off smoking (or chewing), for it is, at best, an ungentlemanly and dirty habit. If your wife asks you to read to her, do not put your feet upon a chair and go to sleep. Accompany her for an outing as you were wont to do when you sought her for a bride."

A young man should practice self-denial and remember that no one acts with a due regard to his own happiness who lays aside, when married, those gratifying attentions which he was ever ready to pay the lady of his love; or those rational sources of home enjoyment which made her look forward with a bounding heart to becoming his companion through life.

True love will lend him to regard her happiness as important as his own. Any other course will tend to break the sweet fellowship that existed before wedlock. God does not intend that one shall be a slave to the other, but rather that each have equal rights in any matter, however trivial. Thus, - fellowship, harmony, and a miniature Heaven will be the reward of virtue and chastity.

* * *

Heated Arguments

To both we would suggest that a great deal of evil can be averted if such a magnanimity of spirit be theirs that each is willing to permit the other to have the "last word" in an argument. If disagreements arise, let them pass by unnoticed, for no two ever yet lived together without some little difference of opinion. Keep a sweet spirit instead of talking until your companion is weary of you. We have heard people talk enough about some trivial thing to fill a sixteen page book. Let God vindicate your ideas. If you are in the right He will gladly do it if you keep hands off and do not stand up for yourself. Better let another have the last word and seem to win the argument than for you to lose a little grace trying to hold out for your point. Better be humble and kind than to get

your own way by wrong means. You will find sweetness in yielding when there is no moral quality involved. "Blessed are the meek, for they shall inherit the earth."

If a reproof is needed, wait until you feel very calm and loving before you administer it and it will be received much better than if given when you are somewhat excited. A good place to cool off one's feelings is before God on the knees, waiting for His blessing. Be angelic, calm and heavenly-minded and God will see that your rights are all reserved for you without your contending for them, and will help you in every station of life to live peaceably and to surmount every difficulty that comes your way, thus you will prove that "the blessing of the Lord, it maketh rich; and he addeth no sorrow." -- Bible.

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16 -- DUTIES OF A WIFE

"Who can find a virtuous woman? for her price is far above rubies. -- Prov. 31:10

"On the wife," says an able writer, "especially devolves the privilege and pleasure of rendering home happy." And this should by no means be considered a task. Let us notice a few duties which a true wife will always delight in performing.

"We would first say with all earnestness to our young friend, engage in nothing, however laudable, without previously consulting your husband and obtaining his full concurrence. Carefully avoid, also, being induced by any specious arguments to attend lectures, unless he accompanies you. Remember that your Heavenly Father, who has given you a home to dwell in, requires from you a right performance of its duties. Do not, for the sake even of a privilege or a blessing, leave your husband to spend his evenings alone. Look often on your marriage seal and remember the sacred vows taken by you at that time; such thoughts will go far toward allaying many petty vexations which circumstances call forth.

* * *

Avoid All Causes for Complaint

"Never let your husband have cause to complain that you are more agreeable abroad than at home; nor permit him to see in you an object of admiration as respects your dress and manners when in company, while you are negligent of both in the domestic circle. Many an unhappy marriage has been occasioned by neglect in these particulars. Nothing can be more senseless than the conduct of a young woman who seeks to be admired in general society for her politeness and engaging manners, or skill in music when, at the same time, she makes no effort to make her home attractive; and yet that home, whether a palace or a cottage, is the very center of her being -- the nucleus around which her affections should revolve, and beyond which she has comparatively small concern.

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Beware of Confidants

"Beware of intrusting any individual whatever with small annoyances, or misunderstandings, between your husband and yourself, if unhappily they occur. Confidants are dangerous persons, and many seek to obtain an ascendancy in families by gaining the good opinion of young married women. Be on your guard, and reject every overture that may lead to undesirable intimacy. Should anyone presume to offer advice with regard to your husband, or seek to lessen your confidence in him by insinuations, shun that person as you would a serpent. Many a happy home has been rendered desolate by exciting coolness or suspicion, or by endeavors to gain importance in an artful and insidious manner.

"Many make the mistake of disclosing family matters under the guise of seeking counsel from others. This should not be done under ordinary circumstances, but you should go to the one who is called the Great Counselor who will tell you how to act under all circumstances. Thus you are saved from evil speaking and a division of spirit in the home.

* * *

Regarding Money Matters

"In all money matters act openly and honorably. Keep your accounts with the most scrupulous exactness, and let your husband see that you take real delight in rightly appropriating the money which he intrusts to you. 'My husband works hard for every dollar that he earns,' said a young married lady, the wife of a professional man, to a friend who found her busily employed in sewing buttons on her husband's coat, and it seems to me worse than cruel to lay out a dime unnecessarily.' Be very careful also, that you do not spend more than can be afforded in dress; and be satisfied with such house furnishings as befit a moderate income.

"Natural ornaments, and flowers tastefully arranged, give an air of elegance to a room in which the furniture is far from costly; and books judiciously placed uniformly produce a good effect. A sensible woman will seek to render her home attractive for the sake of her own family. No wife acts wisely who permits her sitting room to look dull in the eyes of him whom she ought especially to please, and with whom she has to pass her days.

* * *

Avoid All Bickerings

"Before dismissing this part of the subject, we beseech you to avoid all bickerings. What does it signify where a picture hangs, or whether a rose or a pink looks best on the drawing-room table? There is something inexpressibly endearing in small concessions, in gracefully giving up a favorite opinion, or in yielding to the will of another; and equally painful is the reverse. The mightiest rivers have their source in streams, so the bitterest domestic misery has often arisen from trifling differences of opinion. If by chance you marry a man of hasty temper, great discretion is required. Much willingness, too, and prayer for strength to rule your own spirit are necessary. Three instances occur to us in which ladies have knowingly married men of exceedingly violent

tempers, and yet have lived happily. The secret of their happiness consisted in possessing a perfect command over themselves, and in seeking, by every possible means, to prevent their husbands from committing themselves in their presence.

* * *

Becoming Conduct for a Wife

"Remember your standing as a lady, and never approve a mean action, nor speak an unrefined word; let all your conduct be such as an honorable and right-minded man may look for in his wife and the mother of his children. The slightest duplicity destroys confidence. The least want of refinement in conversation, or in the selection of books lowers a woman. Follow these few simple precepts and they will prove to be of more worth to you than rubies. Neglect them and you will know what sorrow is. 'Favor is deceitful and beauty is vain, but a woman that feareth the Lord, she shall be praised.' "

* * *

Mental Improvement

Regarding mental improvement, Mrs. Emma F. A. Drake, author of "What a Young Wife Ought to Know," says, "She should seek to keep pace with her husband in his mental growth, and never, for a moment, think that she is advancing his highest interests when she is denying herself that which would contribute to her development, in order that he may advance. The marriage contract is not so one-sided a matter as this. Everything is for the interests of both, not one alone. The thoughtful husband will never allow such self-abnegation on the part of his wife. What he reads, she should read; and if she has not the time, he should read it aloud, while her hands are busy with the household cares. I remember well hearing Mrs. Livermore say that she had her husband to thank for her mental growth and her varied information. He was determined, she said, that I should read everything that he read, and many times in our little parsonage in a western state, when I was busied about the work of the home, he would come out into the kitchen, heated very hot, and read to me the book that he was enjoying."

In this way marriage is a "mutual aid society," and such God has ordained it should be.

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17 -- HEREDITARY DISEASES

First Mother: "I hear your daughter is soon to marry. May I ask you, Mrs. M., who has the honor of waiting upon her?"

Second Mother: "Oh, yes indeed, it is no secret. We are too proud of her prospects to try to keep it. Harry B. is his name; a fine, educated boy with good parentage."

"Are you sure he is moral?"

"Oh, yes, indeed he is moral. He was converted last year and is a great church worker."

"Well, what about his past, have you good recommendations?"

"I don't consider that he needs any more than we have seen -- his upright life and good standing in the neighborhood. Why should I look further? My daughter is the envy of two dozen girls of the town." "To be sure, Harry is a nice boy to all appearances, and I believe he means to be a Christian; but, Mrs. M., if I were you I would go slowly for a while and inquire into his past record. You know they are passing laws now in some states (and they ought to in all) which require all parties who are contemplating marriage to secure health certificates and to display the same before they are granted marriage licenses. Better be sure than sorry. Your daughter is too valuable to be yoked up with a boy whose life has not always been as pure as hers. Demand the same purity from him that he demands of her."

We quote from the pen of E. L. Guilians:

"The failure on our part to mate healthy progenitors has resulted in placing 500,000 epileptic, insane, feeble-minded, blind and deaf in these United States for the rest of us to support, and it takes over \$100, 000,000 a year to do it.

"Nothing but public ignorance can excuse the absence of stringent laws to prevent the marriage of diseased persons. There is no sense or decency in the present standard of morality which sends every poor woman sinned against by a moral leper down into the gutter of despair, and allows him who is to blame nine times out of every ten to hold his head high and walk respected among his fellows. Men who are men should stand up boldly for a single standard of morality for both sexes, and physicians who are men should teach a high respect for the human body, and its purer fundamental functions.

"A noted writer has said that it is no longer regarded as a penal offense to urge as much care and intelligence in the breeding and rearing of children as in the breeding and rearing of animals. I welcome the stand taken by Dean Sumner, of Chicago, in refusing to perform the marriage rites in churches under his charge for any persons who cannot bring a clean bill of health. And I sincerely hope that his courageous action will spread like a contagion to other cities and to other denominations.

"Every woman has a right to be protected in the marriage relation and in her hope of motherhood and in the joy of bearing healthy children. It is a disgrace to our civilization, a fearful sin of omission on the part of the state, that so many noble and pure women suffer because they do not receive this protection.

"Women and girls are considering sex matters with a good deal of earnestness nowadays. Mystery has gone, to be replaced by wholesome scientific curiosity. Many mothers speak to the daughters very frankly or entrust some woman physician with the task of enlightening them concerning the various sex problems. Less and less do we observe in girls the strained and embarrassed attitude toward facts of womanhood which used to be the proper attitude. That

attitude betrayed either lamentable ignorance or hypocrisy and affectation, and the new woman no longer prides herself on her ignorance nor wishes to be or to appear affected.

"Every child has the sacred and inalienable right to be born free from disease, free from deformity and with pure blood. The state which does not do its full duty in the matter of securing these sacred and inalienable rights to all children is deficient and delinquent in its duties.

"Recent medical records show that life is shortened one-third by these causes, which also bring about forty per cent of all chronic illnesses, seventy-five per cent of insanity, eighty per cent of race suicide, eighty per cent of blindness from birth, more than seventy-five per cent of the surgical cases in women, over ninety per cent of locomotor ataxia, a very great percentage of sudden deaths in those under fifty years of age, seventy-five per cent of Bright's disease and from twenty-five to thirty-five per cent of rheumatism."

A correspondent of a health periodical says:

"If one speaks of consumption and diphtheria or smallpox in a gathering of women, not one resents the mention of such diseases; but if any of the venereal diseases are referred to no one cares to prolong the discussion. If diphtheria is in the community we are on the battle line. Households are quarantined, schools are closed, churches omit their services. But no matter how bad a case of syphilis we have in the neighborhood no doctor dares tack up a warning sign or even tell the victim.

"Neighbors call, shake hands with the sufferer, administer to his needs, comfort him in many ways, returning to their homes carrying, perhaps, on their hands germs of one of the most deadly of diseases.

"We may think these cases do not exist in our little town or community; that they belong to the congested city -- but they do exist and we call them by other names.

"Just now there comes to my mind a woman who should be in her prime of life, doing good in a hundred ways in her town -- instead she is lying on her deathbed, because her husband, a wealthy, retired farmer, passed on to her this dreadful disease. Oh, no, not just lately -- not just one offense. It began years ago, perhaps before a pure life for two was demanded. Two old people cripple about from the same cause, and a man walks the streets with locomotor ataxia too dreadful to see. A young married woman commits suicide from its effects. Six of my schoolmates enter lives of shame and all go down to early deaths. Two good mothers having faithfully reared large families must die and leave their children because of unfaithful husbands. An infant dies from its father's sins. A wife longs for baby forms that will never be. All this and much more in a very nice little town noted for its culture, its churches, its good schools and its women's clubs.

"As I sit here writing my dear little girl of twelve months looks up into my face and I wonder what awaits her if this dreadful thing is not stopped. We think it would break our hearts to bury her but I would gladly dig her grave with my own hands and put her away rather than to have her marry a man whose sins or father's sins would bring suffering and death to her and her children."

* * *

An Awful Sample

We take the following from an exchange:

"Editor's Note. -- The events here told are absolutely true and were given to Mrs. McVean Adams some years ago by the victim. The Social Diseases are now recognized as the most terrible of all ailments afflicting mankind."

"Oh, wretched man that I am! who shall deliver me from the body of this death?" -- Romans 7:24

"My husband, who is a minister of the Gospel explained to me that the concluding words of this text should have been translated, 'Who shall deliver me from this dead body?'

"These words referred to the horrible practice of the ancient Romans -- of taking a man who had been, by law, condemned to death and binding him securely to a dead body, the decay of which caused the lingering death of the criminal.

"In this text, St. Paul likened sin in the heart to the contact of a loathsome dead body.

"This is the story of my life and has this introduction because my life shows forth the truth in two ways, first, of St. Paul's spiritual application, that sin corrupts soul and body like a decaying corpse held to the heart; second, that the physical consequences of some sins cannot be remitted, but will poison the very springs of life and cause death.

"My husband is a brilliant and cultured man, an eloquent pulpit orator. His conversion, some years ago, caused a great sensation as he had been one of the wildest and most daring of profligates while a college student. He was pointed to as remarkable evidence of the power of God to save from sin. He was often heard to say that he could not rest content until his ministry had led as many to righteousness as he had formerly led into sin and ruin.

"I was much younger than he, a rather delicate, romantic girl with a deeply religious nature. When we were married I felt that such bliss and such honor were far beyond my merits. My father never consented to our marriage, but Mother and I thought that it was partly because father was not a member of any church and partly because of the tragic end of a young girl connected with my husband's dissolute and sinful past.

"But I felt that if God could forgive him surely we erring mortals could do so; and my heart held not only absolute love but perfect reverence for my husband.

"Almost at once I felt in my secret heart that my husband did not show to me, in our intimate life, that tenderness, that gentle consideration to which I had been accustomed in other family relations, and which I expected in our new companionship.

"I chided myself for this, as an ignorant child who knew not what to expect and had set her ideals too high. Still the secret feeling that I was treated as an accustomed convenience rather than a precious companion, grew and grew.

"All this was swept out of my young and undisciplined heart by the incoming rush of love and joy brought by approaching motherhood. Those were the happiest days of my life, such dreams and visions made golden all our future.

"In spite of the fact that my health was much impaired and the pain which was my constant companion greatly puzzled my anxious mother, helped by my inexperience, I looked resolutely beyond pain and illness to the possession of a child who should combine the splendid gifts of his eloquent father with the humbler traits of my own religious nature -- a child who should be perfect in body and holy in spirit.

"My husband surprised me by looking with a sort of pitying awe upon all these joyous anticipations, which seemed so natural to me, and he readily granted my request to be sacredly set apart in consecration to motherhood.

"At last I struggled up out of deep pits of torture and depths of unconsciousness to feel my baby lying at my breast. Every mother will remember those exquisite hours of bodily numbness, of peace after pain, the rapture and gratitude of motherhood accomplished.

"Surely God, who sees all, gave in pity to me an extra measure of this joy, a happiness almost more than shattered body could endure.

"Those were memorable hours -- the last happy hours of my life.

"As days passed, I was roused from utter weakness by the feeling that all was not well. I met looks of pity, quickly averted, heard murmured questions and answers and consultations outside my door.

"A wild fear clutched my heart. 'My baby! Was it in danger? Oh, my baby! , (For the young mother has not learned to say 'our.') To my inexperienced eyes the infant seemed all right and they hastened to allay my agitation by assuring me that he was not sick. But that something was wrong was around me in the air. And I pondered the question whether I were myself to die.

"Weary and worn with pain as I was, I prayed to be restored that my precious one might not miss my love, and that I might help to train him to love God and his fellow men. But my mother assured me that I was in no danger, though my recovery was unaccountably slow. Still the sad looks of my attendants, the strange feeling in the air.

"One day, while alone and still, I heard the doctor's voice outside my door, penetrating in its severe, stern tones.

"He said, 'No. You must tell her yourself. It is part of your punishment.' Indistinctly, in a voice that sounded strange to me, an answer came which held no meaning in my ears, 'Before God, doctor, I believed I was cured, fully cured.'

"My husband entered my room. Almost as if afraid to touch me, he knelt beside my bed and told me that our little son was blind.

"My mind instinctively rejected the statement. I could not grasp such a thought. And if it should be true, the blind are often restored to sight and he was so little, surely with all the wonders of modern science he might be cured. Why, he was so tiny, too little to be blind.

"Something like this I must have thought aloud, for my husband gently told me there was no hope. The best specialists had been consulted and the verdict was the same -- incurable.

"After the first sharp thrust of the sword which, sooner or later, pierces the heart of every mother, I was aroused by the groans and the tears of my usually strong and self-restrained husband.

"God gave me then to realize what the blow must be to his love and pride. Forcing back my sorrow, I clasped my arms about his dear, bowed head and drew it to my pillow, and there, cheek pressed to cheek, I tried to comfort him.

"If God had permitted this grief, we would bear it together, like obedient children. Many blind persons were happy, educated, useful, even talented. God would make it up in some way to our precious lamb. And there was music -- a world of itself for the blind. So I faltered on, trying to calm him.

"My husband placed me comfortably upon my pillows, and kissed my brow. In that look of his wet eyes I saw, for the first time since our marriage, that he truly loved and revered me.

"Months passed, and slowly all my fond dreams of making up to our boy for his blindness fell away. Something more than sight was wanting. The physicians, in consolation, agreed that it was a lack of co-ordination between the nerves and the muscles."

"Could anything be worse? Yet, worse was yet to come.

"The dawning intelligence, for which I watched so prayerfully, was not there. Our little son was an imbecile.

"All this long year, consumed in mental anguish, I was a prisoner of pain, chained on my couch.

"My brilliant husband was pastor of a large and fashionable church, but had no help from me in his duties. I could not even make his home a place of rest, and happiness had flown from our life.

"He went here and there, called to speak on public and social occasions, followed always by the admiring pity of the ladies of his church, because he, so grand, so gifted, was afflicted with an invalid wife and -- this under the breath -- an imbecile child.

"Yet they told me that his sermons had a depth and power that gripped the hearts as never before.

"After many sufferings, I found myself compelled to choose between approaching death or a major surgical operation which would leave me unsexed. The operation took place. I braved it for the sake of my pitiful little child; Only his mother could love him.

"I hoped, after a tedious recovery, to feel the tides of returning health as the surgeons had predicted.

"Though I felt keenly the fact that I was less than woman I hoped to have strength to minister to my poor baby.

"But it was not to be. An open sore that would not heal appeared on my cheek -- an outward and visible sign of a hidden and cankered poison. I revolted at the daily care of such a body.

"And still another blow was about to fall upon me.

"One day I was startled by hearing, in my husband's study, the voice of my father, raised in anger. I caught one furious word, 'Leper.' Arrested outside the door by my astonishment, I heard another voice which I scarcely knew, saying humbly, 'Before God I thought I was cured, fully cured.' When had I heard those words before, in that same shamed voice?

"Standing faltering there, I heard from my father's lips the dreadful truth, that I was a victim of 'The Great Black Plague.'

"God could forgive my husband's sins, but even God Himself could not save him from the loathsome effects of his sin, the incurable poison in his blood, which he had imparted to me and to our poor blind boy.

"Even as my senses reeled, strength was given me to sink silently to the floor. And, as my brain cleared, fear of being found outside the door came first, then a burning shame as if forever degraded, then I heard that dreadful sound, great tearing sobs of a strong man weeping.

"Out of the travail of my soul was born a new love. That mothering compassion which I felt for my child swept my husband into its bountiful embrace. I was given to see what his burden was, had been for years. I, at least, could hide in my sick room; he, burdened by debt in spite of his large salary, must face the church and the world and fill his place.

"How could he foresee, in his headstrong and impetuous youth, that the dead hand of a polluted woman would reach over and poison his manhood, poison his adoring bride, break the hearts of her parents and curse his first-born, alas, his only child, with idiocy?

"This is the story of my life. Will any boy, will any girl, be warned by it -- be saved by it?

"But, 'Oh, wretched ones that we are, who shall deliver us from the body of this death?' "

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18 -- JEALOUSY

Jealousy, like all forms of the carnal mind, was primarily a holy instinct given by God as a protection against any encroachment upon the family relation. Without this principle man would be a loose creature with no concern whether conjugal vows were kept or not, as far as his own feelings were concerned. The law of God regarding chastity would be all that would hold him, and with some people Divine laws have very little weight.

Since man fell this principle which was God-given has likewise fallen until it is a form of sin which must be cleansed by the Blood. It has not a good name. It is likened to a viper with green eyes, because of its subtle, yet vicious and hateful character.

Yet, God has so recognized this principle in man that for the sake of the old Israelites there was laid down a rule whereby one could determine whether he had just cause for jealousy. Num. 5:13, gives the directions to be followed in such cases. "If a man's wife go aside and commit a trespass against him, and it be hid from the eyes of her husband ... and there be no witness against her, and the spirit of jealousy come upon him and he be jealous of his wife, then shall the man bring the wife unto the priest."

The trial then proceeded. The priest was to give her bitter water which, by some mysterious Providence, determined the character of the accused. If she was innocent no harm followed. If guilty a curse came to her.

Now, though this ceremony is past, yet it contains some valuable lessons which may be of use in similar cases today, where jealousy, with or without cause, has arisen.

1. Instead of going to the courts the suspicious party should go to the Lord with the case. Of course there may be times when a divorce is necessary for protection from injury. As the priest settled all jealousy cases of the Israelites to perfect satisfaction, so the Lord will settle all such cases now if He is given a chance.

2. Concerning the accused one, we read in Num. 5:22; "And the woman [suspicioned] shall answer 'Amen, amen' " when the priest undertook to determine her moral standing. From this submissive answer we learn a lesson for the accused, i. e., that of a ready acceptance of the light. It is best to always be frank and open, to welcome conviction or criticism. This is a much easier way to convince others that you are guiltless than to turn and say: "You are jealous or you would

not suspicion me." If anything has been blameworthy In action, even though there has been no thought of evil, the suspicioned one should frankly acknowledge it.

Though it is generally thought, and that quite truthfully, that women are as a rule jealous, they would probably not have this reputation if they always had good reasons to have perfect confidence in their husbands. Some well meaning people give cause for jealousy by little remarks which they either intend or do not intend to wound a companion's feeling. The writer once went home with a schoolmate to stay over night. In the morning, after the dishes and sweeping had had due attention, we sauntered through the sitting room and espied an opportunity to help the worn-out mother of the home by darning a large basket of hose for the family. After asking permission, the fifteen-year-old guest began operations, as a thorough course in the school of poverty had of necessity given her a knowledge of darning stockings. Shortly the man of the house stepped in and, picking up a piece which had been mended, said to his wife in a coarse tone of voice, "Why don't you darn socks like this?" The overworked woman, in a sad voice, replied: "I have to do all such work after dark."

Whether the man meant any wrong or not he certainly did wrong in reflecting upon his wife in the presence of another, and in wounding her feelings over such a trivial matter!

Let a series of such circumstances continue for a number of years in a family circle and imagine the outcome.

A home which has no need of suspicion from either party is a little paradise If, however, the least thought of division enters there is a remedy, i. e., perfect frankness and the willingness to apologize. Mrs. Emma F. Drake in "What a Young Wife Ought To Know," says: "The ready yielding of little differences is a small price to pay for conjugal harmony."

There are those who are born with a jealous disposition, which gives them trouble in childhood, youth and old age. We were once sent into a room to console an old lady who was pouting and sobbing because her daughter, who had married a minister was planning to accompany him to a quarterly meeting. Such a disposition is to be deplored. Only the atoning blood of Christ can free one from it. Every uncleansed heart contains the elements of every sin and needs cleansing, but it is especially sad to see one who is suffering from jealousy. It puts bitter into every companionship, and makes intimate friends suffer because of its lack of confidence.

The most heinous form of jealousy is that shown by people outside the marriage tie who take it upon themselves to be especially interested in others' family affairs and seek to gain favor with one side of the house in order to will the affections.

This class of people seem delighted when occasion presents itself to reflect upon the other party that they may thus gain a foothold in some unwary heart. Oh, the venom of hell that these carry around hidden beneath a cloak of sanctity! A woman of this sort once addressed a personal letter to a married man, telling him in a tender manner that it was only for him to read. He did not answer. Solomon took such characters into consideration when he wrote: "For I find more bitter than death the woman whose heart is snares and nets." Eccl. 7:26. See that wolf in sheep's clothing

who, to win the heart of an admired one, makes it a point to call on her presumably on business, when her husband is away. "Jealousy is cruel as the grave." -- Cant. 8:6

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19 -- A WORD TO PARENTS

The responsibility of a child's future happiness rests mainly with the parents. A bit of advice then may not be amiss at this juncture. We believe that many people know how a child should be trained but they lack government and executive ability. It is easy to let little disobediences slip without due punishment, and it is sometimes a difficult matter to know just what to do in case the child argues logically for privileges which are not for his good. To be lax once means trouble, for it is harder next time to enforce law.

Christian parents sometimes allow their children to associate with those who are not saved. Either they have not the courage to prevent it or they inwardly pride themselves over the fact that their children are sufficiently beautiful or accomplished to be sought by the wealthy or worldly minded. It is indeed sad that parents who are responsible for the souls of their boys and girls permit them to go out into society when they know, or ought to know, that they are almost sure to be damned eternally as a consequence.

Again, they will allow worldly music to be practiced by those daughters whose lives have been consecrated to God in infancy. We wonder that God does not take such children to Heaven before they are grown. Secular music is an avenue through which worldly associations pour in. Can you expect your girls and boys to be spiritually minded and dead to all things but God while reveling in fantastic sounds and conscious of the admiration of the smart, unsaved young men and women of the community? Think over this matter. It is no argument to say that others of your standing do so and so. Others are losing their children to the church and you will do likewise if you take the same road. "Can a man take fire in his bosom and his clothes not be burned? Can one go upon hot coals and his feet not be burned?"

Another word to parents. Do you think that it is conducive to your daughter's spiritual interests to dress her in the latest styles and put on her things which would hurt your conscience to wear? Do you think that because her neck is fair and plump that that is sufficient reason why you should expose it to the public gaze and thus destroy her sense of propriety? Did it ever occur to you that a person feels bolder when partly uncovered than when properly clothed? Are you aware of the fact that when a person once loses a degree of natural modesty that he never can regain it? Modesty is like virtue, once flown it never returns. Are you willing that your noble son should marry a young lady whose bare arms and low cut dress betray the fact that she is a bold, uncultured creature? If not, why do you allow your girl to dress thus? "Oh, but she makes a fuss If I don't." It is your place as parents to rule the household, and if properly governed until old enough to choose for themselves, they will choose for the right, every time, for God's Word says, "Train up a child in the way he should go and when he is old he will not depart from it." The reason this does not seem to hold good is because children are not always trained in the way they should go. One mother told us that her doctrine was to dress the children sort of semi-worldly so they would not

be conspicuously plain, then when they were older she would let them choose for themselves what was right.

They have chosen now, and are so worldly that their parents' hearts are bowed down with sadness.

We quote here from Adam Clarke on this subject. (See his "Clavis Biblica," p. 178.)

"If ever God should bless you with children, see that you dedicate them unreservedly to Him. Never dress them in the fashion, i. e., the unmeaning, unnecessary and absurd foppery of the times. Give them no red shoes, glaring buttons, etc. This fills them with pride and debases their minds; for by this mode of conduct they are taught to attach a value to things which are of no intrinsic worth; and false perceptions and ideas, impressed upon the mind in so tender an age, are rarely obliterated through the whole course of life.

"Never, or very rarely, take them out with you to dine, etc., for the following reasons:

"1. Because they are generally too much indulged by getting food which, in quality and quantity, is injurious to their health.

"2. Being treated better abroad than at home, necessary domestic restraint becomes irksome to them and they would rather be anywhere else than in their parents' house.

"3. By being too much indulged among strangers they acquire too great a degree of forwardness which, for lack of judgment, often degenerates into intolerable impudence.

"4. They give great trouble to the families where they come, by which you cannot fail being brought into contempt, especially when you make it a custom to take them where they are neither asked nor desired."

It is thought by many that it is the prerogative of boys to be less moral and refined than their sisters, hence the former are allowed to run the streets -- sometimes after dark -- with no aim but fun and foolishness. If it is right, why not let the girls run as well? One is as good as another. This condition of laxity fills our jails and penitentiaries. When will parents wake up to their awful responsibility?

To keep a child pure, he should be kept busy with some useful employment, for

"Satan finds some mischief still
For idle hands to do."

After the chores are done, it is a nice thing for boys to be able to take hold of anything that needs to be done indoors, even to cooking and dish-washing. These have a refining influence upon a lad who, if confined chiefly to outdoor work, would become coarse and rough. He is far from being a gentleman who can lounge around or sit and read while his mother is toiling. The way a son treats his sister and mother is the way he will likely act toward his wife later on. Purity of life

and thought should be insisted upon in the training of boys as in the education of girls, for their future happiness and usefulness depend upon the moral and Christian foundation laid in childhood. Much prayer for guidance is necessary. Every mother and father may be so directed in the training of their little ones that the words of the Psalmist shall come true in their cases, "Thy children shall be like olive plants round about thy table." -- Psa. 128:3.

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20 -- THE EVILS OF DIVORCE

Probably all will agree that many rush into matrimony unprepared for the tremendous responsibility, and wholly ignorant of the trials and difficulties that are before them. When differences arise, they pout and spat just as do children. They are not settled in character and are easily led astray. This of course causes sorrow and jealousy. What more could one expect of those so young? If all would wait until past the age of twenty-one, it is our opinion that there would be less call for divorce.

Older people are sometimes to blame for this state of affairs. Parents are too anxious to see their children "married well," meaning of course married to money or position. Riches have little to do with a happy married life. Love and faithfulness make happiness. Preachers are often to blame for hasty weddings. A certain class of them enjoy jesting about "tying knots" and "making matches." It is a serious thing to put these thoughts into a young person's mind.

Our laws are far too lax regulating divorce. If young people knew that it was not an easy matter to dissolve matrimonial partnership, there would not be so many hasty marriages.

The ancient heathen made it a practice to separate for trivial causes. The Romans considered the consent of both parties sufficient authority for divorce; but Christian nations held that the breaking of the marriage tie in regard to unfaithfulness was the only true cause for a legal separation. The Scriptures they quoted are Matt. 19:9; Mark 10:9-11; Luke 16:18, and 1 Cor. 7:10-11. The Emperor Constantine was the first to prohibit the granting of divorces by the simple consent of the parties. He decreed that for no cause should a legal separation be granted except for adultery. Until recently there was no way of obtaining a divorce in the State of South Carolina. England does not so freely distribute bills of separation as does America. One cannot obtain a divorce there on the simple ground of desertion, no matter how long continued. Unfaithfulness or gross cruelty and a few other complaints are considered sufficient reason to obtain legal separation. In America it is different. The list would be too long to give here, naming the slight causes of divorce.

One of the greatest evils of divorce is the depriving thousands of little ones of parents and breaking up myriads of homes. This upsets the foundation home principle in the little mind, making him vagrant in spirit, and suspicious of every one.

Another evil is the sending out into the whirlpool of society a vast number of broken-hearted persons whose environments are such that they become an easy prey to temptation. A large proportion of the fallen men and women of our land are divorced parties. Divorces may be

avoided in most cases if proper precautions are used. The word should never be entertained in thought, nor lisped in the home; and every possible means should be used to keep out disunion.

Rash statements and unkind thrusts may start a thought of separation which will grow into reality.

If neither party is a Christian it will not be so easy to continue harmonious as it would otherwise be, but if one can pray, there is no limit to the possibilities of prayer.

"Finally, my brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace and the God of love and peace shall be with you." -- 2 Cor. 13:11

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THE END