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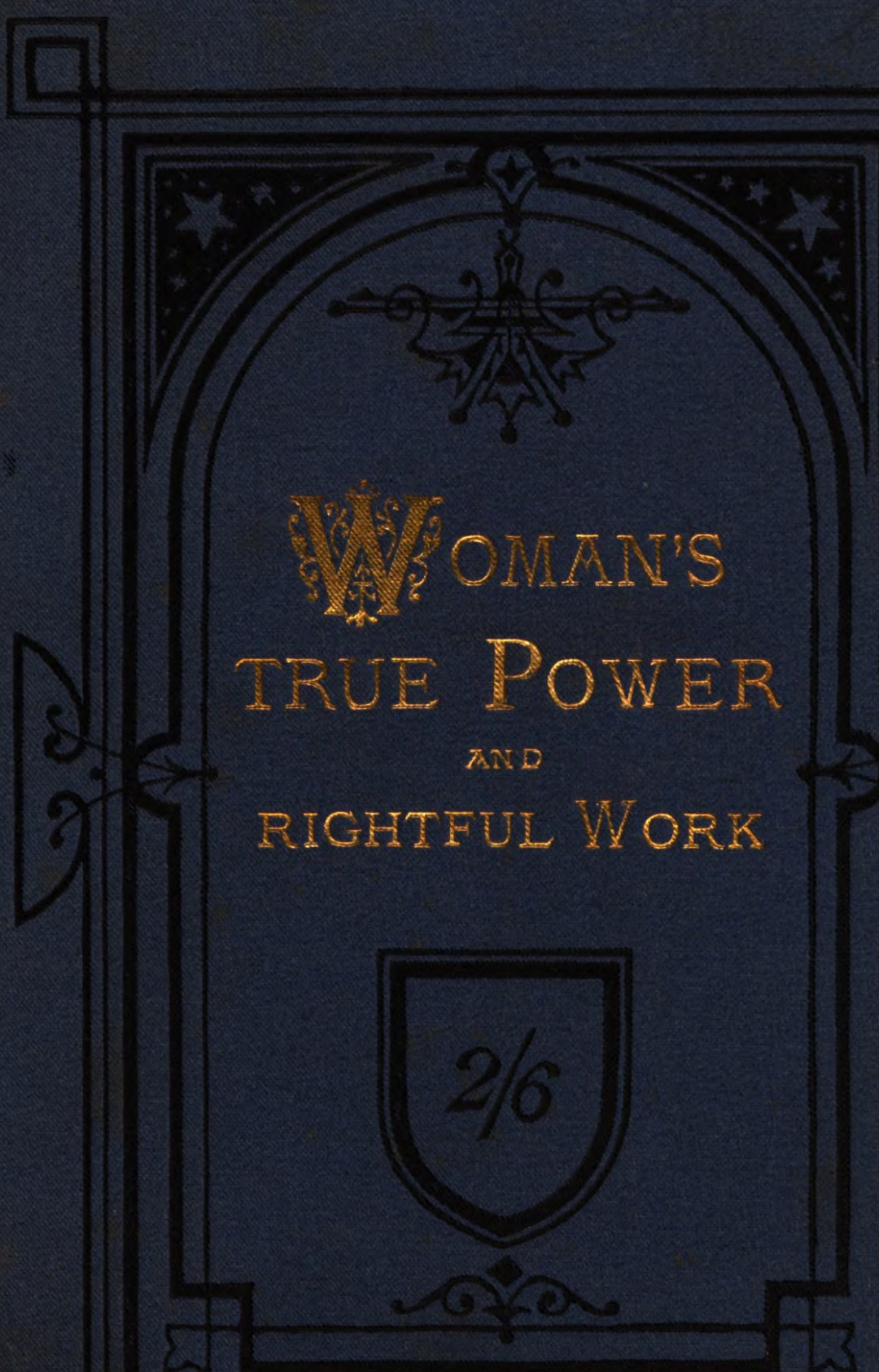
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WOMAN'S
TRUE POWER
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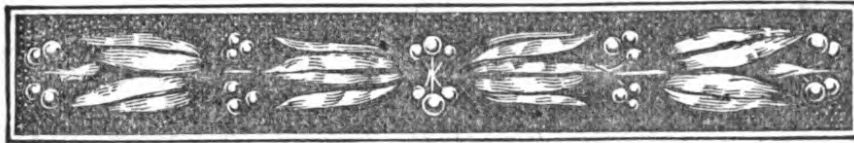
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WOMAN'S TRUE POWER AND RIGHTFUL WORK.

CHAPTER I.

WOMAN'S EQUALITY WITH MAN A TRUE INSTINCT.

OF late years, among men as well as among women, there has arisen a conviction and expression of feeling, which cannot be rejected or ignored, in favour of the right of Woman to be placed on equal terms with Man, as regards the benefits and privileges of this life. None but the very bigoted and narrow-minded, can persuade themselves that such uprisings of thought and effort are entirely void of a claim to consideration, even from those who have the least sympathy with them.

Neither is it consistent with general experience to take for granted, that any strong and persistent desires of the human heart will be proved to have been founded on that which is false, however mistaken in idea the special *methods* may have been, by which a true instinct has endeavoured to assert itself as worthy of respect.

That there is not only an instinct of Nature, but of a most undoubted Truth, in the widely spread attempt to place woman on an equality with man, is incapable of contradiction, if its explanation be sought (as all true knowledge alone is found) not in men's, but in God's teaching. But to own an *instinct* true, on which a great and disturbing movement is founded, is by no means to yield the same consent to the movement itself, as the right method of proving the truth on which it relies.

On the contrary, every great Truth has been made the excuse again and again, for the erection on, or in connection with it of Falsehood, out of which has gone forth into the

world every conceivable folly and mistake. The equality of woman with man as a future fact, may safely be asserted as a "great truth"; because in addition to the instinct which man has that woman is spiritually his equal, her claim to be so is to be found through the teaching of inspired Scripture, by which also her earthly inferiority is asserted.

Admitting, then, that the *instinct* of woman's equality with man is true, it remains to ascertain whether, as yet, the methods adopted for proving the theory are worthy of it, or capable of attaining their desired end. To do this, there is no occasion to discuss or denounce those means which have commended themselves to minds equally sincere and bold, in demanding for woman worldly equality with man. But it may be assumed that such an effort—which is of necessity restricted in its success, and limited to a very small fraction of womankind—will be found to be quite inadequate to the task of raising them *generally* to an acknowledged equality with man; while it more than endangers their admitted claim

to be honoured by him, because, as "the weaker vessel," woman is dependent on his forbearance and justice.

There is, too, a better way of proving what is mistaken, than by depreciating it; and that is to seek, and try when found, the right way. Now, the "right way" which shall avail to make the world accept woman as man's equal, and, therefore, in *all* things a sharer of the benefits of law and civilisation, must be one which is open to the whole race, high and low, poor and rich, educated and ignorant, married and unmarried, old and young, alike. For, if it is any less comprehensive in its reach and power than this, it cannot raise *Woman*, who, as a *whole*, receives no benefit from individual instances of allowed equality with man; but who must be *collectively* raised, to reap any solid advantage from man's acknowledgment of her as his equal before God.

To ascertain if woman holds the power of thus raising herself, alone and unaided, the world has but to realize how, apart from man, she had power to throw open God's

creation to the rule of sin and death ; while man had no sufficient strength given to *him* to enable him to resist her overwhelming influence ; even while he acknowledged, by his after excuses, the absence of any motive for his own sin of disobedience, beyond that of the woman's persuasions.

By her own act, woman called down on herself the curse of servitude and inferiority, by which she was degraded from the equality of a "help meet" for man, to that of one whose will was to become subservient to his. And this punishment, consequent upon her own sin, first of disregard of God's command, and finally of making use of her power with man to cause him to do likewise, she bears still ; nor will she be released from it, so long as man finds in woman his tempter and misleader into contempt of God and His laws.

By her own act also, therefore, she must secure and hold, as an actual reality, her freedom from a bondage (self-imposed, through former misuse of her Power), which is capable of alleviation only so far as

obedience to Divine Law is Woman's rule ; and which having been the consequence of her own, and not of Man's sin, does not depend on his will for remission. On this assumption is based the present endeavour to shew both the extent of Woman's Power and the necessity for a right appreciation of it.

The foregoing words, "tempter and misleader," objectionable as they are to our instinctive sense of what woman was intended for, are those which alone express the real act and full sinfulness of the Earthly Mother of mankind.

She, having been herself betrayed into disobedience towards her Creator, completed the measure of her guilt by following the example of the Evil power by which she had been beguiled ; and put forth the influence wherewith God had endowed her over the man, to entice him away from obedience and peace, to rebellion and ruin.

Her daughters, whether they will or no, inherit the *power* to lead man ; and those

among them who the most persistently ignore this fact, and treat with careless irreverence any allusion to it, are precisely those who prove to the world's sight that they are the true inheritors, both of the first woman's power and of her fallen nature; which leads them, as it did her, to encourage man to forget God, if not actually to disobey His laws.

The world sees and owns this; but God requires something more. He suffered woman to be the chief, because first, agent in bringing creation under the curse of sin, and He has given many illustrations, both through natural and revealed religion, of His will that she should, on the other hand, be the first, and therefore chief, agent in replacing under His dominion the hearts yet divided between good and evil.

This Evil influence, which, ever since the days of our first parents, has had power to retain its hold over the hearts of men and women, would long ago have lost possession of that which God created for Himself,

had Woman recognised her true place—a place, at once the lowest and highest in creation: the “lowest” in that she not only sinned the first, but caused man to sin likewise; the “highest,” because, in leaving her the power of influence, God has entrusted to her, with and through it, the task of releasing the hearts of mankind from the snares and allurements of sin, and of beguiling them home to the service of their Creator.

As wives and mothers they have undoubtedly this power. It remains with each individual to consider her choice in its employment.

She can ignore the fact truly; but to do so does not set her free from it. The day is near for every soul, which, gathering into its light duties ignored as well as sins forgotten, shall surely cause each woman heedless now of her power, to see the blessings she has lost for herself and for her husband and children, by her neglect of its right use, and of her acknowledgment of its importance.

To-day is ours, in which to sow, either by watchful sincere obedience on our own parts, the good seed around us, of a holy and peace-bringing influence; or, by our indifference to God's service, to scatter broadcast about our paths, the evil seed whence all our cares and sorrows sprang. Let not the present, then, leave Woman *half* awakened only to the importance of her work in the world, or to the urgent need existing that she should recognise and claim it for her own. Leaving to those who possess not the sacred duties of "wives and mothers," the strife with men for worldly honours, let those who are called by these names, contend with equal zeal for *their* real and true supremacy; finding it in the irresistible power of Influence; against which man can no more oppose his will *now*, than the first man could, even to save himself, (and the world over which he had been appointed the nominal ruler,) from death and its attendant woes.

It follows, then, that if man yielded to woman's persuasions, when they were used

to drag him down from happiness to misery, he is at least *as* capable of being led by her in a contrary direction; and if, in addition, it is capable of proof, that this latter is the work of reparation designed by God for Woman, there is equal assurance, through the aspect of all things around us in the world, that she has no time to lose in carrying it out. But as all great deeds are the outcome of numerous lesser ones—which lie unheeded until they culminate in one which draws the notice of the world to itself—so woman's power over man for good, as a reality in the future, depends on the faithful use made of it *now*, by every individual woman who is wise enough to accept her true mission.





CHAPTER II.

THE DIVINE NATURE.—WHAT IS WOMAN'S SHARE IN IT?

EVERY woman has an instinctive desire to be a wife; though few will own it, because a corrupt world sees only in this really Divinely given instinct, its own fallen nature, and the reflection of its own debased desires. And while this is so, it is well that to the world at large, silence should be held concerning that which it cannot understand, and therefore misinterprets.

But among those who (having felt the instinctive desire at some period of their lives) know that it is distinct in its nature from any of the unworthy feelings imputed to it, it will be of use to the object in view here, if we not only openly avow this Divine instinct,

but examine it with the desire of understanding its meaning. For we may rest assured that in every natural instinct of our souls, there is a meaning; which meaning, when revealed, unclouded by the disfiguring falsehoods of earth, will doubtless prove one of the many sources of that unending happiness for which all are designed, who having received their being from God, yield it up to Him in the "reasonable service" of love and obedience.

The instinct then, which prompts all women, however partially and temporarily, to desire marriage, may safely be inquired into by those who see *God's* handiwork, in themselves and their truth-speaking—but generally despised—instincts; for we may hope that a clearer understanding of the meaning of this one, will but enlarge the conception of Woman's responsibilities and duties, and give her greater zeal in carrying them out.

Eager though the world is to lay claim to Divine instincts, the simplest and truest are too often overlooked as such, and held up to

scorn or buried in contempt, when they should be cherished with care, and fostered by thought. The one here specially to be considered, has ever been thus misunderstood and despised by the world ; and yet, it contains *Woman's claim to have been created, equally with man, "in the image of God."*

That likeness is, as we all admit, a spiritual one only ; and whatever may have been the exact details of the method and order of creation, it is certain that these could have had no influence in depriving woman of the fact, that spiritually, she, equally with man, was made in the image or likeness of God Himself.

The active belief in this Divine origin of our since fallen nature, leads first to the inquiry, "What is *woman's* share in the Divine nature from which she took her spiritual being?" and, finally, "How can she restore to herself that birthright, which although alienated for a time by the power of evil, is nevertheless her own by nature?"

The true answer to these enquiries is all

that the world needs to set it free from many of its chief curses ; for as before stated, man will ever follow woman ; if, therefore, woman pursues the right path for herself, she will assuredly at the same time point out to and assist man, in the one which more especially belongs to him.

We need no mysterious or new revelation in the search for an answer to our first inquiry, viz., "What is woman's share in the Divine nature ?" Every necessary aid to our understandings on this point, is to be found in the Word of God. Therein we read, that the Almighty Power, Who created and gave life to all things visible, and Who in the form of Christ was made manifest to men, speaking both Love and Wisdom, is in fact neither more nor less than *perfect* love and *perfect* wisdom combined.

We have in the same Holy inspired Word the plainest statement of the special nature of these two all sufficient attributes of the Heavenly Parent of mankind ; for while love, as the highest, is claimed by God as our Father

and Creator, wisdom is everywhere designated in Scripture as feminine.

This knowledge has hitherto been suffered to lie useless, and void of meaning, in our *practical* application of religious truths ; but—like every other item of God's plan for our replacement in the state from which we fell—it avenges itself for our neglect of it, by the continued contempt wherewith woman is practically regarded, as merely a necessary appendage to man for his earthly comfort ; although nominally, Christianity places her on an equality with him.

Man, then, is intended, according to Scripture, to represent on earth, Love, the creative power which God the Father claims as His prerogative. And the fact that, as a rule, man is practically the *opposite* of “ Love ” in his dealings with his fellow creatures, only proves that he is still under the dominion of the same Evil power by whom our first mother was deceived, and under whose destroying influence Divine love has become, and continues to be in man earthly Selfishness.

At the same time, and led by the same enemy, woman, who should represent on the earth the Wisdom of God, has seldom and at long intervals, risen to her proper calling, out of the condition into which the spirit of folly first tempted her to sink, by disobedience; so that among men, Folly, and not wisdom is woman's natural attribute.

In the case of both man and woman, sin has perverted the original share allotted to them in the Divine nature into its exact opposite; therefore man is selfish, and woman foolish.

These statements will, doubtless, at first sight displease many who have, according to popular—but not Scriptural—authority, been accustomed to assign the attributes of love and wisdom on a different principle. As, however, we shall be judged hereafter by the *Divine* law (which ordered our being as well as the after government of our lives), it is surely wise to believe what is clearly, though indirectly, taught us concerning ourselves in God's revealed Word; rather than to rest con-

tented with the verdict of a world, alienated still as a rule from its Creator, and refusing to accept from Him release from the sufferings and darkness in which it dwells.

With regard to the Scriptural evidence that man should represent Love, it may be dismissed without further comment ; it being again insisted on, that as man is ever the follower of woman, *she* must retake her *own* position, before she is competent to show him what should be his, and the way to regain it. Therefore, it is the position and duties of woman which alone occupy these pages.

The word "wisdom" has need first of some explanation. Let no woman confound it with "intellect"—an attribute of earthly growth, of greatly exaggerated value, and proved, by everyday experience, to be more especially capable of development in man than in woman. Wisdom is not only an attribute of a perfectly separate nature from intellect, and its natural companion, knowledge, but more often than not, it leads the soul wherein it dwells to exactly opposite con-

clusions from those which are arrived at through the exercise of the two talents specified above. The reason for this being, that whereas intellect and knowledge see all things by an earthly light, wisdom is enlightened from above.

Woman's claim then to wisdom, as her Representative in the Divine nature, can never bring her into unseemly contest with man for those superior earthly qualities which are his by right, as surely as others of equal value in the world are pre-eminent in woman. On the contrary a *true* appreciation of what wisdom is, will always exert the strongest possible influence, in contenting woman with a less prominent position in the world, while it assures her of her real equality.

But before suggesting the Scriptural interpretation of wisdom, and its manifest identity with woman, it will be well to lay plainly before the reader the argument by which it can be proved, as above stated, that in the generally instinctive desire of woman for

marriage is found the Divinely implanted truth of her spiritual origin.

“God created man in His own image. In the image of God created He him, male and female created He them.”—Gen. i. 27.

Even without reverting to the fact, that the Hebrew version of the creation of mankind differs from our own, in asserting that man and woman were created together as “the Adam,” and that Eve was subsequently separated from, not taken out of, the side of Adam, there is in our own imperfect translation sufficient proof that God created the woman as well as the man, in His own Divine spiritual image.

Let us next consider, Of what is this Divine spiritual reality composed?

Mainly of Love which creates, and then delights in blessing its creation; and of Wisdom which approves the creations of love, and guides them in the path along which love would have them go. Divine love and Divine wisdom combined, make all we know

of God; and from this union flows all Power.

If God then made the earthly father of creation in His image, shall we be wrong in suggesting, that He intended him to represent on earth that attribute which expresses the Eternal Father's creative and sustaining power?

If also, His revealed Word declares wisdom—which alone dwells *in Him*—to be feminine, it follows that the spiritual male and female attributes are united in Him. And as God Himself is the combination of Love and Wisdom spiritually, so, if man and woman are spiritually formed in His image, they are spiritually incomplete apart.

Woman as wisdom, instinctively desires the presence of love, whose will it is her work to do. Man, as love, equally requires for his wellbeing the approving counsel and help of wisdom.

Thus viewed, man and woman meet on equal terms, in the nature Divinely inherited alike by both; while yet wisdom yields

precedence to love by a law which is Divine, and which has existed from the beginning, as it will to the end of eternity; for God, who "is love," will ever be, as He ever has been, King and Father of all created nature, and His wisdom ever will, as it ever has done, carry out the designs of His love.

This, then, is the basis, on which the following counsels to wives and mothers are founded. God, who has made known His truth, to woman first, in every fresh aspect of Himself given to mankind, will doubtless open her heart now, to receive the true solution of that unity between man and woman, so mysterious when regarded as this life's temporary law, so plain in its significance when traced to its Divine origin.

But the subject next to be discussed, is the *nature* of that wisdom, which is assumed here as woman's rightful prerogative, and consequently as the aim of her attainment.

The Bible, by the mouth of Its inspired teacher of wisdom, has put this plainly before us, with her true position as a created portion

of that Divine godhead, of which the uncreated source is God, who "is love."

An attentive study of the 8th chapter of Proverbs, observing specially from the twenty-second verse to the end, cannot fail to interest, even if it does not immediately convince the reader, of the truth of what is here advanced. In addition, corroborative evidence of the same thought, having been strongly and meaningfully impressed on the mind of the man, who by his own desire was specially endowed by God with this feminine attribute, wisdom, is to be found in the 7th, 8th, 9th, and 10th chapters of the Apocryphal Book of the Wisdom of Solomon; and again in chapters 1 and 24 of Ecclesiasticus, there is the same representation of wisdom, both as a direct emanation from and power in the Godhead, and as exerting that power, in the acknowledged truth of its identity with the female nature.

Such readers as reject altogether the truth thus argued for, as taught plainly, though indirectly, by Scripture, may probably reject

with it the counsels which follow. But no one is accepted as a teacher by all; and no teacher should desire or expect more than to benefit those who are prepared by a Higher Power, to perceive without offence the truth, although presented to them under a new and untried aspect.

To these the foregoing ideas will doubtless hold forth some help, however small, for their successful conduct of everyday difficulties, encountered alike, more or less, by all women.

Evident as it is in Scripture, that woman's prerogative is wisdom, it is still *more* evident that it is her present great need, regarding her, as is here intended, especially as wife and mother.

The intellect which is necessary to man and whose acquisition is contended for so eagerly in these days by women, to the frequent injury of their position in the regard of men—however greatly it may gain in temporal advantages—is not of that importance in wives and mothers which it is the custom of our times to assert. Nor is it of any value

at all when compared with wisdom, with which the spiritually ignorant confound it.

It will be well to consider here some of the special duties of wives. *They* will best prove whether it is wisdom, or intellect, which they require for their rightful performance.

From the moment a woman is married she becomes a dependent on a master's will; and at the same time she has to commence her own career as a ruler over others. While man has but to concentrate his energies on his work for the general maintenance, unfettered by his wife's interference, and returns to his home to be cheered and consoled for his exertions, Woman has laid on *her* shoulders the far greater burthen of innumerable trifling duties, which have to be performed, not with a view to satisfying her own requirements, but those of one who looks on all things from a man's point, as distinguished from that which is most apparent to herself.

While the man has been gradually trained by education and practice in the one employ-

ment of his daily life, the woman must always enter on hers as a wife, inexperienced and uneducated. For this reason. The *state* of marriage is itself the source of all her trials. A girl may be—as she ought to be in every rank—fully capable of superintending, if not of actually carrying out, the ordinary routine of a well-conducted home ; but no such practice in her father's house, where she cannot be made to realise a wife's *position*, will of itself enable her to please a husband. Many a daughter, whose good qualities and loving nature have made her a treasure, beloved and cherished by her parents, has found herself despised and set aside in her married home, because she has yet to learn that the secret of pleasing a husband is not revealed by the experience which enabled her to please her parents ; and she finds that much as she has been taught of her duties as a wife, she knows nothing of the actual *conditions* of the state in which she has to perform them.

Nothing but *being* a wife can teach her that accommodation of her whole life to its

altered conditions, viz., of subjection towards one being, coupled with independence towards all others, which is the source of every woman's trials in marriage, and which she must enter on as a strange and untried existence.

From the first, then, she starts in marriage at a disadvantage as compared with her husband, whose daily work is in no way affected by his change of condition, and who soon begins to realise at home not only that it is his wife's duty—as it certainly is—to provide for his comfort according to his special wishes, but that he has gained a freedom in expressing these, and in venting displeasure at their occasional non-fulfilment, in which he has never probably dared to indulge before. He, in fact, realises for the first time in marriage the possession of a subject, whose only duty is his will: whereas, even the good wife feels, for the first time, that the desire and effort to do it will not always satisfy the master whose yoke she has taken on herself; and it is quite impossible for her to be prepared against this

difficulty before she enters on the state which entails it, excepting in one way and by one method.

The "way" is, to teach her that as a woman she is specially intended to represent wisdom in the world, and therefore she has special need to seek it.

The "method" is, to bring her up to ask from her youth up for this, her natural and rightful guide, at the hands of Divine love, in every act and intention of her daily life; keeping ever before her the truth, that in the *wisdom* of her conduct as a wife, and not in her beauty, talents, or domestic cleverness, will be her strength to please both God and man.

The girl who has early learned to seek this true wisdom in every petty detail, remembering that there is a right and a wrong way, a wise and a foolish one, in everything, will alone steer a safe and happy course through the difficulties of marriage. If she is blessed with beauty and intellect, wisdom—which is above either—will enable her to use these

attractions in the wisest way for her own and her husband's happiness. If she is deficient in either or both of these undoubtedly desirable gifts, (when kept in mind as of secondary value only) wisdom will show her how to attain the power of pleasing her husband without them ; so that she will realise in her own experience, "Favour is deceitful and beauty is vain : but a woman that feareth the Lord, she shall be praised (or approved)."

And a wife who has her husband's approval is independent of all other.





CHAPTER III.

“THE POWER OF WISDOM.”

It remains now to be known how the foregoing theory can be maintained as true, in its practical application to everyday experience of the trials which marriage brings to woman.

Let it be distinctly understood, in the first place, that the word “trials” is not here used in the ordinary sense of such as apply it indiscriminately also to sorrow and grief; from which it has a meaning far removed, in its first and truest sense. It is used here only with that meaning which is more truly expressed by the word probation—a state in which we have the opportunity of proving our fitness, or otherwise, for the successful discharge of duties involved by it.

Therefore, by the "trials" of marriage here alluded to, are to be understood only such accompanying circumstances as are inseparable from the state itself, and which, while laid upon woman in the first instance, as a punishment for her own sin, and the abuse of her influence over her husband, may, if rightly accepted, be changed into the highest blessings; even as labour, man's punishment primarily, is, if rightly performed, the source of all his enjoyment here.

It may be supposed that unreasoning obedience is the duty which is here to be held up as of that first and important value which some people suppose it to be, and in which they find woman's highest mission.

She might, indeed, be content to submit to the decree which has given her husband "rule over her," as the *only* duty to him required of her by God, were it not evident, both from the revelations of Scripture and Nature, that she has a far higher one; and that while, for her sin, the God of justice has placed her bodily under the control of man

in marriage, the same God of mercy, has continued to her that power of influence over the mind of man, which, wisely used, would ensure her actual release from subjection, in any sense either painful or degrading.

For, as in every other kind of subjection, it is the goodness or otherwise of the master which makes the state of subjection either a happy dependence on loving care on the one hand, or a galling slavery, which poisons and mars every sense of comfort and enjoyment on the other, so is it in marriage. And "woman's power" is, by the exercise of wisdom, to influence her husband towards a return to the Fount of Holiness and Love; from which, through man's awakened spiritual nature, she will herself receive from him the happiness for which she is dependent on him.

When woman is to man the embodiment of Wisdom, *the beginning of which is "the fear of the Lord,"* man will begin to recognise his own duty towards woman to be the representation of Love. Not that spurious love,

which is really selfishness under a sacred name, but love, as we understand it, in its Divine sense, whose own bliss is centred in giving and not in receiving happiness.

Generally speaking, this is the share allotted to woman, by a superficially observant world; not only because she proves herself a frequent proficient in this highest and purest love, (which is to man, for the most part, an unknown language); but because from ignorance of the respective value of love and wisdom, joined to a confusion between the latter and its supposed representative—intellect—man has voluntarily ceded to woman the higher prerogative of love, which is in reality his own special share in the Divine nature.

It must be, however, borne in mind, that *every* human being is endowed with the attributes of the whole Divine nature, and is intended to bring forth into action both love and wisdom. The present argument asserts only that as a mingled race of male and female, the former is intended specially to represent the Divine image of love, and the latter the

secondary although equally Divine image of wisdom. Going on now to apply the argument in question to the ordinary experience of married life, it will be easily perceived, by those who consider the subject as worthy of proof or otherwise, that these everyday occurrences are just those which can alone give proof satisfactorily, either for or against it.

Few men, I imagine, will assert that, as a rule, they give more affection in the married state to their wives, than they receive from them; nor will they be disposed to deny—if they desire to give women their just due—that, as a rule, it is want of wisdom, or, as they would call it, folly in the woman in one form or another, which provokes three parts of the disagreements and annoyances, of which they have had experience between themselves and their wives.

It is a comparatively rare circumstance to meet in civilized life with a woman who is systematically selfish, or outwardly unkind towards her husband, or who practices towards him that sullen indifference, which in

less educated ranks degenerates into angry violence. These are departures from the law of love, which are so uncommon among wives that, when an instance occurs, the world regards the aggressor with an astonished displeasure, as a being of unnatural and hardly comprehensible character. And on this point the opinion of the most worldly coincides with that of the most strictly religious.

Yet, while it is the case that wives seldom fail through want of love, or, at any rate, of outward kindness towards their husbands, it is manifest that they do fail, in very many cases, to secure their own happiness in marriage, and to retain the unabated love and confidence of their husbands. And, perhaps, few have passed through life without observing at least one married pair by whom, in spite of all love and submission on the wife's part, happiness has been missed, and remains a hidden mystery between two beings, who are often worthy individually of both love and esteem.

If, therefore, love on the wife's part is unable

of itself to retain the husband's, or to suffice for his happiness, it is evident that the failure arises from another cause; and the question then is, what is this frequent cause of want of real happiness between married people, where love and its duties are not unpracticed by the wife? It is surely want of *wisdom*—an inability to perceive the right thing to say at the right moment. An impatient anxiety born of love itself—but not guided by wisdom—to set straight in the man what the woman sees or thinks is wrong, but which is aggravated instead of cured by her want of wisdom in the method she adopts. A continual and sincere desire to benefit the man she loves will not have that effect, unless the wife is guided by wisdom. On the contrary, she provokes where she would gladly soothe, and hardens her husband's heart by his perception of her outward folly, even while he owns to himself that her meaning and aim is good.

This is why it so seldom happens, that even a good woman succeeds in reclaiming a bad

man, if she marries him. She trusts from that time to the influence of love, through which—whatever the world may say—God has *not* given her her chief power; and she ignores the influence of wisdom, through which God *has* specially given her strength, to become man's helpmate in daily life here, and his guide to the higher one beyond.

It is no bare assertion this, of a fact which cannot be proved. But it must be proved by each woman in her own individual case. Thus tried, even the woman who loves the most tenderly the husband of her choice, will be found to possess far less power to make him happy in her companionship, and to draw him—if he needs it—after her, to higher aims than earthly ones, than one who, with less love, is guided by wisdom in the smallest acts and words of her life.

The loving wife only, will often offend and irritate her husband. The wise one never will. The former out of her very love will do it, if that love is unrestrained, or undirected by wisdom. But wisdom, even where love is

weak in a woman, will atone for its absence, and cause the wise woman to find more favour in her husband's eyes than the wife who expends on him her devotion without wisdom.

If there is one knowledge of more value than another, which wisdom gives to woman in marriage, it is that of knowing when *not* to speak or to act. Love in woman is always impelling her to speak, either to explain, or intreat, or urge upon the man she loves, what she sees and believes to be of eminent consequence, perhaps, to his wellbeing. Wisdom, more often than not, withholds the tongue, even where it would seem unkind or unnatural not to speak.

But Wisdom knows that God's ways are not ours, and that while He works always slowly (far too slowly we are often tempted to think in our ignorance), He never fails to accomplish what He purposes. Therefore, wisdom can wait with more patience than love in woman for the answer to her desires in the case of her husband, as well as of herself.

Now remains the question, how is this

wisdom to be obtained by such women as desire to make trial of its use, and thus to prove or refute the argument that it is specially designed for them, and will give them a power which love cannot?

It is to be secured by perpetual supplication for its supply from the Heavenly Father, from Whom it proceeds as the need for it arises. Let no woman flatter herself that she will be provided with it by a mere general petition for its ordinary bestowal. Something more than this is needed if she would benefit others and be benefited herself by wisdom's gifts. It will be necessary for her to seek it anew for guidance in every changeful aspect and trial of her daily life; so that in every difficulty or danger which threatens to disturb the peace of her relations with her husband, she may have this Counsellor to turn to for instruction and guidance. That it will sometimes guide her apparently away from the *untaught* impulse of love is undeniable, but should not, therefore, deter her from obeying its dictates. The effects and result will soon

prove whether she and her husband are benefited or not by the sincere repeated prayer, "Lord, give me Thy Holy Spirit of wisdom," followed by obedience to the line of conduct subsequently pointed out by common sense and conscience, which will never fail to make itself manifest, where the prayer is real and persistent.

Before leaving the subject of women's influence as wives, it may not be inappropriate to refer to one of the first and most common hindrances which they throw, as a rule, in their own way, not only with the best intentions, but from a prejudice implanted by the world's misapprehension of woman's true prerogative; and which has been held through so many ages as almost to have become a natural instinct.

It seems, through this misapprehension, to be taken for granted that while the man must seek the woman before marriage—during which period she is supposed to be content merely to respond to his demonstrations of love—the whole position of the two is practi-

cally reversed from the moment they are united.

Theoretically, of course, the man—as he vows before God—remains, as he is intended by God ever to be, the giver of all love and tenderness towards his wife; but, practically, he, at least nine times out of ten, considers that all his share of this has been done before marriage.

From the end, at least, of the first few months after marriage, he begins to expect devotion, instead of giving it. If his wife fails in coaxing him out of his ill humours through the methods he prefers, or declines to take his former place as a solicitor of love, she is blamed as cold, unfeeling, and unsympathising, and he pities himself as an unlucky man, who has failed in securing the warmth of adoration to which, as a husband, he believes himself to be entitled, both in his wife's heart, and from her external acts.

Now this is not only absurd and unnatural, but being a received axiom of truth in the world, it is imposed as an undoubted *duty* on

every dutifully disposed wife, and creates more real coldness and disgust in marriage than anything else.

Marriage is not intended by God to *alter* woman's nature, only to give that nature fuller scope for being perfected in a position of greater trial. It is woman's nature (where modesty prevails) to be sought by man; and marriage, so far from changing this, only curtails the number of those who may seek her, and restricts her to one. But this "one" is by no means set free from his nature (*which is to seek*), because he also, after marriage, may only seek *one*. Towards each other after their union the true husband and wife maintain exactly the same relative position as before: he, that of the man whose nature is to love and follow woman; she, that of the woman who was made to be loved and sought by man. Where marriage is allowed, as it generally is, to take precedence of nature, and to require that woman's should be changed at the bidding or desire of man, it is quite impossible that *she* should be happy

in it, whatever he may be. But in fact it is of equal disadvantage to him, could he only see it.

As a rule, and in accordance with the Divine law of punishment for woman's sin, the duties of marriage press far more heavily in every way on her than on man. Weariness of body and mind, and distaste for many of its obligations, is as natural to her under its yoke, as the reverse is true of man. She has then a sufficient burthen laid upon her, in yielding a loving compliance with the love which seeks hers, and to which she has promised obedience. But if, in addition, she is expected, and taught that it is her duty after marriage, to become the active seeker after love, instead of the loving recipient of it only, the yoke becomes indeed grievous; while such an unnatural strain upon her nature is far more likely to provoke disgust towards the man who exacts it, than the love which she feels obliged to simulate.

Women, however, who suffer from this tyranny—hidden as it is under pretence of

love—have the remedy in their own hands if they commence their married lives hand-in-hand with wisdom. Let a woman claim from the first her natural right to be sought as to her love and its display, *even as a wife*, and, if she continually seeks the help of Divine wisdom in her methods of doing this, she will not only secure her just right as a matter of course, but add immeasurably to the real happiness in marriage of her husband, who, while feeling that she is his own, and cannot be taken from him, yet is left, by her wisdom, no inconsiderable share of the same effort to keep her love, and to win its outward expression, which is man's natural and greatest pleasure before marriage.

Much more might be said in detail on this and other like subjects; but Wisdom being the true guide of all women, enough has been said to induce those who believe Her to be so, to seek at Her hands the particular guidance suited to the needs and special circumstances of each individual wife.

They who seek Wisdom, though they may

gain Her slowly and by, as yet, unknown ways, will never afterwards relinquish Her, for "Wisdom is a defence," and while Evil reigns as "the prince of this world," woman, even more than man, has need of such a defender. The strength that the weaker sex needs also in the war of life is to be found solely in Wisdom, who is, if we are to believe the wise man's assurances, "Better than strength," and "than weapons of war."





CHAPTER IV.

ON THE INFLUENCE OF WOMAN AS MOTHER.

THOUGH many readers may possibly object to the foregoing view of the extent and importance of woman's influence, with reference to man as her husband, it is unlikely that any will reject their own pre-eminence as mothers, and deny the reality of the great trust placed in the hands of every woman who claims as her own a son or a daughter.

There is an old saying that "she who rocks the cradle, rules the world," and it is very simply explained by the undoubted fact, that whatever a child is trained to be by the mother—who alone has the power and opportunity of influencing it from birth—that it will be, when it takes its own place in the world as man or woman, for good or evil.

The world is made up of units, every one of which has, as a rule, received its first tendencies from the wise care, or from the foolish neglect, of a mother.

The unhappy fact that of these units by far the large number conduce to the misery rather than to the happiness of the world of which they are members, shows plainly that, as yet, Woman is unimpressed by the gravity of her responsibilities, and the reality of her power, as the mother.

But there is an older authority, and a higher one also, for the importance here claimed for her in this character.

In the history of the birth and dedication of the Prophet Samuel, we see that both were the result of a mother's influence alone. The prayer of the childless Hannah prevailed with God to grant her the child for whom she prayed; while it was her determination, taken and carried out independently, which lent the son, thus given, to the Lord, in whose service he remained all the days of his life. And what Hannah did in thus dedicating her child

to God, so may, and should, and can, every mother among women.

From the moment of conception, the woman has a sacred charge committed to her keeping. While, for many months, the father has no power to influence the wellbeing of his child, the mother is exercising a daily and hourly influence over it, for good or evil, through the condition of her own state, both physical and mental. Every woman knows that an unhealthy mother, or one who selfishly neglects the rules of health for the sake of present ease and enjoyment, is laying up for her child, while yet unborn, the seeds of future suffering. It is exactly the same with the spiritual nature.

The child whose being is nourished from the very life of its mother, partakes of her nature, and is helplessly exposed to its influence. But while no one doubts that *bodily* defects and ailments may be transmitted through the mother to the unborn infant, few appear to realise the fact, or its importance, that the *spiritual* wellbeing of

an infant can be influenced during the same period by the parent with whom it is so intimately connected, or that it is due to her want of religion in her own habits, and to her indulgence of evil passions in her own soul, that her children are born with a perversity against good, from which she herself is often the greatest sufferer in years to come.

Just as a calm and healthy bodily state in the mother, is a tolerably sure promise of the commencement to her infant of the same blessing, when it enters on its separate existence, so is the probability certain, that the child of a mother who devotes herself to the peace bringing service of God, will be imbued from its birth with the influence which has governed the soul of the parent, who has nourished it as a part of her own being.

Moreover, no mother who thus submits her own life as an offering to Him who gave it to her, will fail to desire that her children shall do likewise, and to beseech it for them while they are yet unborn, even as

Hannah devoted Samuel to the purpose of his life, before she had even conceived him; and, if it were needful, many other instances could be named of like dedication to holiness on the part of a mother, both in the past and present, which the child, thus set apart, has faithfully embraced. But no accumulation of instances will be needed to persuade willing hearts of a truth, so full of importance to generations yet unborn. The special one adduced, is sufficient to prove what a mother *has* done for her child, and, therefore, what every mother *may* do, if she will; for prayer, when constant and sincere, has power to gain *all* things, and it needs no assurance, but that of common sense, to certify a woman that neither her husband nor the whole world can deprive her of this power over her children's lives, if she chooses to use it.

This, indeed, is the only uncertain point; and unfortunately for the world, and its chances of improved goodness and happiness, so few women do their duty towards it as yet, by bringing into existence children dedicated

by a mother's prayers to the furtherance of all that is good in it; while thousands are daily launched upon it by mothers who have not only neglected thus to prepare its members for the general good, but who help to perpetuate the general evils of this life, by imbuing their children with their own uncontrolled and selfish habits.

It is a great and fatal mistake for women to think slightingly of their own influence as regards the world at large, or to encourage the narrow and foolish belief that they should leave all interest in its *general* welfare to men. On the contrary, each individual woman, especially if she be a mother, should realise that the world will be the better or the worse for her individual influence for good or evil. And no woman who realises this fact, can fail to think with intelligent interest of the *great whole*, in which she is as important an item, through the power of her influence, as is any individual man in his more prominent and apparently more powerful position.

So, again, the feeling of patriotism is one which should be as universal and strong among women as among men; and if it is a disgrace to a man to despise his country, and to take no interest in its welfare, it is equally incumbent on the women of a nation that they should in this, as in everything else, study to draw men by their influence in the path of virtue and truth.

This kind of patriotism is, however, of a very different nature from that which begins and ends, only in an eager and excited interest in any one course or party who are for the time being in harmony with a woman's individual sympathies. True female patriotism desires and works, not for special ends which appear beneficial to individual minds, but for such positive benefits to the whole nation, as are equally advantageous to all: and these benefits are, Men and Women trained to habits of conformity with the laws of God.

The respective nations of the civilised world depend upon mothers for the benefits thus

embodied in their members; for they, and they only, have it in their power to impress their sons and daughters, before birth, with the heritage of a parent's health of moral being, and, at the same period, to dedicate them by holy prayers and desires to a life of wise obedience to the Giver of Life; while, after birth, their children are given almost exclusively into their hands during that portion of childhood and youth, in which it is comparatively easy to eradicate by judicious care the evil tendencies of fallen human nature, and to excite in it the desire and love of a nobler aim than that of selfish gratification.

Because the mothers of a nation despise their duties to it, is no proof that such duties do not exist; and on the other hand, because a nation does not recognise the influence of woman at its proper value, is of no avail against her power through it, if she chooses to put it forth.

What motive for doing so can she have more ennobling to herself, and more blessed

in its exercise, than the training and dedicating of her sons and daughters in this life to the service which will alone ensure the peace and prosperity of mankind in the present, and the attainment finally of a future which, while veiled in obscurity during our earthly existence, is illumined by hope, as that fades from our senses? Contrast this mission of the *true* mother, with the petty aims, at best, and the callous selfishness and folly, at worst, of her who is a mother only in name. Does it not commend itself? If otherwise, what but bitter experience of the vanity of every lower ambition, will persuade Eve's daughters to forego these, for the sake of the only one which will practically restore woman to an equality in importance with man? The thought that the fate for happiness or its opposite, of every child brought into the world by her, is mainly dependent on her, does at least appeal to that instinct which sin has never yet succeeded in eradicating from her heart; and where there is a spark of this left there is the possibility of its being fanned

into the flame of that holy maternal ambition which first dedicates, and then trains mankind to the service of his true Master.

“Woman’s Power,” then, is her influence. Her “work” (as a mother) is the superintendence and cultivation of health, in the spiritual condition first, and secondarily in the bodily state of those with whom her being has been united by motherhood, and who are placed beneath her for care and guidance.

Prayer is, as already shown, the first and greatest duty of a mother towards her child. But it is not the only one after birth. Then it is the source from whence she draws—if she desire it—that wisdom which is as needful in the mother as in the wife, and which is far before love, in that parent, who should, according to the foregoing theory, represent wisdom in the home.

As in the case of the wife, women seldom fail as mothers in love; but many and grievous are the ruined lives of children who have suffered from the foolish indulgence or neglect of *unwise* mothers.

While, therefore, the prayer of the mother for her unborn infant should be one of aspiration and dedication, those for her living children, from their birth, should be for wisdom to guide her aright in their early training, and for a continued blessing on this, her rightful labour. Indirect as this method may appear to be, it is effective, even where direct prayer may fail.

The reason for this is, that the parent is God's *appointed* trainer and teacher of the child, and we have in His Word a direct promise confirming the fact, that as the child is trained in youth, so he will remain when of an age to direct his own steps. But this promise is made to the *training* given him, not to the prayers offered for him. They, doubtless, avail in their measure; but not to the extent of that practical duty which is comprehended in the word "training;" and the parent who trusts to prayer alone for her children is not only doing but a small portion of her duty towards them, but she is trusting to that

which is comparatively useless, unaided by practical training, as well as of the least trouble to herself.

The mother, who seeks to benefit her children through herself, is the only one who will not fail in her object. In seeking wisdom for herself she finds every lesson made plain to her concerning the troublesome, though sacred, work committed to her charge. And as her own conduct is thus Divinely guided, she becomes a wise and attractive example to her children of all the truths which it is her business to teach, as the only sources of their own future good and present happiness.

Nothing short of Divine wisdom avails to carry the loving mother easily and with certain steps along the difficult and responsible path of the trainer of God's little ones for their Heavenly inheritance. Yet, high as her aspiration is, it is one most easily attained to, and the simplest prayer sincerely offered, at each recurring need, avails to bring Wisdom to her assistance. With it the mother of a family—however poor

her intellectual gifts—will reign in honour and affection over her natural kingdom. Without it the cleverest woman in the world will be despised and slighted as an authority on all their highest (otherwise their spiritual) interests by the children whom she has been content to bear and train for *this life only*.

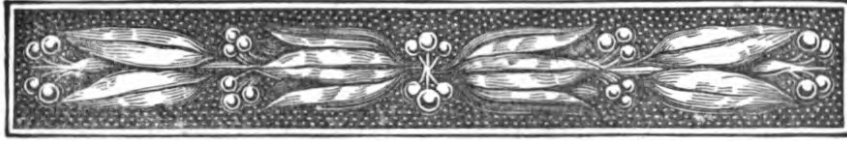
Every mother who contents herself with this lowest form of love—not valuing her own power for present influence over the minds of her children, or rejecting it on account of the self-sacrifice it involves—runs the chance of becoming in future years a memory not only unloved, but to whose door is laid by her sons and daughters the real blame of their own misspent lives, and consequent want that which makes the true happiness of this world, while it fits us also to appreciate, when we are called to it, the fulfilment of the hopes with which we all regard the life for which we are ultimately designed.

Let us hope that in our days such mothers

are few, compared with those who love their children as God's gifts, to be restored to Him, trained *through* maternal, *by* Divine wisdom, to take their places as sons and daughters within the dwelling-place of their true and Eternal Father. Yet, if any such distrust their own power, to them St. James speaks all needful words of encouragement and promise, in these words, "If any of you lack wisdom, let him ask of God." He alone can give the true wisdom, while He only "upbraideth not" for the lack of it.

Now, as when gained, it has many objects for its use in the training of the young, another chapter may well be devoted to the consideration of some of the more ordinary instances in which it is needed for the work committed to woman, as the guardian of the spiritual and bodily health of her children.





CHAPTER V.

ON THE DISCIPLINE WHICH TENDS TO SPIRITUAL HEALTH.

IT will be apparent to every intelligent observer of the above sentence that although it admits the necessity of what is the universal teacher of our life here, it draws a distinction between its several tendencies, and indirectly asserts that there *is* a discipline which tends to destroy health, as well as one which confirms and increases it.

The discernment of this distinction is of the first importance in the attempt of the young and inexperienced mother to discharge wisely the office of a teacher and guide to her child. For if the latter is subjected to a discipline which induces a feeling of repulsion from, instead of attraction towards, the de-

sired end, it is not difficult to understand that the means employed, however good in intention, have been wrong in practice ; and instead of drawing the child to love what is good for its own sake, have created a disgust with the very virtues they were intended to enforce.

The true object of discipline is, not to repress or quench natural desires, but to turn them in a right direction. Every feeling and instinct of our nature is to be guided by it; not rebuked or uprooted by it. The teacher must keep constantly in view this aim in dealing with the untrained spirits over which she has, as a mother, unlimited influence, or she will become a dreaded ruler—to be deceived where deceit is possible—or, becoming herself tired of the conflict created by unwise discipline, she will give up the attempt to enforce any, thus losing future as well as present influence over her charge.

Wise and healthy discipline, then, is founded on the assumption that we enter this

world to be prepared for one of a more advanced nature in the future : not on the more common belief that from the moment of birth to that of death our duty is to set ourselves to quench in our children and their lives almost every impulse of nature, on the disheartening supposition that only by uprooting these can we be made fit for a life which is represented as the exact opposite of all we know, and love, and desire in this.

It is no wonder that some of the most religious parents, whose system of discipline has been founded on this belief, have endured the pain of seeing their children turn with disgust from so incomprehensible and hopeless a creed ; one, too, which cannot be reconciled with the teaching and spirit of the Word of God : however, as a whole, it may be supported by the *words* of some occasional texts.

Let us now examine into the natural working of that discipline, which takes for its object the preparation in this life for a more advanced state, through the direction of our natural impulses in an upward course—that

is, away from the influence of what is false, towards the growth in that which is true.

Discipline thus based, has no degrading terrors for the young; and its aim is as much within the understanding of a child of five years of age, as it is incapable of explanation at *any* age, when based on the imaginary duty, of forbidding and repressing the inclinations, merely because they are such.

Healthy discipline has but one object, already named; but to carry it out successfully, two main rules, for both mother and child, require to be kept in sight:—

1. That every natural impulse is to be used in, and for, the service of the Father who gave it.

2. That if these natural impulses are un-governed by any higher power than Self—*the voice through which evil allures to a false service*—they assuredly bring punishment—not that of outward infliction, but as a consequence and part of themselves.

This last rule is one on which a wise mother will work; not only with reference

to her own guidance, but to her children's early appreciation of the lesson that sin brings its own punishment; the truth of which is as apparent to the inhabitant of the nursery, as any other self-evident fact, provided the mother makes it so, by causing it to be brought home to the experience of each individual child, as occasion arises.

It must be remembered that both good and evil are comparative. So also is the punishment brought by the latter, on the self-indulgence of childhood; but in its degree it would exert as wholesome a correcting influence over the conduct of the child—as it does sometimes over the man or woman who has learned that Evil is a hard bargainer—were this fact, as regularly as opportunity offers, forced upon a child's experience.

How, and when, it may be thus impressed even at the earliest age, a general idea may be given for individual application by a few ordinary instances. But first let every mother realise the undoubted fact, that, from the moment an infant knows its own wishes, to

the extent of making a determined endeavour to obtain them—whether by persistent screaming or rejection of anything but the desired object—from that time it is capable of accepting and understanding the necessity of submission to a wiser will than its own.

No tenderness and gentleness can be too great in imposing the mother's will on its feeble but resolute resistance ; but at the same time, a perfect firmness on her part to refuse or insist, as the case may be, will bring its own speedy reward both to mother and child, releasing the one from the necessity for repeated trials of strength, and the other from the habit of asserting its own tiny will in trifling matters.

These remarks apply to an age previous to that, at which it is first possible to teach the child the *reason* why obedience is wise and beneficial to himself ; and when a wise mother will begin to show her children that, in demanding their submission, she is actually proving her own to the unseen Ruler to whom she yields her own will.

The following illustrations will explain the principle in question sufficiently for each mother to apply it to individual details.

Probably no child ever yet arrived at three years of age without an occasional, if not a frequent, attempt to elude the performance of some necessary (but therefore to it) distasteful duty. As in the case of an infant, it may be quite possible to enforce compliance, but the effect will not be the same; and a healthy discipline chooses rather to enlist the child's own experience on the side of obedience, by giving it a distinct taste of the discomforts caused by self-will.

Should, therefore, a child capable of understanding ordinary directions, show a perverse disinclination to obey, it is the wisest, as well as safest, course to give it full permission to try its own way, only taking care (and this is the mother's duty) that this liberty is not allowed to extend itself to any but the disputed point.

A child thus permitted to remain undressed, or at home, or without employment

which it has rejected, &c., &c.—no other means being, of course, provided for its amusement—quickly begins to realise that it has not benefited by getting its own way. Some children will hold out against this experience until it has been repeated many times, but the most perverse will yield to it eventually, if the mother is wise enough to give the permission with calm purpose, showing the child that she is quite willing its judgment of what it requires for happiness should be tried with her's; and if she is patient enough to keep such control over the occupation of the time thus left at the child's disposal as to ensure its experience of having gained no benefit by the permission. She must be careful also that no other person shall be inconvenienced by the experiment; so that when the rebellious refusal to be dressed, or go out, &c., is vanquished by the dulness of permission to do as it likes, there shall be no immediate response made to returning submission, but the child shall, in its turn, wait, or lose altogether for that time, the benefits of a ready obedience.

The same principle should be applied to quarrelling and teasing among the small, but only partially civilised, members of an ordinary household. This, with many other tendencies towards selfish passions, should be made the means of punishment by their natural results; not by active and direct exercise of the right of correction which is vested in the parent. For instance, the immediate and complete separation of playfellows who cannot agree, repeated determinedly, and as a matter of course, whenever a disagreement occurs; or the equally speedy consignment to isolation in play hours of a child who indulges its own whims at the expense of another; will work a far more speedy and effectual reform of conduct, than the angriest remonstrance, or most severe punishment, which has no special relation to the fault it is designed to cure. The aim, in brief, of true discipline is to teach the avoidance of evil, through personal experience of the truth, that it ever brings trouble as its natural result on the head of its agent; while later on in child-

hood, when the intelligence is impressed by a clear, though partial comprehension of this fact (through the experience of such discomforts as above suggested as the invariable result of disobedience or selfishness), it will be a comparatively easy task to persuade the opening judgment, that to *be* happy we must *do* right; and that to do right, is always the same in child or parent—viz., that it is to obey the word of one who knows better than ourselves how to make us happy. To the child this one should be the parents; but the mother should early teach her children to believe, and see, that she is herself only a grown up child, learning of, and obeying day by day the Heavenly Father, Who has taught her through experience of the evil effects of doing wrong, the folly of it also; and has shown her, as she now tries to show them, the wisdom of doing right, and the good it brings with it.

This lesson is the groundwork on which all religious teaching should be engrafted, if it is intended to bring forth fruit, and not only to

be a sentimental excitement of the childish mind.

Nothing, is in fact, so great a hindrance to practical religion in after life, as the custom of stimulating the *sentiments* of affection and veneration before attention has been aroused to the *object* of religious obedience—viz., to enable us to escape from a state of comparative trouble and darkness, to one of liberty and knowledge; by the attainment of which mankind first realises the happiness held forth as Heaven.

If children were taught to observe the necessity for practical religion—which is simply obedience to God's laws—to save them from the troubles which come under, and within, the power of their own observation, it would assist them in later years to carry out that self-restraint, without which all the aspirations of youth are likely to be disappointed, however worthy they may be in themselves. Whereas, on the contrary, childish piety, as it is called, is seldom more than an enthusiastic devotion of sentiment to a faith, of

which they learn to forget the real intention in dwelling on its, as yet, concealed end.

The Saviour, and Heaven, are the two objects of childish love and desire; and on their enthusiasm for them are based many hopes destined to be replaced by anxious fears, when, as youth asserts its own strong passions, the impressions of a time which knew them not are lost in a sense of the reality of present things, and their desirability to the young existence; because, no endeavour was made beforehand to make a reality of sentiment, by habitual obedience to the requirements of the Gospel in our daily practice; and Heaven has been taught to be an *ideal place*, instead of a state which can only be attained by the persistent rejection of all that is selfish, and an ever ready acquiescence in that acceptance of God's will for our own, which is the essential difference between this present world and that which we call Heaven.

Every mother who desires to give her child strength to obey, where and when obedience contradicts natural inclinations, should re-

press all temptation to excite the feelings above named, or to work upon the susceptibilities of childhood, with the idea that on these evanescent and deceptive affections and desires, towards an unrealised warfare and an ideal reward, reliance may be placed for future performance of religious duty.

For this, there is no security but through that personal experience of wrong doing, as contrary to their enjoyment, which alone opens the eyes of all mankind to a belief, sooner or later, that sin is folly ; after which, a real and truly loving veneration for the name of Him who claims our obedience, only to release us from all that is incompatible with happiness, naturally follows, and holds us to our allegiance ; not through unreal excitements, which come and go as circumstances arise, but through a steady and reasonable conviction that obedience to God is true wisdom ; and that He who would thus show us how to attain true happiness, is worthy of our love and worship.

Children, too, to be practically healthy in

mind—without which religious teaching appeals only to sentiment—should be as much discouraged from thinking of death and Heaven, as these subjects are in some works (written expressly for them) persistently put before them.

The fear of death never yet availed to induce such obedience as alone finds favour with God in His little ones; and the love of it is a sentiment far too readily excited in them, when joined, as it ever is, to descriptions of the unknown Heaven, for which an unreal and unhealthy craving may exist, without any corresponding exertion to become fit in spirit for its enjoyment.

The wise mother will do well to train her children *to live*, and to dwell on the description of the kingdom of Heaven, given by our Lord, Who alone *knew* of what He spoke, when He said, “The kingdom of Heaven is within you:” for thus, and thus only, will Heaven become a present reality as well as a future hope, and earth a nursery for Heaven.



CHAPTER VI.

THE NATURAL CAUSE OF ILLNESS, AND WOMAN'S WORK WITH REGARD TO IT.

THE world, more especially that portion which is called serious, is so accustomed to regard disease as an infliction imposed upon our earthly life, directly from God, and to accept it unquestioningly as an expression of His will, that to many it may appear opposed to Scriptural teaching, to attribute this, the most universal and dreaded foe, to a lesser agency.

Yet Scripture and common sense alike prove, not only that Almighty Love and Wisdom was the Author alone of *goodness* in every form, but that in Evil we ever recognise the exact opposite of that beneficent Power, Who created as Love, and pronounced as

Wisdom, the works of His hands to be one and all "very good."

To whom, then, or to what are we to attribute the general failure, as it appears to many minds—even among those who are earnestly seeking after the truth—of the Divine intention as regarded man, and this, the abode prepared for him ?

For the present it is sufficient to allow that whatever might have been the primary origin of the Evil power, to whose agency this change in creation from perfection to imperfection must be attributed—with as much certainty as that God is the source of all good—it is undoubtedly able to afflict *us*, individually, as well as creation, collectively, with suffering of all kinds ; and no one can deny, that while it is manifestly true that a father's love overrules all evil for good to His faithful children, who suffer themselves to be led by His Divine wisdom, it is contrary to His honour, as well as to the revelation of His dealings with man, to assert or teach that afflictions—among which illness is one of the

greatest—should be directly referred to His Heavenly will.

The reader has only to turn to chapter 1 of the Book of Job, to see the Scriptural explanation of the Old Testament concerning that source of all evil, which was manifest to the sight of an all pure God, in the hearts of even those who were owned as His “sons,” and when they purposely came “to present themselves before Him.”

From this plain but little heeded statement, it is evident that that evil principle called Satan, once admitted, by our first parents' obedience to it, instead of to the influence of Divine wisdom, was from that time the constant tyrant or “adversary” to both the souls and bodies of mankind: so that, even the “sons of God” harboured the evil influence, through whom all creation has suffered, and will continue to suffer, until the Deliverer's return. It is also apparent, by the same account, that this principle of death and destruction—sin being synonymous with these as regards the soul—was, and ever has

been since the Fall, permitted by the Divine Father to be the agent through whom evil is brought to our experience, by many and varied means, such as Job's history brings before us. Yet, while the Lord gave permission to the "adversary" to afflict His servant thus, and received complaints, and suffered Himself to be reproached as the source of evil as well as of good, those who seek to know how they may reconcile their prayer for deliverance from evil, with the belief that it is God's own work, may learn here that such need does not exist.

The afflictions of Job, while attributed to his Maker, were due to the evil influence of the "adversary," permitted, indeed, by Almighty love, and kept by Him within certain limits; but neither they, nor any other ills of this chequered life, are to be attributed to Him, Who would teach us, through them, the folly of giving obedience to any other guide but Divine wisdom, and to seek relief from them in His protection only.

Should a doubt still exist in any thoughtful

mind regarding Scriptural teaching on these points, through this single but plain statement, a reference to the 13th chapter of St. Luke's Gospel, verse 16th, will give them our blessed Lord's own testimony to the truth, that from Satan, as the evil principle or influence, have come forth each form of external and bodily, as well as of spiritual and hidden disease, to which the creation of God has been subject since Eve yielded, to the adversary of man and God, the obedience she withdrew at the same hour from her lawful Guide.

Both Old and New Testaments, therefore, give us one positive explanation of the cause of suffering. It is briefly, that by the first woman's submission to do the will of Evil, and by the man's weak compliance with her persuasion to do likewise, they placed themselves, and creation with them, under the yoke of that Adversary, who exists only to destroy and harass the works of holiness.

And this doctrine is taught not only by Scripture, but by common sense; for the

latter assures us that good and evil are incompatible, and corroborates the words of wisdom, wherewith our Lord met the accusation, that He cast out evil by the power of evil. It was Evil who had obtained a footing in God's fair creation, through its own rebellion against holiness, and who with unrelenting tyranny, poured forth—and does so still—the countless woes which oppress this earth.

It was God, Who in Christ Jesus came to undo, not His own works, but those of the Adversary; and He does the same still everywhere, in each generation, and in every heart where His Holy Spirit is acknowledged and sought—that same Spirit, by whose power alone, He, in the Saviour, cast out and destroyed the works of the spirit of Evil.

But while all Christians acknowledge this in a spiritual sense, there are few who derive as much courage and strength as they might have, in contending with the bodily afflictions, which are, as we have seen, as much admitted by Scripture to be the work

of the Adversary as those which attack the spirit only.

Why, then, do such as read, with the sympathy of fellow suffering, of the crowds of sick and weak who received their release at the Divine command, when Incarnate as the Saviour, reject to its full extent the same never failing help of the Great Physician for themselves?

Surely it is because custom has taught them to ignore the faith which sees in every healing word and touch recorded of the Saviour—to those who seeing, believed—the promise of like mercy to those generations yet unborn, who not having “seen” have yet “believed” in Him, and all His promises.

Wherever this undoubting faith still is, accompanied by persistent bringing of our own, or other's sufferings before the Great Physician, with never tiring prayer that He would give the answer we desire, it brings it, as it never failed to do, when mothers brought their children to be healed of the Incarnate God. Their prayers prevailed to

the recovery of their sick, because they doubted not the power and will to heal of Him whose virtue lay in holiness. Since that day His power is not shortened, nor His will diminished; but it is we who have failed to lean on Him as the people did of old, and who fly in time of trouble to every physician but the One from Whom all healing knowledge comes.

It is true that we should pray in vain now, did we ask for miracles to be worked in our behalf, or expect in our day that illness should cease without the use of remedies. The true use of those short years wherein these marvels did prevail, was doubtless to prove to all succeeding generations that God would be sought through Jesus, Whose indwelling virtue and power to heal was due to the possession of that Holy Spirit, which alone has power to prevail against the Evil one, and of which same Divine influence He has given, and is perpetually giving, to each one of us who feels the need of it, and prays for the Divine Presence.

It remains to ascertain exactly how it is to be our guide in the special affliction we are considering—that of illness—and why it is a consideration of special interest to all women, but principally to mothers.

Taking, again, the last thought first, let mothers, of whom the least loving are nevertheless open to that greatest anxiety—the fear of losing a being brought into the world by them—realise the peace and comfort, consequent upon a persuasion, that each one possessed a Guide in doubt, a Counsellor in difficulty, a Friend in time of need, and a Comforter never absent, who ever responded to her call, imparting to her the knowledge needed for the bodily care, as well as the spiritual nurture, of her children; remembering also, that it was a mother who first deprived us of the inestimable blessing of health as our birthright, and placed all succeeding generations, with herself, under the pains and penalties to which the world is still in subjection. Would not such a belief lift from

the burthen, which motherhood lays upon her, half its weight ?

That it would do so, only those can doubt who have not experienced the hopes and fears consequent on the possession of a mother's greatest wealth, knowing how many and threatening are the evils which beset the lives on whose welfare every thought of that mother's heart is centred.

To those, however, who are already, or hope to be in the future, recipients of this gift of motherhood, it cannot be a point of indifference as to whether they have or have not as great and actual a Physician—at whose feet they may place their children for cure—as in the days when first mankind was taught that for every ill by which the Evil One torments our bodies there is an antidote in the life-giving touch and word of the Holy Spirit that was in Jesus and is in all His children, who yield themselves to obey God instead of pleasing Self.

The care of the bodily health of the young devolves as naturally on woman as the work

appointed for her, as the duty of providing for their subsistence devolves on man. Yet, as a rule, it is neglected by her (not wilfully, but from ignorance), until it falls through the advent of disease into the care of man.

But this should be the exception and not the rule. Whereas now, the exception is when the mother is successful in so caring for and guarding the bodily health of her children, as to save them from such aggravated forms of illness as necessitate the introduction of higher skill than her own.

Every woman, however, could if she chose, perform this duty towards her own children with greater or less success, according to their inherited freedom from, or tendency to, disease, if she once understands the extent to which this work is naturally hers, the positive help she ought to believe in and rely on, and if, also, she will give up as much of her time and thoughts to the employment as it requires to ensure success.

The extent and kind of woman's work, as a guardian of health to her children, is pre-

vention. It has been shewn that Evil has power to touch our bodies with infirmities, as well as our souls with sin ; and as experience every day teaches that all great sins are the natural consequences of lesser ones that have gone before—which have escaped correction—so it is with illnesses of the body. They, one and all, have small beginnings capable of being readily effaced ; and every trifling and apparently passing ailment is the seed, out of which, if it is not rooted up, some illness or infirmity will develop itself later on. Exactly then, as it is woman's work to check the springing up of sinful habits and passions in the young souls given to her training influence, so is it committed to her watchful care to detect and counteract the beginnings of bodily ailments, thus defeating the malice of the universal enemy of God and man against the helpless little ones, whose sufferings are too often faithlessly attributed to the Divine power, in Whom is our only *refuge* from sin and its accompanying afflictions.

It should be clearly understood, however,

that the *prevention* of disease in her children is the only work claimed here as woman's right and prerogative, as regards that profession in which the world now suffers man and woman to stand on equal terms.

But what each mother needs to carry on her work successfully is neither more nor less than Divine wisdom, by whose aid the least experienced mother will be led to adopt suitable means; while without it the strongest intelligence will be liable to fail in realising the virtues and usefulness of the simple remedies, placed by a merciful God within the reach of the poorest as well as of the richest, for averting from their children the increase of a tendency to disease—inseparable from our corruptible nature—into the many forms we know of actual illness.

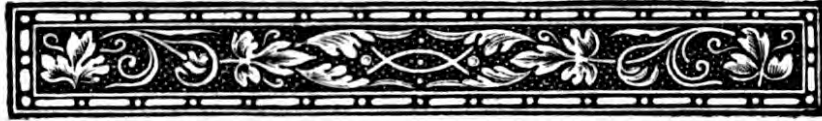
Any woman, into whose hands has fallen so precious a charge as the spiritual and bodily health of a young life, needs to realise—first, her duty, which is prevention both of sin and illness; secondly, her means of fulfilling this duty, to be found in the un-

ceasing search by prayer for Divine wisdom ; and thirdly, to devote to the fulfilment of this, her natural work, the time it requires. Mothers who will thus live for the duties God has given to them, instead of for the pleasures they make for themselves, will earn their reward through their freedom from the worst anxieties which beset the possession of children ; and in a sense of growing power over Evil, in exact proportion as they use the Divine help of the Holy Spirit of wisdom, and trust implicitly both Its presence and guidance as the result of prayer to Him for It, who said, " Ask, and ye shall have."

Wherever this practice and faith are, no real need exists for any other guidance ; but being, as we are, all members of one great family, and bound by this tie to help each other, through the experience which a longer knowledge of God's dealings gives to the elder over the younger, it may, perhaps, be acceptable to some who have never yet tried to gain Divine wisdom for daily use, if a practical explanation is added of how this

should, and may be, applied for the benefit of those whose bringing up, whether for good or evil, is dependent on the wisdom or folly of the mother; together with that assurance which experience only can give of the power of Prayer to relieve, through the knowledge which Divine wisdom brings in answer to it, the sufferings of the body, as the soul is set free from sin by the power of Holiness.





CHAPTER VII.

RELIGIOUS TRAINING.

1.

PRAYER for children as soon as conceived ; accompanied by sincere devotion of them to the service of their Father in Heaven.

2.

From the moment of birth, perpetual search after Divine wisdom, specially for her children's sake, on the part of the mother, for the right treatment of their bodies, as well as the training of their souls.

3.

A determined insistence on obedience, from the moment an infant has sense enough to rebel.

4.

Extreme gentleness and patience in this insistence ; which will be useless if founded on any

lower principle, than that of gradually leading the children to obey God. The mother should ever remember His patience towards herself, and, by imitating it, attract the youthful soul towards obedience through love.

5.

Petting and spoiling are not synonymous terms. The former is the due of childhood from the loving mother. The latter is the result of selfish laziness on her part.

6.

Active punishment should be reserved for intentional disobedience, passionate violence, untruthful words, *not caused by fear.*

7.

Fear of anger, disproportioned to the offence, in the nurse or mother, is the basis of all lying habits. The child, therefore, is less to blame than those who by undue severity, check the confidence they demand. This, above all other childish faults needs special wisdom in its treatment, and no mother should suffer a nurse to punish it; for it is more

than likely that she, by example, has taught the child the practice, so serious in her eyes when used against herself.

8.

No punishment should ever be awarded in anger. A mother's anger is recorded against her when it finds vent in hasty words, or impatient acts of punishment, under the influence of her own irritation. Her silent reserve, while she seeks the Divine help against the temptation to err, will create in the child respect, which angry words always diminish—and she will gain time and wisdom, to learn the due severity or leniency, required by the offence.

9.

Obedience should be claimed and enforced, on the ground that earthly parents represent to children the Heavenly One, and are entrusted with the obligation to bring them up for Him. Therefore the parent is as much bound to obey God by fulfilling this responsibility in direct obedience to Him, as the child

is to shew his obedience to the Heavenly Parent, through submitting to learn of the earthly ones.

Children are soon able to appreciate this view of a reasonable obedience, and to give their own intelligent acquiescence towards carrying it out.

10.

Everything should be considered with reference to God's teaching, and its importance in *His* sight, if a mother really desires to train religiously the children He has lent her. She will thus avoid the injustice of visiting trifling annoyances (the produce of ignorance or thoughtlessness) with severity; while she passes by, without comment, an act of conscious, though childish, neglect of a positive duty, or of want of regard towards the feelings of others.

11.

With regard to religious duties, let every mother beware of wearying the young mind by making it regard them as a burthen. The moment a child shows that it is becoming

so, the mother should of her own accord remit them : not angrily, but as if she acknowledged the incapacity of the mind to appreciate as yet the permission to approach God. A rule thus intermitted on the acceptance of the child's own plea, will gain in desirableness in the eyes of its young despiser ; especially, if prayer and Divine worship are held up as of no use or value unless entered into willingly, and from a desire to gain an answer to our requests.

12.

The mother should read the Word of God to her children, not as a daily duty, but as a daily pleasure, consequent on other duties properly complied with. This is always attainable with young children, if the mother is the reader : selecting wisely, not those passages which appeal entirely to the feelings of youth, but those which give a practical explanation of the requirements of the Christian faith in its followers. A wise and observant mother may thus bring home, by general teaching, the beauty and benefit of

every virtue, and the hatefulness and folly of sin, to the consciences of her children, without weariness or distaste on their part; for the interest of a passage which can be illustrated by a reference to their own lives and deeds, is ever more absorbing than the relation of narratives only, which excite the fancy, without producing a practical result, after repetition has dulled their interest.*

The narrative portions of Scripture are fit subjects for Sunday occupation and amusement; but a practical application of a few verses daily, made duly attractive by a mother's method, conduces far more surely to personal religion.

13.

To gain and keep the confidence of her children as they approach youth, the mother must confide in them; showing her fitness to be their confidante and guide through the trials which assail that period of life, by re-

* "The Mother's Help to the Religious Instruction of her Children" is compiled and arranged on this plan, by J. McGeachy, Union street, Glasgow. Houlston and Sons, Paternoster Square, London.

calling for their instruction her own general experiences; pointing out the steps wherein lie the safety and happiness of young man and womanhood, and encouraging by her sympathising knowledge, and remembrance of the weaknesses and follies of youth, the opening of her children's hearts to her ear, rather than to that of a stranger; or than that they should lock within their own thoughts, the vain imaginations of youth, uncombated by the truer sight of their value, which are given by time and use.

14.

Great evils are caused as childhood merges into youth, and that again into maturity, by false ideas of delicacy on the part of mothers. Such knowledge, as must, in the course of nature, be inevitable, should gradually be imparted to the young of both sexes by the mother, and by her only. It thus loses all such attraction as exists for youthful minds in mystery; and which, if suffered to grow undirected by a mother, seldom fails to be misled by curiosity, which degrades the mind,

while the mother is often unaware of the existence of such knowledge in her children.

To avoid this danger, a mother should never silence curiosity on unsuitable subjects by untrue or foolish answers. On the contrary, she should own the reasonableness of enquiry on these as well as other subjects to the childish mind, giving, wherever it is possible, a straightforward explanation, free from any appearance, on her part, of shame or anger at the question. Wherever this is impossible, from the youth of the child, or nature of the enquiry, she should, with the same demeanour, assure it that at its present age, it could not understand, even if she tried to explain, but she should promise a reply eventually. In both cases she should lovingly impress on the child her wish, that all such questions and thoughts should be reserved for discussion with herself only; and she will ensure this by a matter-of-fact method of hearing and speaking of these things.

She should realise herself, and teach her children to know, that true modesty does not

consist of ignorance, either real or pretended, but of a correct instinct concerning when, how far, and to whom, allusion should be made to those things which are improper only when improperly spoken of. Their chief impropriety and danger exist in their being discussed usually among the young and uneducated, who, as a matter of course, in doing so, degrade themselves with their hearers.

15.

It would be well if each mother urged upon the father of the family the duty of warning his sons betimes of the special temptations awaiting them, on their entrance into the world of school and preparatory life. Here again, knowledge—in this case—of evil, learned from the true guide of young manhood, made known with the object of saving the unwary from snares as yet unthought of, but certain ; and accompanied by a reminder, that sinful habits degrade the young, in the sight of all but themselves and their inferiors, will save from much future suffering of mind

and body, thousands of young lives which, without its forewarning help, are entrapped by the wicked of both sexes, and receive the reward of ill-doing, which might, by a timely caution, have been averted from having power to tempt them.

16.

To conclude: both sons and daughters should learn, from their earliest childhood, that real religion is the devotion of all our acts to the service of God. It places no restraint on any natural or healthy impulse, save, that as we yield to it, our desire should be to use it lawfully and temperately, showing, above every other object, compliance with the two great Commandments, "Thou shalt love the Lord thy God, and thy neighbour as thyself." A heart thus guarded may safely enter any amusement or society to which a natural taste attracts it, and wherever such an influence is present it benefits others without itself receiving injury. But where love is centred on Self, and has no existence in the thought of God, there danger threatens in

each step, however restricted, under the idea of safety. Even religious observances—for these may be admitted where *religion* is altogether absent—are as capable as any other occupation of drawing the soul away from God, for it is the love of our hearts He covets, not the bending of our knees, or the repetition of our lips; and who but the Creator should possess the creature's love? And as we could not elude the vigilance of earthly love by presenting a counterfeit return, so let us be sure that a simple daily practice of obedience to His law—because it is His—finds an acceptance in His sight from its reality, which the strictest forms of devotion, without a corresponding practice of daily obedience, will fail to obtain, on account of their unreality. It should be the mother's work—from choice as well as nature—to draw the love of her children to God, as she wins it for herself, viz., by teaching them in every blessing which brightens their young lives, to see the expression of His love for them, transmitted at first through the earthly

parents, and entrusted to them to explain and illustrate to their children. When, at the same time, evil in every form is attributed, as it is by Scripture, to the agency of the Adversary, who is the enemy of God as well as of man, it will prove no difficult task to any earnest mother to ensure that with *her* children God shall not plead in vain, "My son, give Me thy heart."





CHAPTER VIII.

CORRESPONDING ELEVATION OF WOMAN, WITH
HER RECOGNITION OF, AND GUIDANCE BY,
THE HOLY SPIRIT.

THE foregoing chapters, while addressed specially to woman, as wife and mother, appeal with almost equal power of application to those who do not fill such responsible relationships ; but who, nevertheless, possess the natural inheritance of their sex—influence with man—and a corresponding necessity for the spiritual prerogative of all women, viz., Divine wisdom.

Moreover, in some respects, the unmarried are a more frequent cause of man's contempt of the law of God, and of his rejection of it, for the indulgence of sin in self, than their married sisters ; being not only more

influential from the mere fact of their unappropriated condition, but from their more extended opportunity of influencing men generally, which exists through the force of nature, while marriage restricts the *direct* influence of a woman as regards men.

Unmarried women, while they are young, are too often the true daughters of man's first deceiver into forgetfulness of God, through their own want of regard for Him; a want which, where it exists, is as evident and appreciable to man intuitively as their outward bearing is to his sight.

There is no truer instinct than man's belief that woman may be condemned for that which, in his own case, the world ignores as unlawful.

And while there are many degrees of sin, concerning which man and woman receive apparently in the present a most unequal sentence, it is not so in reality. From youth to age, woman—whether she will or no—leads man by her innate influence; and man, having no such power over her, it needs

small perception to discern the truth, that her departure from the obedience she owes to God, and from the reverence due to His holy Name, is, from its misleading effects, an actually greater sin in her than in man ; and that there is justice in the world's instinctive general verdict.

One illustration will suffice to show the truth of this relative importance and consequence of conduct between the two sexes. General experience teaches that it is the *exception* when a woman, however young, follows or is influenced by the bad example, or contempt for what is good and pure, of her relations or acquaintances among men. But, on the other hand, everyday contact with the world brings conviction of man's inability to resist even the indirect influence of woman ; and while the latter goes on her way unmoved, except, perhaps, to disapproval or disgust, by her knowledge of evil in the men among whom her lot is cast, there are few of such men who would not urge in their own defence that their neglect of the recognition of

a higher service than self-pleasing, was but the result of the fact that no such higher service actuated the *women* by whom they were trained when young, or by whom they have been surrounded since; and, according to common parlance, "if a woman does not care, why should a man?"

Such an acknowledgment of his instinctive dependence on woman by man for leading him right or wrong, indirectly admits his sense of some confusion on the point of woman's inferiority. Nevertheless, there is but slight hope of any real progress towards the recognition of woman as man's equal, while she rejects *collectively* God's appointed means of raising her to her lost estate.

Having fallen *lower* than man through the double nature of the first sin, only a higher state of heavenly zeal for the turning of the human family to God, in addition to *personal holiness individually*, can suffice to replace her in man's sight as his true and natural equal.

Moreover, as man's spiritual equal, her claim

can prove itself alone through her willingness to fulfil the duties of, and to retain, as her real source of blessing, and being blessed, that secondary place in creation which Divine love appointed as her portion during this life ; aspiring here only to excel man in obedience, as formerly Eve sinned doubly beyond the guilt of Adam ; and desiring only those ameliorations of her lot which will *naturally* follow from woman's truer understanding and higher use of her spiritual power, and of her privilege of winning back the world to God.

Further, the restoration of woman as a helpmeet for man corresponds with the gradual acceptance and recognition of the presence and reality of Christ's immediate successor upon earth, namely, the Holy Spirit ; and for more than one reason. As it was obedience to the Evil spirit, (which ever speaks through self,) which placed this world beneath the curse of Sin, so can the Holy Spirit, which speaks through Christ, as once it worked through Him, alone destroy by its Sanctifying Influence, the works of darkness.

In exact proportion as the world rejects the dominion of evil, by refusing to listen to its *voice in self*, the beneficial influence of the Holy Spirit of *sacrifice* of self (which was first made manifest in Christ) will be recognised in it. And woman is the first who should teach this power, if for no other reason than that she was the first to impose the bonds of sin in the case of man; adding to the trial of *his* obedience her own influence wrongly directed.

Nominally, Christianity replaces woman as man's equal; and that it has already done so very materially is certain.

Nevertheless, the true benefits of Christ's manifestations and teachings do not make themselves known in their fulness and reality unless His promised successor, the Holy in-dwelling Spirit, which was in Him, and worked through Him on earth, shares *with* Him our recognition, as our daily spiritual guide, in the attainment of the individual practice of lessons taught us through Christ's Divine example.

In theory, and as an article of faith, every Christian acknowledges the Divine nature and work of the Holy Spirit; yet in practice comparatively few avail themselves of the ever-ready direction, help, and strength which constitute this Divine messenger as the true power through whom Christianity—that is, confession of Christ—becomes a living reality, and not only an empty sound.

For it is the absence of mankind's acceptance, and use generally of this spiritual guide, (who descended equally within Christ Himself, and from Him was transmitted to us,) that makes it the exception and not the rule, when the profession of Christianity nominally is accompanied by its practice spiritually; and until this fact is reversed, Divine Justice withholds the realization of God's restored Rule, for which earth collectively, and not individually, alone hopes and looks, from the depth of her sufferings under sin, as her haven from oppression.

That woman first, as a race, should yield unreservedly by faith and obedience, due

recognition, and realisation of an ever present and Divine guidance, has other reasons to commend it, than that already referred to more than once in the past. Both the method and gifts of God in His spiritual teaching, (of which the Holy Spirit has charge, as His interpreter to us,) bear a natural resemblance to woman's task; which is to labour with unceasing care for the nurture of her children; they, in return, trusting undoubtingly, whatever instruction they receive through means of her, God's appointed guide to them. So did the Saviour warn disciples and would-be followers, that thus only might they reach the heavenly kingdom; into which those find entrance only, who yield their hearts to obedience, and their steps, as a child guided by his mother, to the spiritual interpreter, to each human soul, of the Divine will. While thus earthly childhood—the mother's care—was given to us as an illustration of the Divine method in the spiritual training of mankind, man can hardly be expected to return as readily as woman

to that submission of mind to indirect inspiration, which is only another term for spiritual or Divine guidance.

On this point a few words will be necessary of explanation; but it may be advisable to specify first, two remaining reasons which seem to confirm naturally a resemblance between the invisible influence committed to God, the Holy Ghost, and that of those whose office it is to exercise as women real but hidden power in the affairs of the world.

This retirement from general observation, and silent use only of an influence, whose power is at once irresistible and inexplicable, is in itself sufficient to give reality to a belief, that by the living, spiritual, though unseen power of God *within* the soul, is portrayed the nature of that which under the name of influence, is appointed as woman's share of true power; whose use yields benefits to man, when directed towards his growth in godly obedience; woman herself finding her reward, not in acknowledgment of herself as the equal of man, but in those in-

direct blessings, flowing naturally from *his* submission to that Divine law, which destroys in him the love of *self*; and replaces it with every good and heavenly feeling.

Even so the Spirit of God, Who teaches us silently, invisibly and mostly unrecognised, performs those Divine offices towards mankind, which God in Christ appointed; receiving slow reward, and scant recognition as the true Guide of our spiritual steps, but rejoicing with us, so far as we, suffering ourselves to be "led by the Spirit of God," are made "the sons of God."

Again, the effects or fruits of the indwelling Spirit of God, bear too close a resemblance to such graces as are counted womanly, (in the world,) not to give strength to the belief, that here also God's design is to attract man spiritually to holiness through woman, as materially she has undoubted power to influence his actions.

Therefore, *she* must first learn and practise those spiritual graces which are the fruits of a Divine Presence within the soul; thus

leading the way by yielding herself to the spiritual teacher provided and intended for us all ; and making herself, as it were, the material interpreter of the beauty of holiness to man, having first learned this truth of her Invisible Guide, who dwelling in us, causes us to lay claim to God as our Father. Finally, the Spirit's work represents to us indirectly—in the spiritual world, the soul—what is woman's rightful work, on earth ; namely, to use her true power, *which is influence*, to train the deeds and words of mankind in obedience to Heavenly, as opposed to worldly teaching ; and by continual recognition of her own Divine guide, the Holy Spirit (Who was in Christ Jesus, and proceeded forth from Him to man), to draw the world to a like sense. God, Who has been glorified from the beginning as the Father, Who in the fulness of time fulfilled His gracious purpose of Redemption in Christ, has *yet* more fully to be glorified through the sanctifying power of His Holy Spirit.

This, the last, and least understood, revela-

tion of Himself to man, remains yet to be as fully recognised by the world as its Teacher, as hitherto God has shown and revealed to it Himself as Father, and, in Christ, as Saviour; for while our thoughts of Him are unconnected with *either* of these three revelations of Himself, He is *not* truly glorified.

It has been reserved for the Christian world in its latter days to note both the reality of the indwelling voice of Christ, and to recognise therein His ever present fulfilment of the promise, "Lo! I am with you alway;" not visibly as Christ our great Example, but present by the living Spirit which was the source of His, as of His people's power, to resist and conquer sin. *How* He inspires us with His Holy Spirit, the world understands little, and believes less; nor will such indifference or unbelief give way to faith in the unseen Regenerator of our lives, until they, who have learned to honour the Father, through daily pursuance of the path pointed out by the Holy Spirit, acknowledge as their teacher this the Divinely

Natural Inspirer of those who desire to be the "Sons of God."

To conclude: it was to woman only, as an individual, unstained by contact with mankind, that the Divine Father entrusted the birth of Him who redeemed the world; it was to woman, the repentant sinner, stained and degraded by companionship with sinful men, that Christ, (Whom to see, was to see the Father,) made known the truth of His victory over the grave, bidding *her* "Go, tell My brethren that I am risen."

Likewise, in the latter days, it is to woman, both individually and collectively, that the Divine Spirit—which proceedeth from the Father and rested with the Saviour of mankind, being breathed forth again by Him on those who believed in Him—speaks; teaching first to her that she may repeat it to man, as the fruits of her own experience, the power and work of the Holy Spirit, as a *daily reality* and not a vague belief.

This, then, is the task, and this the message, which it is believed woman, spiritually, was intended for.

Will she refuse them? or will she collectively, as heretofore individually, prove herself the willing handmaid of the Lord; and carrying abroad the knowledge and recognition of God the Holy Ghost as the Guide of her own life, teach the world to know the true defence of earth against hell, and herself as the first fruits of God's kingdom upon earth?

Signs are not wanting on every side that the time of the end has begun. How long it may last is hidden from our knowledge. Doubtless there is yet space for all who sincerely desire it, to claim a share in such work as shall remain to be done. But to be successful in the share which woman is believed to inherit, the world must learn to regard Divine inspiration as given to the Christian world without respect of persons wherever Divine obedience has replaced the love of self. For what is inspiration, but natural reception of the breath we seek? and in like manner as we inhale health-inspiring air bodily, so may we spiritually, through the Divinely appointed means of prayer.

The Holy Spirit, the very breath of spiritual life, is—as St. John's Gospel, in Christ's own words, tells us—our Heaven-sent Guide to train and direct us in His steps; and while the soul inhales by conscious desire this life-giving Spirit which pervades each living branch of Christ, it is as much inspired naturally, as were “holy men of old” *supernaturally*.

This natural inspiration it is, which not being understood as such, is confused with the supernatural; and causes mankind to disown generally God's way of drawing them spiritually through Christ, Whose presence thus within us, through His own most Holy Spirit, has replaced His bodily presence since it was withdrawn from earth.

And even as we are taught that access to the Father is only to be gained through Him who revealed Him to us, in the form of Christ, so are we instructed by Christ in the flesh, that His work in our hearts must be carried on through the agency of that Holy Invisible Spirit once embodied in Him. Thus it is as impossible to follow Christ, except by

the acknowledged guidance—or inspiration—of His Holy Spirit, as it is to come to the Father, if we deny His spiritual manifestation in Christ.

Now, if we would understand how we may be partakers in the Divine inspiration, which flows naturally to us from the Holy Spirit, let us consider how Christ's followers made use of His presence for their own benefit; and as they addressed Him directly, applying to Him (the Father's visible agent,) for aid against the numerous devices and troubles wherewith they were afflicted by Satan, so must we with equal recognition, and like simple faith, appeal against the power of evil, directly to our unseen Defender, Guide, Comforter and Deliverer, Who answers us by the inspiration of a right understanding, or of strength when we are weak, or of perseverance in well doing, or of patience in trouble, or of whatsoever grace we need.

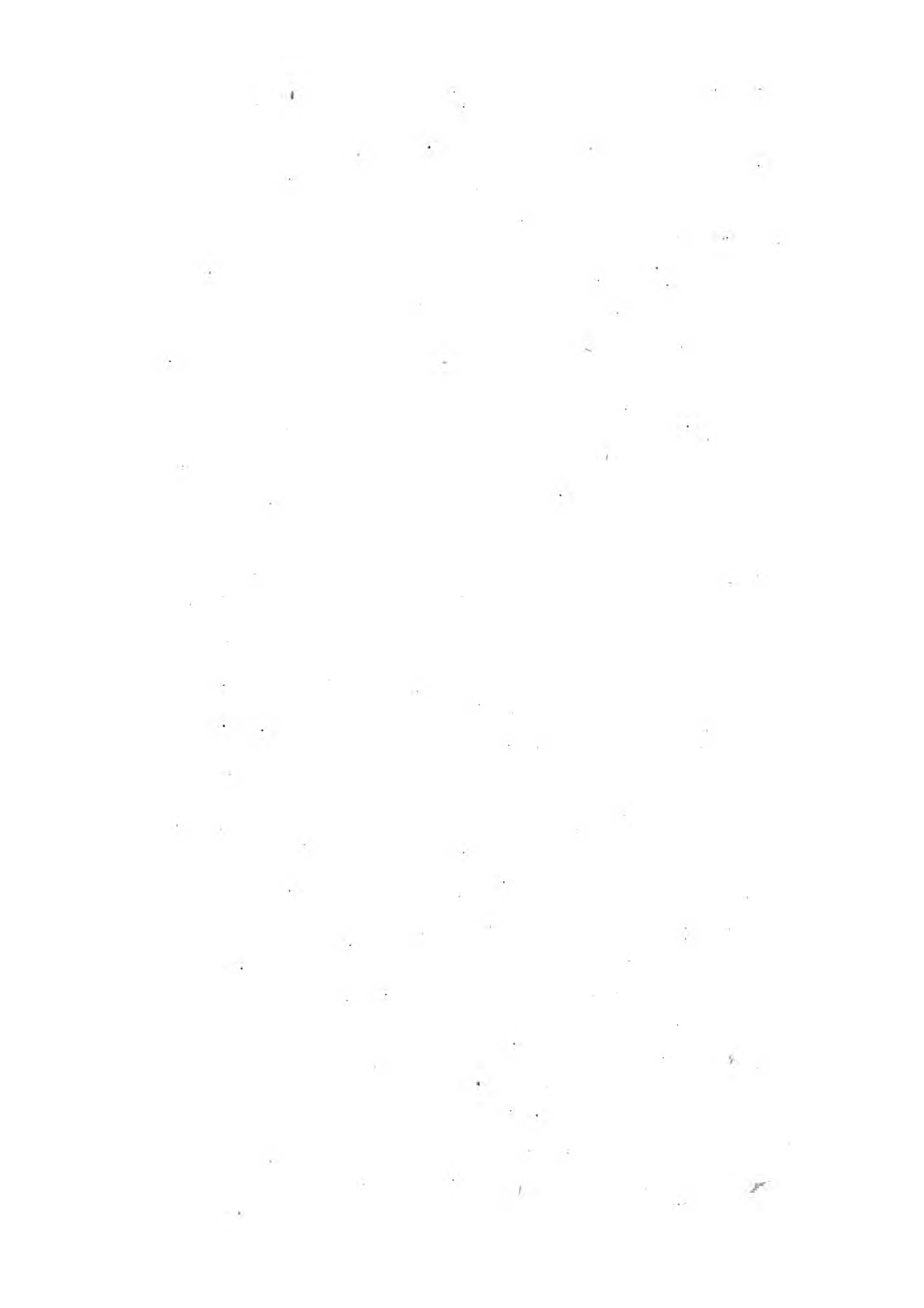
Nothing *short* of this recognition of the Holy Spirit, by constant appeal for Divine help therefrom, insures safety from injury

by the great Adversary ; while, at the same time, nothing *more* is needed to enable us to walk safely, by Divine Inspiration, amidst the many difficulties which beset the path of life.

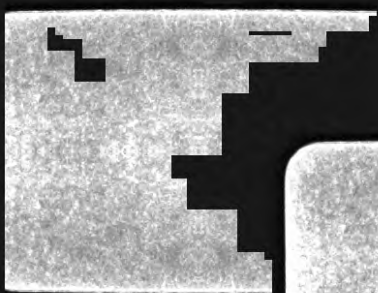
When woman has thus learned to know Christ, and to follow Him in all things by the Inspiration of His Holy Spirit, it will not be long ere man will learn from her to do likewise ; rejecting the rule of sin through self, and restoring to Christ, by the reign of His Holy Spirit over his actions, the kingdom of this world, in so far as his individual obedience is concerned.

That this Divine reign of peace and holiness may speedily be established, must be the hope of every Christian woman ; and its commencement through female agency should receive all the aid of woman's "true power," and ready acceptance as her "rightful work."

THE END.







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