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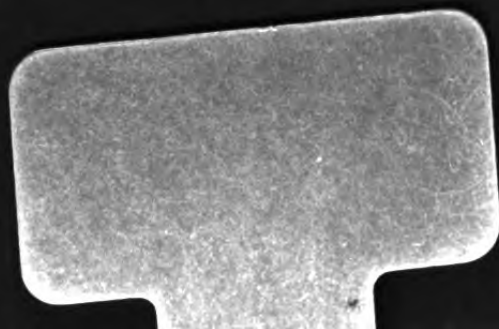
HAPPY
WEDDED LIFE
HOW
TO REALIZE IT



BY
JOHN MAYNARD



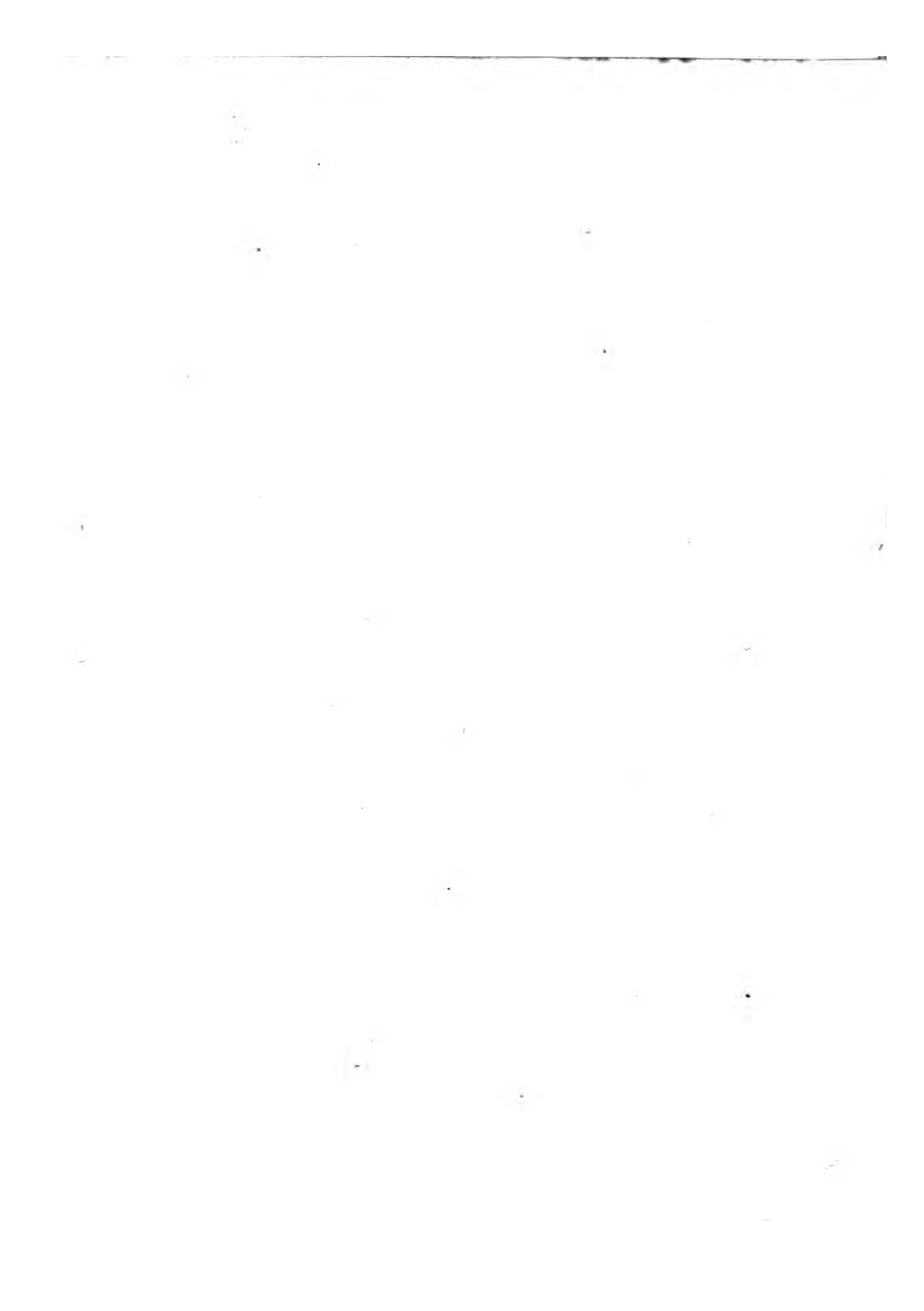
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HAPPY WEDDED LIFE:

HOW TO REALISE IT.





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HAPPY WEDDED LIFE:

HOW TO REALIZE IT.

BY

JOHN MAYNARD.

FOURTH EDITION, CAREFULLY REVISED.



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PREFACE.

MAN's social nature is governed by laws numerous and beautiful; and to accurately observe their evolutions, and precisely to describe them, is a task both interesting and useful. The developments of this nature are various, and there is one of its forms invested with peculiar charms and pregnant with vast interests; namely, *Matrimonial Alliance*. To trace the laws of this department of man's social nature, to point out the benefits of obedience to those laws and the evils of transgressing them, is the object of the following treatise. The Author being convinced that great and numerous evils arise from an improper entrance upon marriage life, and from subsequent wrong conduct; and feeling persuaded that much ignorance is prevalent as to *how* so important a relationship can be honour-

ably and happily sustained, conceived the thought that a treatise on the subject, in a brief but comprehensive form, could not fail to be useful. Having made inquiries as to whether there were any work extant which fully met the necessities of the case, and finding none, he decided to contribute his own thoughts on the subject. This he has done. But, distrusting his own judgment in the matter, he deemed it prudent to seek the opinion and advice of others on it prior to going to press. Having submitted his manuscript to the inspection of several literary gentlemen, and having obtained from them all a very favourable, and from some of them a very high, opinion of it, he now ventures to publish it. While he makes no pretensions to literary merit, nor to rhetorical polish, he trusts he has conveyed his thoughts with such perspicuity and simplicity as shall render his work acceptable to at least the working and business classes. The author's sincere desire is, that his work may be acceptable to the public, an instrument of much good to his fellow-men, and of abundant glory to God.



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HAPPY WEDDED LIFE :

HOW TO REALIZE IT.

PART I.

ON THE NATURE AND DESIGNS OF MARRIAGE.

CHAPTER I.

ON THE NATURE OF MARRIAGE.

MARRIAGE is the personal union of two individuals of different sexes, as an expression of supreme love to each other, in accordance with some legal form, and for life. That marriage is the union of *two* persons only of different sexes, is evident both from Scripture and Philosophy.

First, from Scripture. When the Lord God formed man out of the earth, and placed him in the beautiful garden of Paradise, He blessed him with a suitable companion, "an help meet," in

the person of *one* woman only—Eve. The inspired penman exhibits this subject under the following beautiful and impressive aspect: “And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh” (Gen. ii. 21-24). How brief yet full, how simple yet sublime, is this description! Here we have *one* woman created for, and presented to *one* man, to be his wife and companion for life. Had the Creator intended marriage to have assumed the form of *polygamy* instead of *monogamy*—that man should have *wives* instead of *a wife*—is it not reasonable to suppose that He would have instituted marriage upon that principle; and instead of giving Adam *one* wife or *a wife*, would have given him *two* or *more* wives? However, Adam had only *one* wife; and as it is said, Therefore shall a man leave his father and his mother, and shall cleave unto his wife (not *wives*, but *wife*), and they shall be one flesh, is it not clear that a scriptural marriage, as instituted by God in paradise, in the

days of man's pristine purity, when he basked amidst all the beauties and charms and glories of Eden in her first and richest bloom, was the union of *one* man with *one* woman? Of this we feel the more fully convinced by the additional light thrown upon it by the Lord Jesus Christ and the apostle Paul. In the former part of the 19th chapter of the Gospel by St. Matthew, we have a discussion between the Master and the Pharisees on the subject of divorce. The Pharisees asked whether it was "lawful for a man to put away his wife for every cause?" The answer was, "Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife: and they twain shall be one flesh?" An extract from the article *Marriage* in Kitto's "Cyclopædia of Biblical Literature" will place this in a clear and strong light: "It is a highly important circumstance in this transaction, that God created only *one* female for *one* man, and united them—a circumstance which is the very basis of our Lord's reasoning in the passage against divorce and re-marriage; but which basis is lost, and His reasoning consequently rendered inconclusive, by the inattention of our translators to the absence of the article. He made them *a* male and *a* female, and said, They shall be one flesh; so they are no more two, but

one flesh. What, therefore, God hath joined together, let no man put asunder. The weight of our Lord's argument, says Campbell, lay in the circumstance that God at the first created no more than a single pair, one of each sex, whom He united in the bond of marriage, and, in so doing, exhibited a standard of that union to all generations." It may also be observed that the "twain" were to "be one flesh." No language could be more precise and no argument more convincing. Hence the light thrown by the Master upon the teaching of Moses on this subject brings it out in bold and impressive relief; and shows, in the clearest manner possible, that a scriptural marriage is the union of *two* persons only—*a* man and *a* woman. The only reference we shall make to Paul's writings on this point will be to show that his teaching perfectly harmonizes with the teaching of the Master and of Moses; as may be seen by a careful perusal of the 7th chapter of his First Epistle to the Corinthians, and the 31st verse of the 5th chapter of his Epistle to the Ephesians.

By the *philosophical* evidence illustrative of this subject, we mean that kind of evidence which grows out of the *nature* of things as formed by the all-wise and benevolent Creator—the adaptation of one thing to another in the accomplishment of some final cause. Whoever has passed in review the various branches of

Natural Science has not only gazed with astonishment upon the golden chain of harmony which runs through all the magnificent works of the great Creator, but must also have been deeply impressed with the marvellous *adaptation* of their relations to each other, in their tendencies to bless all sentient beings, and thus execute the designs and illustrate the perfections of God. Take as an example the following case. Experience teaches us that man stands in continual need of food. Physiology informs us that this constant *need* is the result of the wear and tear of our mental and bodily action. Now, this daily *need* has its counterpart supply in the vegetable and animal productions of the earth. Chemistry has revealed the remarkable truth that these productions are *identical* with the physical constitution of man. Here then we see that man's need of food is met by God's supply, and from it argue that the great and good Creator has indicated His intention in this philosophy, that man should subsist upon the vegetables and animals which he has provided. Let us carry forward the illustration a little further in its *adaptation* to another truth closely related to this. Suppose the taking of necessary food were placed entirely under the guidance of man's reason, is it not very likely that, amidst his numerous and urgent engagements, he would frequently neglect to take it at the proper times,

and in the proper quantities and forms ; and that suffering and death would speedily ensue, and that the human race would disappear from the earth ? But, to prevent these calamities, God has supplemented man's reason with a beautiful *instinct* ; has incorporated in the wondrous mechanism of human nature an appetite which we call—hunger. In all persons of healthy constitution and unvitiated instincts, this element of our nature, this watchful, faithful monitor, becomes almost an infallible guide as to *when*, how *much*, and of what *quality*, we should eat. Should we become so engrossed in business as to neglect the supply of food which nature requires, this faithful monitor reminds us of our duty, and cries, *Give, GIVE!* In this philosophy of appetite in relation to man's need of food and God's supply, we have a convincing argument for the wisdom and goodness of God in His preservation of the human race. Whenever, then, we observe how those adaptations in nature promote the wellbeing of God's creatures and the glory of the Creator, we see His finger writing important and instructive lessons for our good ; and if we reduce them to practice, we shall reap an abundant harvest of blessings ; but if, inattentive to them, we walk in the way of transgression, then we shall sooner or later pay the inevitable penalty. Having thus explained what we mean by the *philosophy* of a thing, we will try to show

how philosophy teaches that marriage truly consists in the union of *one* man with *one* woman.

First, From the fact that the relative numbers of males and females in the human race are nearly equal. Paley says, "The number of male infants exceeds that of females in the proportion of nineteen to eighteen, or thereabouts; which excess provides for the greater consumption of males by war, seafaring, and other dangerous or unhealthy occupations." Again: "The [near] equality in the number of males and females born into the world intimates the intention of God that one woman should be assigned to one man: for if one man be allowed an exclusive right of five or more women, four or more men must be deprived of the exclusive possession of any, which could never be the order intended. It seems also a significant indication of the Divine will that He at first created only one woman to one man. Had God intended polygamy for the species, it is probable He would have begun with it; especially as, by giving to Adam more wives than one, the multiplication of the human race would have proceeded with quicker progress."* We must, then, come to the conclusion that the numbers of males and females born being so nearly equal, and that all males having equal natural rights, the only

* Paley's Works. "Moral and Political Philosophy." Article, *Polygamy*.

true form of marriage is *monogamy*—one man united to one woman.

Secondly, Such is the constitution of human nature, that man instinctively desires the uninterrupted and unshared enjoyment of the ardent and supreme affections of a wife, and all her personal services. And as it is with the man, so it is with the woman. In order to obtain a clearer insight into this remarkable and beauteous principle of our nature, and to be satisfied that it exists in others as really and as firmly as in myself, I have sometimes interrogated ladies, both single and married, on this point, and received the following answers:—"Well, Miss A., when you are married, will you like your husband to have another wife besides you?" The answer often has been, "Of course not;" and, "That I should not." This imaginary question has struck such a spark into the heart as to cover the face with a crimson hue, and make the eyes flash with indignation. Having observed these effects, I have said, "Well, then, Miss A., I suppose you will expect to enjoy the most sincere and warmest affections, and all the kind attentions of your husband, without any other person sharing them with you?" This question has frequently brought up a complacent smile, with, "Of course I should." Married ladies feel on this subject just as single ones do. We have sometimes said to a married lady, "Well, madam, would you like

your husband to have another wife in addition to yourself?" This has called forth an interrogative answer in the most indignant tones: "My husband have another wife to live with me? No, indeed! If he were to bring another wife here, either she or I must leave; for I would never live like that. I must have my husband to myself, and be mistress of my own house." Now, with this principle of our nature, and these simple, undisguised, unmistakable evolutions of it before us, we ask, Is it possible for polygamy to harmonize with this element of human nature? If not, does it not incontrovertibly follow, from *Philosophy* and *Revelation*, that monogamy—the union of *one* man with *one* woman—is the only true form of marriage?

From another point of observation the same truth appears, only under a different shade. See a young and blooming couple just married. They are *one* in affection, in object, in aim. For awhile they glide down life's stream with scarcely a ripple on its surface, sharing each other's little sorrows, and participating in each other's joys. But, after awhile, the husband's eye catches another face which charms him; and, recreant to his marriage vow and the honour of manhood, he suffers his heart to wander from the object of his matrimonial choice. This unfaithfulness soon manifests itself in improper attentions to this new and engaging object, and in unkind neglect

of his own partner. As soon as the wife becomes acquainted with this sad fact, and the conviction of its truth forces itself upon her, she feels as if some hideous deadly serpent had encoiled itself around her, and fixed its terrible fangs in the centre of her soul. Feeling the burning venom diffusing itself through every faculty, she endeavours with all her might to break its terrible grasp, and to uncoil its cold and loathsome form. But all in vain. The mortal wound is inflicted. And sooner or later, in the indescribable anguish, the dense gloom, and the unutterable horrors of a *broken heart*, she gives up the ghost and plunges into the world of spirits. In other instances the unfaithfulness of a wife arouses all the powers of an injured husband; inflames them with consuming jealousy; leads first to bickerings and quarrels; and, last of all, in many instances, to red and ghastly bloodshed. Oh! how many cases of this kind have taken place within the borders of our highly-favoured country, even under the purifying and ennobling influences of Christianity. Surely, facts of this kind clearly prove that true marriage is not *polygamy* but *monogamy*.

Thirdly, If we consider the *evils of polygamy*, the same conviction will force itself upon us. Paley says: "Polygamy not only violates the constitution of nature, and the apparent design of the Deity, but produces to the parties themselves, and to the public, the following bad

effects: contests and jealousies among the wives of the same husband; distracted affections, or the loss of all affection, in the husband himself; a voluptuousness in the rich, which dissolves the vigour of their intellects as well as their active faculties, producing that indolence and imbecility, both of mind and body, which have characterized the nations of the East; the abasement of one-half of the human species, who, in countries where polygamy obtains, are degraded to mere instruments of physical pleasure to the other half; neglect of children; and the manifold, and sometimes, the unnatural mischiefs which arise from a scarcity of women. To compensate for these evils, polygamy does not offer a single advantage. In the article of population, which it has been thought to promote, the community gain nothing; for the question is not, whether one man will have more children by five or more wives than by one, but whether five wives would not bear the same or a greater number of children to five separate husbands. As to the care of the children, when produced, and the sending them into the world in situations in which they may be likely to form and bring up families of their own, upon which the increase and succession of the human species in a great degree depend, this is less provided for, and less practicable, where twenty or thirty children are to be supported by the attention and fortunes of one father, than if

they were divided into five or six families, to each of which were assigned the industry and inheritance of two parents. Whether simultaneous polygamy was permitted by the law of Moses, seems doubtful; but whether permitted or not, it was certainly practised by the Jewish patriarchs, both before the law, and under it. The permission, if there were any, might be like that of divorce, 'for the hardness of their heart,' in condescension to their established indulgences, rather than from the general rectitude or propriety of the thing itself. The state of manners in Judea had probably undergone a reformation in this respect before the time of Christ; for in the New Testament we meet with no trace or mention of any such practice being tolerated."* This extract from Paley gives a succinct but an impressive view of the evils of polygamy. We might stop here, feeling quite enough had been said in proof of our position; but we are tempted to make a selection from Paxton's "Manners and Customs." "Every transgression of the Divine law is attended with its corresponding punishment. Polygamy has proved in all ages, and in all countries where it has been suffered, a teeming source of evil. The jealousy and bitter contentions in the family of Abraham, and his

* Paley on "Moral and Political Philosophy." Article, *Polygamy*.

grandson Jacob, which proceeded from that cause, are well known ; and still more deplorable were the dissensions which convulsed the house and shook the throne of David. Such mischiefs are the natural and necessary effects of the practice ; for polygamy divides the affections of the husband, and by consequence, generates incurable jealousies and contentions among the unhappy victims of licentious desires. To prevent his abode from becoming the scene of unceasing confusion and uproar, he is compelled to govern it, as the Oriental polygamist still does, with despotic authority, which at once extinguishes all the rational and most endearing comforts of the conjugal state. The children espouse, with an ardour unknown to those who are placed in other circumstances, the cause of their own mother, and look upon the children of the other wives as strangers and enemies. They regard their common father with indifference and terror ; while they cling to their own mother with the fondest affection, as the only parent in whom they can feel any interest, or from whom they expect any suitable return of attention or kindness. This state of feeling and attachment is attested by every writer on the manners of the East.* This extract shows in the clearest and

* Paxton's "Manners and Customs of the East." Article, *Marriage*.

strongest light that the bitter fruits of polygamy are the natural issue of a wrong system. Truly then, Scripture and Philosophy give their united and infallible testimony, that the only *true* form of matrimony is *monogamy*.

The other ideas presented in our definition of marriage were, *First*: That it is *an expression of supreme love to each other*. As this topic will be expatiated on in the sequel, we shall here assume the truth of our statement, and pass on to the next idea, *viz., That a true marriage is in accordance with some legal form*. This is supported by the fact that all nations, as far as we know, have some external ceremony, some legal bond, by which this religious and civil compact is ratified. This universal conduct indicates a world-wide sentiment which is natural to the species; and very *strikingly* shows that it is unsafe to effect matrimonial alliances upon any other plan. Whoever wishes to see a full development of this part of our subject, may find it in Fowler's "History of Marriage Ceremonies."

The *last* idea is, *That marriage is for life*. As marriage is evidently intended to augment human happiness, and to raise it in this respect to the highest attainable degree of perfection, we may reasonably conclude that the *life-union* is the only method by which this object can be attained. Were men allowed to *divorce* their wives at

pleasure, the most fertile imagination could but imperfectly conceive the horrors that must follow. We may again avail ourselves of Paley, who says, in reference to the impropriety of common divorce: "In the first place, it is manifestly inconsistent with the duties which the parents owe to their children; which duty can never be so well fulfilled as by their cohabitation and united care. It is also incompatible with the right which the mother possesses, as well as the father, to the gratitude of her children and the comfort of their society; of both of which she is almost necessarily deprived by her dismissal from her husband's family."* Were marriage temporary, or divorce legal for any cause, what hosts of broken-hearted, destitute, starving women; what multitudes of uneducated, forlorn, perishing children should we see floating as carcases upon the face of society, to be devoured by every bird of prey. Though there are evils incident to the life-union which are not its natural fruits, but the results of improper conduct, yet the blessings attendant on this form of marriage are immense and glorious. On this subject, Paley says, "A lawgiver, whose counsels are directed by general views of utility, and obstructed by no local impediment, would make

* Paley's "Moral and Political Philosophy." Article, *Divorce*.

the marriage contract indissoluble during the joint-lives of the parties, for the sake of the following advantages:—

I. “Because this tends to preserve peace and concord between married persons by perpetuating their common interests and by indicating a necessity of mutual compliance. There is great weight and substance in both these considerations. An earlier termination of the union would produce a separate interest. The wife would naturally look forward to the dissolution of the partnership, and endeavour to draw to herself a fund against the time at which she was no longer to have access to the same resources. This would beget peculation on the one side, and distrust on the other; evils which at present very little disturb the confidence of marriage life. The second effect of making the union terminable by death only, is not less beneficial. It necessarily happens that adverse tempers, habits, and tastes oftentimes meet in marriage. In such case, each party must take pains to give up what offends, and practise what may gratify the other. A man and woman in love with each other do this insensibly, but love is neither general nor durable; and where that is wanting, no lessons of duty, no delicacy of sentiment, will go half so far with the generality of mankind and womankind as this one intelligible reflection, that they must make the best of their bargain; and that, seeing they must

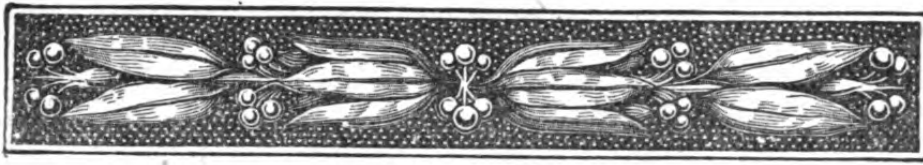
either both be miserable, or both share in the same happiness, neither can find their own comfort but in promoting the pleasure of the other. These compliances, though at first extorted by necessity, become in time easy and mutual; and though less endearing than assiduities which take their rise from affection, generally produce to the married pair a repose and satisfaction sufficient for their happiness.

II. Because new objects of desire would be continually sought after, if men could at will be released from their subsisting engagements. Suppose the husband to have once preferred his wife to all other women, the duration of this preference cannot be trusted to. Possession makes a great difference; and there is no other security against the invitations of novelty than the known impossibility of obtaining the object. Did the cause which brings the sexes together hold them together by the same force with which it first attracted them to each other, or could the woman be restored to her personal integrity, and to all the advantages of her virgin state, the power of divorce might be deposited in the hands of her husband with less danger of abuse or inconvenience. But, constituted as mankind are, and injured as the repudiated wife generally must be, it is necessary to add a stability to the condition of married women more secure than the continuance of their husbands' affection and to supply

to both sides, by a sense of duty and obligation, what satiety has impaired of passion and of personal attachment. Upon the whole, the power of divorce is evidently and greatly to the disadvantage of the woman: and the only question appears to be, whether the real and permanent happiness of one-half of the species should be surrendered to the caprice and voluptuousness of the other?"* Most certainly not.

We should here remark, that the Lord Jesus Christ admits of one cause which justifies a dissolution of the marriage union while both parties are living; namely, *adultery*. In a case where either the husband or the wife has proved unfaithful to the marriage contract, and been guilty of adultery, a divorce may be lawfully effected. But it is only in such a case that dissolution of the marriage bond can be permitted by the court of Heaven. Having shown, both from Scripture and Philosophy, that "marriage consists in the personal union of two individuals of different sexes, in accordance with some legal form, as an expression of true love to each other, and for life," we must leave our arguments with the reader: trusting, however, that they have secured a deep conviction of their conclusiveness, and hoping they will lead to a corresponding course of life.

* Paley's "Moral and Political Philosophy." Article, *Divorce*.



CHAPTER II.

ON THE DESIGNS OF MARRIAGE.

FIRST, *The perpetuation of the human race.* When the all-wise and gracious Creator had fitted up this earth as a suitable abode for man and the races of inferior animals; when He had scooped out the valleys, cast up the mountains, and diversified the earth's surface with hill and dale in their beauteous and charming forms; when He had clothed it with a robe of "living green," and furnished it with the luxuriant glories of the vegetable kingdom; when He had garnished the heavens with their diurnal and nocturnal grandeur, in the splendour of the sun by day, and in the magnificence of the starry canopy by night: then, he placed the first pair amidst the charms of paradise, where gentle zephyrs played among the foliage of its trees, shrubs, and flowers; and where delicious fruits of every kind and the music of the feathered tribes all contributed to man's happiness; then God said to the holy and happy pair: "Be fruitful, and multiply, and replenish the earth, and subdue it" (Gen. i. 28).

From the phraseology in which this command is couched, we judge the Creator *intended* the vast world in which we live to be filled with men like a flock; and that the time should come when the immense forests of America, the vast plains of Australia, and all the other parts of the habitable earth should be abundantly replenished with the sons and daughters of Adam: this was to be accomplished by the chaste, sacred, and happy alliance of matrimony. Earth had evidently celebrated her first and happy marriage amidst the bowers of Eden, under the smile and greetings of the heavenly hosts, and the approbation of God, before the command was given: "Be fruitful and multiply." The inspired penman says, "So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them." They were not thus blessed in *celibacy*, for it was not good, man could not be happy "to be alone." It was not upon either Adam or Eve *separately*, that God pronounced the blessing, but upon them *unitedly*; for God blessed *them*, the two together, and said, "Be fruitful and multiply." It was not, then, through a promiscuous intercourse, but the inviolable, the sacred, the happy bonds of matrimony, that the earth was to be replenished."

The second design of marriage is the production of domestic and civil happiness. Paley writes on

this subject as follows: "The public use of marriage institutions consists in their promoting the following beneficial effects:—

"I. The private comfort of individuals, especially of the female sex. It may be true that all are not interested in this reason; nevertheless, it is a reason to all for abstaining from any conduct which tends in its general consequence to obstruct marriage: for whatever promotes the happiness of the majority, is binding upon the whole.

"II. The production of the greatest number of healthy children, their better education, and the making of due provision for their settlement in life.

"III. The peace of human society, in cutting off a principal source of contention, by assigning one or more women to every man, and protecting his exclusive right by sanctions of morality and law.

"IV. The better government of society, by distributing the community into separate families and appointing over each the authority of a master of a family, which has more actual influence than all civil authority put together.

"V. The same end, in the additional security which the State receives for the good behaviour of its citizens, from the solicitude they feel for the welfare of their children, and from their being allotted to permanent habitations.

“VI. The encouragement of industry.” *

What Paley has thus so well expressed, and in so few words, might have been greatly enlarged upon. Let us suppose for a moment the philosophy of *Socialism* on this subject to be inaugurated. Let men and women live in promiscuous and unrestrained carnal intercourse, what a world of obscenity should we behold in every direction! But when the imagination turns away from such a sight with disgust, let us fix our eye upon those groups of children herded together in some public nursery or seminary, without having their heads raised, their sorrows soothed, their hearts cheered by the hand, the presence, the sympathy of a father or mother: and perhaps not knowing those who gave them birth. What poor, forlorn, and wretched elements of a dissolving world must those dear children be! And the sweet and endearing relationships which subsist between brothers and sisters,—relationships which bind together in harmony the members of the same family,—relationships which, in deep, and large, and overflowing fountains of sympathy, prompt to the relief of distress in poverty, sickness, bereavement, and death,—relationships which fabricate the beautiful robes of domestic oneness, and decorate them with all the lovely

* Paley's "Moral and Political Philosophy," Book III. chap. i.

gems of virtue, and place around the brow a halo of unfading mutual interest: these! these! all these beautiful and useful relationships are to be snapped asunder, the *family*—the brothers and sisters, as such—to sink into the dark and terrific whirlpool of destruction, of annihilation! Brothers, sisters, all, all lost! One walks abroad, meets with men, women, and children, but nowhere recognises a brother nor a sister, a father nor a mother. What a world must ours be, were such a state of things to obtain! But the elements of our nature are stronger than the “vain philosophy” of ignorant men; hence, instead of living in a dreary wilderness, a burning desert, amidst all the raging and destructive storms of promiscuous intercourse, we are favoured with an abode amid the fertile plains, the beautiful valleys, and the peaceable dwellings sacred to matrimony. The appalling consequences of a dissolution of the marriage institution might be traced in their devious and deadly course through all the branches of social life and labour; but we must leave the performance of this task, at least for the present, to the reader.

Thirdly, Marriage is designed to glorify God. While marriage is intended to be an honourable medium for the propagation of the human race, and also a source of abundant and refined happiness to all who virtuously enter within its province, it is also designed to glorify that God by

whom it was instituted. This is evident from the fact, that the Bible declares (and philosophy confirms that declaration) that "all God's works praise Him." Not only the magnitude, the arrangements, and the marvellous adaptations of the material universe ; not only the adaptation of man's physical nature to the various productions and natural condition of the planet on which he dwells : but his mental constitution, as developed in the formation and preservation of the social fabric, displays the knowledge, the wisdom, and the goodness of God. Such is the constitution of the human mind, such its intellectual faculties and emotional tendencies, that when man even selfishly enters on matrimonial alliances, and thereby secures to himself and others a greater amount of happiness than could be otherwise realized, even then he furnishes, though oftentimes ignorantly and undesignedly, a most wondrous example and proof of the wisdom and the goodness of the Creator. But when men intelligently and virtuously enter the sacred walks of marriage life, God is more especially glorified thereby. But at all times and under all circumstances, He is glorified either directly or indirectly. When ignorant and wicked men pervert their judgment and instinct in the most ruinous and disgusting abuses in matrimonial affairs ; when they repine and murmur and groan under the burden of their transgressions ; when they lift their impious

forehead to the skies, and blaspheme the adorable name of Him whose righteous hand is upon them : even then the great, the good, the wise, praise God for His goodness to the sons of men in the institution of marriage ; and all the angelic and redeemed hosts above sweep their fingers across their harps, veil their faces with their starry wings, cast their blazing crowns at the footstool of the GREAT I AM, and exultantly exclaim : “ Great and marvellous are Thy works, Lord God Almighty ; just and true are Thy ways, Thou King of saints.” * Thus is God glorified in the institution of marriage, as well as in all His other works.

* Rev. xv. 3.





PART II.

COURTSHIP, HOW TO BE COMMENCED AND CONDUCTED, AND THE PERIOD OF LIFE AT WHICH MARRIAGE SHOULD BE EN- TERED.

CHAPTER I.

COURTSHIP, HOW TO BE COMMENCED AND CONDUCTED.

FIRST, *With affection, judgment, and candour.* On this subject, we will—

1. *Address ourselves to the man.*

Supposing you have attained your majority, and are in every respect in a suitable condition to make an engagement for marriage, the first thing is to select a woman for whom you have strong affection. In passing through life, and among men and women, you will feel your affections acted upon like needles by the opposite poles of the magnet,—by some, you will be attracted; by others, repelled. On fixing your eye, then, upon a woman whom you deem suitable to be a wife for you, let it be one towards whom your affections are instinct with life. As

we shall see presently, it is essential to the happiness of married life that a man love his wife ardently and supremely ; so it is necessary that courtship should be commenced under the influence of strong affection. Marriages otherwise contracted can never be truly happy. If money or anything else supplies the impulse by which you commence courtship and enter marriage, you may be assured your wedded life will be far from happy. But however intense and supreme your affection may be for the object of your choice, be sure to ascertain, when you have made your offer, that your love is *reciprocated*. Mutual love between husbands and wives is absolutely necessary to the happiness of married life. When the blacksmith wants to unite together two pieces of iron, and thus to make them one, he must make *both* of them candent. This being done, they will firmly adhere to each other and become one ; but if one is hot and the other cold, they never can be welded. So it is with marriage unions. If courtship is commenced with reciprocal affection, an important element in the happiness of married life is secured ; but without this reciprocation of love, the marriage union is a well without water, a garden without a rose. Sometimes, a young man, on failing to *win* the heart he wishes to possess, succeeds in *teasing* a young woman into courtship. He is importunate in his appli-

cations. And, should he be a man of wealth, and thought by her parents and friends to be a good chance for her, he may succeed by the help of their influence in *forcing* a correspondence. But this is a hazardous course ; for he runs the risk of getting jilted, chagrined with disappointment, laughed at by neighbours, and supplanted by a more successful competitor. But should he escape so painful a failure, and succeed in wedding the woman who cannot reciprocate his love, he may find, to his mortification through life, his marriage union analogous to the iron and the clay in the feet of Nebuchadnezzar's image—a union without adhesion. Having known such cases, we would say to young men who are casting about for a wife: Let your courtship be commenced with affection, and see that it be reciprocated ; then you will have taken one step towards a happy voyage across the ocean of life : otherwise you will probably have a rough passage, and perhaps become a wreck at last.

With judgment. Although affection is an essential element in courtship and married life, it is not *all* that is necessary : sound judgment is also required. As in the locomotive, the steam force is necessary to motion, but the engineer is required to guide the movements ; so, in this case, affection is required as an impellant, but judgment is needed to direct the course. When a young man's eye is fixed upon a woman around

whom his affections have entwined themselves, there are many questions he should ask himself before he makes her an offer. Is she about my equal in age and education, property and religious faith? Is her education adapted to my business? Is she well domesticated, cleanly in her habits, and neat in her personal appearance? Is her temper good? These are questions which require to be well pondered before action is taken. It is of the greatest importance that husbands and wives be as nearly equal as possible in all particulars. But upon domestic education, personal appearance, and temper, we will make a few observations. Every man would like to have a wife who can properly manage his domestic affairs, whose personal habits are cleanly and neat, and whose temper is good. It is of no little importance that a man's wife be able to manage his house well. Among the Working Classes, this is of vital importance. A wife who can acquit herself well in this respect is a fortune to her husband, a comfort to his heart, a staff in his hand. But, if she fail in this, she will be to him a source of poverty, a thorn in his side, a burden upon his shoulders. Among the Business Classes, the subject assumes an equally serious aspect. Where female servants are kept, the wife—the mistress—needs to be thoroughly acquainted with domestic economy. A knowledge equal to the perfect superintendence of household affairs

is most desirable. This may be illustrated by the following anecdote : A few years ago it was my happiness to become acquainted with a family belonging to the Society of Friends, for whom I shall ever entertain the most lively emotions of respect and gratitude. One day, on visiting this excellent family, the mistress said to me : " John Maynard, as one of our servant girls does not conduct herself as we wish, and as we are about to discharge her, I thought thou mightest get us a good servant from among thy people. We would give so many pounds a year to begin with, and if she got on well, we would raise her wages as she deserved. She would have presents from time to time, and her work would not be hard. M. and T. (the two daughters) always take turns with the servants in helping to do the work upstairs and down ; for, do thee know, I brought up all my daughters to work. If they want it, it will always be useful to them ; if not, they can at any time leave it off. But even then it is well for them to *know* how to do things ; for, if they do not, servant girls soon find it out ; hence, the mistress is not respected by them, and things go to wreck and ruin in the house : so, do thee know, I brought up all my daughters to work." This confirmed my conviction that business men, even of respectability, ought to have wives well domesticated. Then, too, every man would wish his wife to be cleanly in her habits and neat in her

personal appearance. Success in this particular will be to him a source of much pleasure; but failure, a constant source of unhappiness. As this will be universally admitted, we need say nothing in proof of it, but will point out two important particulars for the guidance of young men in this matter. The first is: Pay special attention to the domestic qualifications of the young lady's mother. If she is well up to the mark—cleanly in the keeping of her house, and neat in her person, the daughter will, in most cases, be a type of her mother; but if the mother is the opposite of the description given, the daughter, in ninety cases in the hundred, will be the same. The other remark is: Young women who are tawdry—fond of glaring colours and profusion of ornaments, making great displays in company and in public, are generally anything but neat and nice at home; and as a rule, make extremely poor wives. On the other hand, she who avoids display and ostentation in public, appearing as the embodiment of neatness, and invested with simplicity of manner, will be sure to be found the same at home. Such a one may be depended upon, in this particular, to prove a good wife. Moreover, *temper* is a matter not to be overlooked. If this is constitutionally good, beaming upon the countenance in the beauteous forms of cheerfulness, meekness, gentleness; patient in trials, forgiving under injuries, per-

severing in difficulties ; in fact, all that crowns women with the dignity and honour by which her sex is often distinguished : then you may be sure you are placing your foot upon a rock, stepping into a garden of spices, casting around you a festive robe richly brocaded, and entering under a spacious and magnificent canopy which will shine upon you in a galaxy of glory every day of your life. But, if she is gloomy, peevish, irritable, turbulent, boisterous, perverse, or in any way such as to mar the beauty of female dignity and to divest it of its peculiar charms : then, depend upon it, you are entering a swamp on the border of a wilderness, and will have to plod your weary way amidst the jungle or over burning sands, all the days of your life. Therefore, pay special attention to the temper of the woman whose hand and heart you think of soliciting. Though you may never find the woman who has been cast in the mould of perfection, yet in all the points to which we have called your attention, let your aim be high.

With candour. Having fixed your eye upon one around whom your affections cluster, and whose personal character and circumstances have a strong claim upon your judgment, let your approach to her be dignified and candid. Watch your opportunity for an interview. When it offers, embrace it and tell her candidly all the fulness of your heart. Inform her of

your sincere regard for her, your high appreciation of her character, and your desire to make her your wife. Spread the whole of your circumstances as a panorama before her. Keep back nothing that would be of interest to her as your wife. Having done this with every mark of sincerity and manlike dignity, leave the matter with her awhile for consideration and decision. Tell her, if she see her way to accept of your offer, you will be most happy to make her your wife, and will endeavour to be one of the best of husbands; but, should she decline your offer, you would esteem it a favour for her not to publish what has passed between you, so as to injure your reputation and circumstances. If you succeed, the advantages of thus commencing courtship will be immense. The remembrance of such a beginning will be sweet. The person, too, whose heart you have won, will not only reciprocate your affection, but highly respect you for your manlike dignity and open-hearted honesty. And the possession of the love and respect of one who is to you above all others, will be a rich possession indeed. It will distil upon you influences as refreshing as the dew, and bespangle your mental landscape with pearly drops as lovely as those in the summer's morn. Then, too, when your engagement has been consummated at the marriage altar, you will ever rejoice in crossing the ocean of life, that you

commenced your courtship with affection, judgment, and candour. Should it be your lot to eat the bread of adversity and drink the waters of affliction; should the waves of tribulation roll over you, or the fire of severe conflict be poured upon your head; bereavement strip you of your property, remove your friends, or convey your children to the tomb; and in all this, your wife have to stand by your side and with you drink deep of the bitter cup: she will never be able to reproach you with deception in your first approaches and promises; but, loving you with a woman's love, respecting you as an honest man, and cheering you with the comfort which none but a good wife can impart, will be to you as a life-buoy, keep your head above water, and will enable you to escape safely to land. But if you commence by concealing things which ought to be known, you may expect, when the knot is tied and the discovery made, to hear: "If I had known this, I would never have had you." As such a saying must be a dagger plunged into a husband's heart, let young men take heed that they furnish no opportunity for its being done. But worse still it is to deceive by pretensions to a higher status than is occupied, and to the ownership of property not possessed, and not likely to be. Such a course must necessarily lead to bad consequences. How could a wife love a husband as she ought, when he had made

his first approach to her in a guise of deception ? Then, too, if the evil is increased by the deception having been mutual, the penalty must be proportionately great. I remember a case of this kind whose results were gloomy in the extreme ; hence, would say to young men, and to young women too, “ Steer clear of this rock, or it may prove your ruin.” But it may be said, “ If I bring a young woman acquainted with my circumstances and prospects, and she declines my offer, she may expose me to the world ; hence I may be injured and laughed at.” You have but little to fear from this source. If worthy the name of a woman, she will faithfully keep your trust and highly respect you ; but should she be so weak as to betray you, she would fall into the pit her own hands had digged, while you would rise in the estimation of the intelligent and the worthy. There is one other thought I should like to place before, you before I close this subject, namely, when your eye and heart are fixed upon a young woman, do not let any person know anything about it until you have told her. In some instances, suitors ask the young woman’s parents’ consent before they ask hers ; in others, they tell other people, ask their advice, and thus make the matter a subject of gossip : but this is almost sure to prove fatal to their enterprise. Ladies being very tenacious of their dignity, will be sure to resent everything of this kind. Should

it be said that Mr. A. is in love with Miss B., and is about to make her an offer; and should this come to her ears, her heart will flame with anger; when he ventures to approach her, he will find his fingers closed upon a bunch of nettles instead of roses, and a storm will burst upon his head. Therefore, the young man who wishes to be successful in his suit should keep his thoughts and feelings in his own bosom, until he has an opportunity to pour them into the ear and heart of her upon whom they are fixed.

2. *To the woman.* While it is the order of nature and the law of fashion that man should make the first movement in courtship, it seems equally so that woman should respond to the call—reciprocate the love with which she is addressed. We would therefore say to every young woman: When a young man solicits your hand and heart, do not grant him his request, unless you can love him, and that too above all others. Should his approach take you by surprise, and so disconcert you as to prevent your ascertaining just the state of your heart on the subject, reserve your answer until you have had time to deliberate on it, and to come to a proper decision. Look at the gentleman from every point of observation. Having ascertained as fully as possible his character and worth, if your judgment approves the offer, and your affections are strongly drawn towards him, then you may

with propriety accept it. As cement binds material substances together and makes them one; so love, sincere and ardent, becomes a bond of happy union between husbands and wives. As some of our old English castles, whose materials are firmly bound together with a cement of lime and sand, have proudly braved the storms of ages; so, when the hearts of husbands and wives are firmly united in mutual love, and each endeavours to maintain the unity of the bond, they will brave all the rude blasts of life, outride its storms, and finally enter the harbour in safety and triumph. Without this reciprocated love, married life is a rope of sand, a dreary path, a thorny way. If your affections are repelled instead of being attracted, by all means decline the offer; and rather live and die in celibacy than marry a man you do not, cannot love. However, be sure to give your refusal respectfully; and ever treat with womanly dignity and courtesy the man who has honoured you with his preference. But allow me to inform you, you may be beset with many difficulties and perplexities on this subject. Sometimes men are so weak as not to take *no* for an answer. They become importunate in their solicitations, forgetful that success in securing the *person* of a woman whose *heart* they cannot win, may lead them some day to cry out: "O wretched man that I am! who shall deliver me from the body

of this death?" I know a case of this kind, in which a young man said to his mother: "If I can have A., I am a man made; if not, I am ruined." He succeeded in getting her; but, subsequently, loved her well enough to beat her. In some instances, the young woman's parents and friends think the offer very eligible. Perhaps there is a good fortune to be secured, together with respectable family connections; hence, the tender heart of the fair one is *pressed* into an engagement, and into marriage. In such cases, the beauty of marriage is destroyed, the fountain of life imbibed, the pathway across time strewn with thorns and overcast with clouds; hence, the elastic heart that should have throbbed high with life, the eye that should have beamed with the tenderness of woman's gentle nature, and the countenance that should have shone with loveliness more attractive than the sun, all, all have been blighted and destroyed. Many a noble woman has thus been ruined. True, she struggled hard and long to retain Heaven's gift to every woman—an intelligent and an unconstrained choice in the selection of a husband. She told her parents and friends she could not love the man they wished her to have,—could not be happy with him. She pleaded with the soft subduing eloquence with which only woman can plead; but all in vain. She must have the man, or endure her parents' scath-

ing frown, and be cut off from all her promised and expected property. Cruel treatment ! Hard fate this ! Ladies, if loved by one whose love you cannot reciprocate, tell him with woman-like dignity and firmness you cannot accept his offer. If this will do, well ; if not, be firm as a rock in your refusal : remembering that gold is a paltry thing compared to love ; that yielding to the unreasonable wishes of parents and friends will place you in the most unenviable position ; and that marriage under such circumstances will be a life-long source of misery to you. Rather refuse the offers of a hundred men, than marry one you do not—cannot love. Again : let me say to you “ Act honourably ; but never, never marry a man whose love you cannot reciprocate.”

With judgment. Much of what we have said on this subject to the man applies with equal force to you. Equality in age and education, property and religious faith, is a question you should well ponder before you accept the offer made you. But while these matters constitute a *common* ground between the man and the woman, there are others peculiar to each ; those relating to the latter, we now proceed to describe. One is this : *Your suitor should be able to maintain you comfortably according to your station in life.* If you both possess property, so that you need not engage in manual labour nor in business, this part of the question is settled. But if you occupy a

stand among the business classes, see that he be a man of business habits: one who is capable of efficiently conducting the branch to which he belongs. If he is an inefficient man, then pause before you accept his offer. In the former case, you have reasonable ground to expect a comfortable maintenance; but in the latter, poverty will look you in the face, and its numerous train of evils victimize you. Should your stand be among the working classes, carefully consider whether your suitor is a good workman or not. If he is, you have a fair prospect of enjoying all the necessities and many of the comforts of life, and that the olive branches which may spring up round your table will flourish; if not, poverty in a thousand forms will probably follow you all your days, and the olive branches will wither, droop, die. Another aspect of the question at which you should carefully look is this: *Is he a man of industrious and temperate habits, and of good moral character?* Good abilities for business or work, together with industry, temperance, and economy, constitute a fortune in any man; and well must it be for the woman who has such a man for her husband. She may indeed rejoice in the possession of a great treasure; feeling assured that, under a kind Providence, her head will be crowned with beauty, her shoulders laden with benefits, and her path scattered with choicest blessings. "The hand of the diligent maketh

rich.” Among the rest, forget not that he assure his life for a sum, the premium of which he can comfortably pay ; so that, if he should die early in life, leaving you and some children behind him, you may have something to fall back upon in time of special need. Then, too, do not overlook his moral character. If this is good, it will vastly add to his worth ; and, together with the other good qualities mentioned, furnish a guarantee, that if your suitor become your husband, he will be a crown of honour to you. But should he be the opposite of this,—indolent, intemperate, prodigal, and of indifferent moral character,—then flee from him as you would from the pestilence. If among the higher classes, and what in those classes is called “gay”—dissipated—he will hang as a dark cloud over the vestibule which opens to you the enchanting perspective of life ; if among the business classes, he will probably involve you in the perils of bankruptcy, plunge you into disgrace and poverty, and overwhelm you in distress ; or, if among the working classes, he will clothe you with rags and shame, imprison you in pinching poverty, and break your heart with ruffian conduct : therefore look well to your way, or you may be unwarily and imperceptibly drawn into a world of life-long miseries. There is one other thing you have need to consider ; namely, *his temper*. If this is naturally good, you may receive him with open arms, open heart ; and, if

you treat him fairly, his countenance will ever beam in cheering rays upon you. But if it is naturally bad, then be very circumspect as to how you move. Some men are strongly inclined to suspicion—jealous of everything; or to gloom and peevishness—nothing can cheer nor please them; or to irritability and passion—every trifle puts them out of sorts, or hurries them into a tempest; or to sullenness and revenge—frequently tempted to clutch the dagger: in all such cases, consider well what you do before you accept the offer made you, or you may be drawn into a thicket of nettles, brambles, and thorns, and there suffer as long as you live.

With candour. Having well pondered the subject of affection, together with the natural, moral, and business characteristics of your suitor, be candid in dealing with his offer. Do not give an answer when first the question is put to you. Think it well over before you either consent or refuse. As a principle, it would be well for you to consult your parents or some other judicious and confidential friend before you come to a decision. On a question in which your highest and best interests for life depend, it would be to your advantage, not only to exercise your own judgment, but also to avail yourself of the wholesome advice of those who are, at least in most cases, well qualified to counsel you, and who feel a deep and an undying interest in your welfare. Hav-

ing prepared yourself for an answer, give it candidly. Whether you accept or decline the offer made you, do it with the simplicity and modesty with which your sex is distinguished. In thus acting, you will pave the way to respect and happiness ; but if you pursue the opposite course, you will inevitably bring upon yourself disgrace, and pierce your own heart with many sorrows. In conclusion, we would say both to yourself and your suitor : If you wish to make the best of marriage life, let your courtship be commenced with affection, judgment, and candour.

Secondly, Let it be conducted with manly dignity and womanly modesty. To the man, we say, Pursue your course, whether in personal visits or in written communications, with such dignity as will distinguish you as a man of judgment as well as of affection. Avoid boyish weakness on the one hand, and old bachelor's dulness on the other. No woman of good sense would love a man the better for overdone attentions ; nor would she be pleased with the sluggish and the dull. The quality always in repute and demand among the ladies is *dignity commingled with smartness*. To the woman, we remark, *Let your conduct be characterized with dignity and modesty.* Avoid excessive fondness on the one hand, and prudery on the other. If dignity and modesty stamp your intercourse with your suitor, you will get deep into his heart, high into his respect,

and will bind him to you with a bond not easily broken ; but either fondness or prudery will partially or wholly close his heart against you, lower you in his esteem, and perhaps repel him from you. It is a remarkable principle in our nature, that fondness in a woman, manifested in numerous and childish attentions to her suitor, is a luscious draught—palatable in the beginning, but nauseous in the end. Ladies, permit us to inform you, that love, over-developed, invests you with commingled pity and contempt in the eyes of your lovers and of observers ; therefore, shun it as carefully as you would the approach of a serpent. At the same time, avoid the other extreme—prudery. No man will think the better of you or love you the more for affecting a blush at every trifle. Should anything occur to dissolve the correspondence between you and your lover, give him no ground to hold you up to ridicule as being deeply in love with him on the one hand, nor old-maidish on the other. But should the engagement be happily consummated in marriage, you will always occupy a higher stand in your husband's esteem for having steered your course with dignity and modesty between fondness and prudery out into the great ocean of matrimonial life.

A CAUTION TO WOMEN ABOUT TO MARRY.

When about to marry, see that you be married

to your suitor in his *full* name; for the law declares that, when a marriage is celebrated, "If one of the parties is married under a false name, the error being concealed from the other, the marriage stands good; but if both parties are aware of the deception, the marriage is invalid." Women should, therefore, be careful on this point; for if they and their suitors knowingly marry under a false name, the law regards them as *concubines*, not *wives*.

Thirdly, Honourably on the part of the male, and virtuously on the part of the female.

First, The *honour* with which the male should enter marriage, comprehends two ideas: 1. *With regard to females generally.* His conduct in this respect should be honest, manly, and dignified. He should not trifle with the affections of a woman, raise her expectations, and then disappoint her. Man is so constituted that he is not only *happy* in *doing* what he knows or believes to be right, but also in the *remembrance* of right actions. This principle of our nature applies forcibly to the subject now under consideration. If a man acts honourably while passing through the temptations by which he may be beset, it will be a source of exquisite pleasure to him all his life. But, on the other hand, if he has conducted himself *dishonourably* in this respect, in asking the hand and the heart of one whose nature it is to

confide, love, and cleave with tenacity to him whom God designed to be her benefactor, support, and comforter ; if he has won her confidence, secured her affections, and drawn her close to him by kind attentions, fair promises, and *apparently sincere* purposes ; and then coldly, deliberately, and wickedly turns his back upon her, and leaves her under the burden of disappointment and anguish : what a terrible companion must he ever have in a guilty conscience, which must ever sting him like a scorpion. He looks back upon her whose heart he used every means to win, and did win, so that all its purest and finest and most ardent affections entwined themselves around him like the ivy around the oak, or the vine around the elm ; and then ruthlessly breaks every tendril, and dashes her to the ground, wounded and ruined. When from time to time he looks upon her who is now his wife, and then thinks of her who ought to have been the partner of his bosom, and says within himself (yes *within* himself, for he dares not say it out), “ Ah ! poor creature, I have ruined her. I ought to have married her. I loved her : yes, and that above all others ; even better than the one I now have. How shall I look her in the face at the bar of God ? How shall I bear the curse which will come upon me in unfulfilled promises and villainous abandonment ? Ah ! I can never be happy ; I am miserable for life ; yes, for *life*,—and

I justly deserve it." Reader, can the man who has been guilty of such conduct be otherwise than miserable? Must he not pay the penalty of his transgression in a gloomy remembrance of the past, marred prospects for the future, and an abiding consciousness of irreparable wrong done to the innocent? Among such cases which have come under my notice, there is *one* which has made an indelible impression upon my mind. I knew a lady of very fair education, possessing very good personal qualities, deeply pious, and very intelligent, who was solicited to give her hand and heart to a man in whose sincerity and honesty she might reasonably have believed. She believed, accepted, loved. A correspondence was carried on for a considerable time. Such was the conduct of the young man—so apparently sincere and honourable—that he won the confidence and secured the ardent and undying love, of which woman alone is capable, of the young lady in question. After awhile, he was attracted by another, proved unfaithful to this one, and then cast her on the stream. Being very modest, and having good sense and uncompromising dignity, she seldom mentioned her trouble even to intimate friends; but, from time to time, when it has been touched upon, I have seen the tear glisten in her eye, her lip turn pale, her chin quiver, her bosom heave under a subdued and choking emotion, and her whole frame convulsed. From what

she once said to an intimate female friend of mine, I know she loved her unfaithful suitor with an ardour indescribable. She also indignantly rejected the offers of other lovers, held on with a faint hope until the object of her regard had wedded another, and then took her flight to a far distant land. Now, the question is : Can a man who has inflicted such incurable wounds in another's heart, such irreparable injuries to another's person, ever forgive himself? Though he may have entered the sacred province of matrimony with another, must not the *remembrance* of his guilty conduct fearfully diminish his conjugal happiness? And is it not a solemn truth—based deep in the principles of human nature—that an honourable course of conduct towards *all* the members of the fair sex must precede a truly happy marriage life? There can be only one answer to this question.

But the penalty does not always exhaust itself in mental disquietude, but frequently manifests itself in various other ways. There is evidently a *retributive* providence exercised over the sons of men. This, according to the old adage, “pays men back in their *own* coin;” or, as the Master hath said : “With what measure ye mete, it shall be measured to you again.” How true this is! Every day, in all the walks of life, and all the world over, ample illustration of this is furnished. An instance impressively illustrative of this prin-

ciple is recorded in the Book of Judges, i. 6, 7 :
“ But Adoni-bezek fled ; and they pursued after him, and caught him, and cut off his thumbs and his great toes. And Adoni-bezek said, Threescore and ten kings, having their thumbs and great toes cut off, gathered their meat under my table : as I have done, so hath God requited me.” Let us look at this important principle of the Divine government in its relation to the question before us. You see a man sometimes inflicting wounds and injuries as above described. But do such men pass unscathed, further than the stings of a guilty conscience ? Ah, no ! they often suffer bitterly in personal and domestic affairs, as well as in their purely mental condition. How frequently have such gentlemen proved by sad experience, that they have thrown away a beautiful apple and picked up a hard crab ; and have forsaken the living fountain of pure, sparkling, and refreshing water, for the stagnant, brackish, and slimy pool ! Many a man, in unfaithfulness to the heart he had won, has left as a wife to some other man a cleanly and neat, industrious and economical woman—a woman whose personal and moral character, domestic habits and religious life, guaranteed a good wife to any man who was worthy of such, and has taken to himself a wife perfectly the opposite. Some time ago a person said to me, “ Do you know Miss A. ? ”
“ Yes.” “ Did you see her at such a place ? ”

“Yes.” “Well, she is a nice little lady ; is she not ?” “Yes, she is a very nice person indeed.” “Oh !” said my friend, “she is the young lady Mr. B. disappointed.” “Yes,” said I, “I know it.” “Well,” said my friend, “he has gained nothing by it, for he married a coarse person who has not made him a very good wife.” Many a man has felt all his life long that the sword he used had two edges ; it not only cut the heart into which he plunged it, but also one within his own breast, and thereby made an incurable wound. Take another case. A person whom I knew, some years ago paid his addresses to a respectable, and in every way worthy young woman. A correspondence ensued, and was carried on for some considerable length of time ; but after a while he deserted her. And what was the result ? Why, the deserted one was sought by another man, and she has proved an excellent wife ; but the person who forsook her married another who was in many respects *unsuitable*, and has passed with her and his family through oceans of trouble. How true it is that “with what measure ye mete, it shall be measured to you again.” Now, with these principles of human nature and Divine government thus illustrated, is it not clear that he who desires to make the best of marriage life, must preface that life with honest and honourable conduct towards *all* the members of the fair sex ?

Secondly, The man's conduct should be honourable towards his intended wife. With this we shall couple the necessity of *virtue* on the part of the woman; for these two ideas are so closely connected, that they may be advantageously dealt with in this way. Such is the constitution of human nature, and such the requirements of God's Word, that whoever desires to make the best of married life—must maintain untarnished *honour* on the part of the man, and unsullied *virtue* on the part of the woman. A common and pernicious error prevails in some parts of our country on this subject. "It is believed that a breach of honour and virtue may be condoned by marriage. This glaring error is excused by an appeal to Divine revelation. The following passage is regarded as supporting such a course of conduct, namely: "But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry" (1 Cor. vii. 36). This passage is *wrested* to justify this immoral and sinful course. But a little attention will clearly show that this error has no support from the passage before us. First: Among the Jews the power of giving in marriage a daughter who was under age was lodged in the hand of the father, or, at least, in the hand of the parents. Paxton says, "The marriage engagement of a minor, without the

knowledge and consent of the parents, was of no force, so sacred was the parental authority held among the people of God." * Dr. Jahn says, "The authority to which a father was entitled extended not only to his wife, his own children, and his servants of both sexes, but to his children's children also. It was the custom anciently for sons newly married to remain at their father's house, unless it had been their fortune to marry a daughter who, having no brothers, was heiress to an estate, or unless by some trade, or by commerce, they had acquired sufficient property to support their own family. It might, of course, be expected, while they lived in their father's house, and were in a manner the pensioners of his bounty, that he would exercise his authority over the children of his sons, as well as over the sons themselves." † Secondly: Persons were frequently *betrothed* very early in life; and from the time of betrothment to the consummation by marriage, were looked upon as husband and wife. On this subject, Dr. Jahn writes: "From the time of the agreement till consummation by marriage, although there was no intercourse between the bride and the bridegroom, they were nevertheless considered and spoken of as man and wife. If at the close of

* "Scripture Illustrations." Article, *Marriage*.

† Jahn's "Biblical Antiquities," sec. 167.

this probationary period, the bridegroom were unwilling for any cause to solemnize his engagement by the marriage of the bride, he was bound to give her a bill of divorce the same as if she had been his wife. If the bride, on the contrary, could be convicted of having had any illicit intercourse with any other person between the period of the promise and its consummation, she was condemned to be stoned, the same as if she had been married" (Matt. i. 18-20; Luke i. 5).^{*} Paxton also says: "A young man might be given in marriage after he had completed his thirteenth year and one day, and a virgin when she was twelve years old and one day; but the males were commonly married at the age of eighteen."[†] Now, with the light of these two Jewish customs, let us endeavour to ascertain Paul's meaning in the passage under consideration. He supposes a virgin to have been betrothed early in life, even before the time of puberty, which he here calls "the flower of her age," and which means that period of life at which the physiological constitution is so far developed as to render marriage safe in this respect; if, under these circumstances, the father thinks that his daughter has been dishonourably treated by her espoused husband, then he (the father) has

^{*} Jahn's "Biblical Antiquities," sec. 154.

[†] "Scripture Illustrations." Article, *Marriage*.

power to withhold her from marriage. Nevertheless, if withholding her would probably be more calamitous to her than giving her to a man who had acted dishonourably towards her, then he can do as he judges best in the case; and whether he gives her or withholds her, he sinneth not. That this is Paul's meaning is evident, not only from ancient customs of marriage, but also from the manner in which he expresses himself in the verses which immediately follow: "Nevertheless, he that standeth fast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin daughter, doeth well. So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better." Is it not evident, then, that the error we have been exposing has no place in the portion of Scripture upon which it is made to rest? How sad that men should *wrest* the Scripture to their own destruction.* We may further remark, in confirmation of this view, that the Scriptures everywhere declare the sinfulness of fornication; and assert, in the most solemn manner, that "fornicators, unclean persons," and sinners of every class, "shall have their portion in the lake that burneth with fire and brimstone." The

* See Barnes's note on the passage on which we have been commenting.

fornicator, therefore, may rest assured that the artillery of Heaven is levelled against him; and will sooner or later, unless he repent of his sins against God, and believe in the Lord Jesus Christ, burst upon him in overwhelming destruction. We would ask, then, whether a life of matrimony entered upon under so revolting a sin can ever be truly happy? Must not Heaven's frown rest upon it from the beginning? Can any but those who have been guilty of this sin fully answer these questions?

Having viewed the subject in relation to *Scripture*, we will now glance at its *philosophical* aspect. And we shall no doubt find that such is the constitution of human nature, that marriage life, to be truly happy, must be entered with *honour* by the male and *virtue* by the female. It will be admitted by all, that sincere and ardent love between the husband and wife is essential to a happy marriage life. There may be wealth with all its blessings; education, refinement, and polish; and under the influence of these, there may be a complacent smile in company; but, out of company, all these flimsy and gaudy trappings will be torn aside, and for them sour looks and unkind expressions be substituted, if *love* be absent. But pure and intense love cements souls together, and produces a polish, and prompts to such acts of kindness as can never be derived from any other source. We say *love* will, and

only love can, accomplish this delightful result. But it must be understood what we *mean* by love. Not simply the love of good-will; for this may be exercised towards persons of whose conduct we disapprove, and in whose company we feel unpleasant; but it must be the love of complacency. This makes one desire the company of the person towards whom we exercise it, and happy in his company. There must not only be ordinary or even high-toned approbation, but also that indefinable sentiment which is sometimes called *the love between the sexes*. But the question is, how can this wondrous, and perhaps complex, principle of the love of approbation and *the love between the sexes* be maintained after the matrimonial knot is tied? This is a very important question—a question to give the true and full answer to which requires a profound knowledge of human nature. Now, man is so constituted *that the love of approbation can never exist without confidence, nor confidence without honourable and virtuous conduct*. Look at a person for whom you have no love of approbation, and then tell me how much attraction you feel towards him, and how much happiness you enjoy in his company. Every one knows that happiness, under such circumstances, is utterly out of the question; and that, if approbation be changed into disapprobation, and if disapprobation rises to strong and intense aversion, then,

instead of happiness growing out of the intercourse, misery, exquisite and pungent, breaks in upon the soul in a desolating flood. And as approbation is essential to mutual happiness, so confidence is essential to the existence of approbation. Look upon a person in whom you have no confidence, and you may as well attempt to walk upon the sea, or fly among the clouds, as to love that person with approbation. And as confidence is essential to the existence of approbation, so is a virtuous and honourable life to the existence of confidence. Fix your mind upon a person whose life is purely virtuous and invested with all the beauties and charms of honour, and you can confide in him, esteem him, and be happy in his company; but the person whose life is vicious and dishonourable can neither win your confidence nor secure your approbation; his presence can never make you happy. That *honour* and *chastity* must be productive of happiness, but *dishonour* and *unchastity*, of misery, is evident:—

1. From the moral estimation the parties must form of themselves individually and mutually. Let a man be conscious of having acted honourably towards his wife prior to their marriage, and this consciousness will give him a refined and exalted pleasure. Let him look upon the woman who maintained her integrity, and conducted herself with modesty and dignity, and,

with such a woman for his wife, he can confide in her, esteem her very highly, and be happy in her companionship. As she conducted herself honourably *before* marriage, he feels confident she will continue to walk in the same path; hence, "his heart can safely trust in her." And as with the husband, so it is with the wife. Her consciousness of the purity of her person becomes an abundant and constant source of happiness to her. As she remembers that her husband was honest and honourable *before* marriage, she has ground of faith that he will continue in this course; hence she can confide in him, esteem him, and feel safe and happy in his matrimonial companionship. What a fountain of exalted happiness are the virtuous operations of the human mind! This fountain flows in crystal, constant, and refreshing streams amidst all the trials of life. From this fountain, the honourable and virtuous drink freely every day. But the very remembrance of having acted dishonourably spreads over the soul a gloom which grows denser and more dismal the longer it is looked at, until the transgressor comes into "the region and shadow of death." It is a remarkable evolution of our nature, that when a man has dethroned his own conscience, and polluted her whom he loved like his own life, his *love* frequently turns into implacable *hatred*. A striking instance of this is recorded in the Book of books. Amnon

loved Tamar intensely. But, having hurled conscience from her throne, he plotted a scheme by which he drew the innocent and unsuspecting into his guilty hands. Though she remonstrated with the eloquence of which woman alone is capable, he accomplished his diabolical purpose. The Divine historian describes the immediate result as follows: "Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her" (2 Sam. xiii. 1-20). This is an impressive illustration. It places the subject before us in a clear though shocking light. What was true in Amnon's case has been true in thousands of other cases. Many a man has loved sincerely and ardently, even as his own life, some one of the other sex; and has manifested his love in a thousand beauteous forms, tinted with all the various forms of kindness, until he has, perhaps *unguardedly*, led her astray from the paths of virtue, stripped her of all her ornaments of female gracefulness, and then, leaving her a total wreck both in his estimation and her own, has suffered such a revulsion of affections as though some unearthly spirit had possessed him. In this state of mind, many a man turns his back with deep disgust upon the woman he once loved ardently; and leaves her a prey to every evil influence, a wreck upon the ocean of life, disgraced and ruined. But, should there be love

enough remaining, together with other forces, to induce the seducer to marry his victim, the consequences are frequently very sad. While plodding along through the wilderness of life together, should any event transpire to excite the angry emotions of such a husband, they instantly vent themselves in various forms of abuse, and the seducer calls his victim by hard names, and tells her he wishes he had never seen her. He thus adds insult and cruelty to past villainy. The poor woman, thus reviled, sits down crushed with the load of conscious unfaithfulness, degradation, and half-merited ill-usage; or, excited to madness, recriminates in bitter language, telling her unworthy husband that he was the cause of her fall, and she would rather have been *buried* than ever seen his face. Now, must not this penalty fearfully militate against the happiness and mar the beauty of marriage life? But perhaps it may be said: "This picture is overdrawn, and there are many marriages entered under circumstances of unfaithfulness, as above described, which pass very comfortably." We admit there are different degrees in the mental revulsion and its manifestations; but still it will in some degree manifest itself in various forms from time to time. Those degrees of manifestation may shade away into each other like the colours of the rainbow; but they are as real as the existence of humankind. A deceived and emi-

nently pious female friend of mine was accustomed in early life to go out to work among her neighbours. While thus engaged, she had ample scope for observing the domestic condition of the families she entered. Many a time have I heard her say, that when differences have arisen between husbands and wives, she has heard the former accuse the latter of her unfaithfulness in unmeasured terms of abuse. The reader may by observation easily verify the truth of these statements.

2. By viewing the subject under its *social* aspect, the same truth is seen to stand out in bold relief. *Such is the constitution of man that we desire the esteem of our fellow-men ; when we obtain this, it gives us pleasure ; but when it is denied, we feel unhappy.* Whoever will look into his own mind and closely observe what passes there, will discover an instinctive desire to be thought and spoken well of by his fellow-men. Let him realize the object of this desire, and his soul will rise, expand, and rejoice as under genial sunshine and teeming showers. But let him be deprived of this desired object, and labour under the belief that he is loved only by the few and disliked by the many, and it is as if a blast of the simoom had passed over him : he withers, droops, dies. This remarkable element of our nature is one of the great conservators of human-kind, of social order, of domestic happiness.

Under its legitimate influence, men are prompted to industry, honesty, and honour in their business transactions, and while thus walking, obtain the object of their desire—the approbation of their fellow-men, and the happiness which arises from it. On the other hand, let a man so pervert this mental instinct as to be regardless of what people think of him and say about him, and instantly he falls over the precipice, plunges into the depths of depravity in all its offensive forms, and finds himself among serpents and scorpions. Thou wise and gracious God! what wisdom, holiness, and goodness hast Thou displayed in the implantation of this principle in the human mind. How strong are its tendencies to elevate and dignify and bless the human race! But to what fearful depths of degradation and woe do men fall when they have destroyed its power by the deadly hand of vice! Now let us view this subject in the light emanating from this principle of our nature. You see a man who has tarnished his honour as above described. Whithersoever he goes, he not only carries with him a loathsome consciousness of degradation, but also the conviction that his neighbours know whence he has fallen. They have talked about him and censured him. Ashamed of what he has done, his soul turns back upon herself, and seeks seclusion and rest among the shades of attempted forgetfulness. But all in vain; for the more he tries

to forget, the more distinctly and vividly he remembers. As he cannot flee from himself, neither can he from society. The necessities of his nature and circumstances urge him again into intercourse with his fellow-men; and there he feels stung with their disapprobation, contempt, and derision. As he walks the streets he fancies every person is looking at him and talking about him; and as he hangs down his head, a gibe is flung at him from this corner, and a taunt hurled from that, until his heart is pierced with anguish. Wounded deeply, and crushed with guilt and shame, he hastens to his abode as a refuge from the storm; but on his arrival, sees in the person of his wife the instrument of his degradation and misery. As he looks upon her, with heart perhaps too full for utterance, he says within himself: "I am a ruined man. I shall never lift my head again. Without, the storm is pelting upon me; at home, I am bound to one in whom my confidence is weakened, from whom my affections have been revulsed, and hence my happiness is gone; for ever gone,—gone for ever! If I go among my relatives for relief and comfort, I am disappointed, for I have wounded and disgraced them. Their sight reminds me of my deep and degrading fall. I am ruined! ruined,—for ever ruined! It is a bad case; but it cannot be altered now. I must make the best of it, bad as it is!" Yes, my friend, it is a bad case

indeed. You have made an indelible scar on the escutcheon of your moral character,—a scar which will pass down as an heir-loom even to your children's children. And, to complete the imperfect picture, it must be remembered that the same mental constitution is possessed by the wife as by the husband; the same external circumstances, to a considerable extent, have to be passed through by her as by him; and hence an additional element of misery is cast into the cup which is already overflowing with bitterness. And now, with these lessons before us, derived from Scripture and Philosophy—from the Book of Revelation and the Book of Nature—permit us to ask: Is it possible, in the nature of things, for persons who enter the sacred state of matrimony dishonourably and unchastely, to make the best of marriage life? It is a solemn truth, that “the way of transgressors is hard;” and whoever transgresses, in this respect, as well as in others, must pay the penalty.





CHAPTER II.

THE PERIOD OF LIFE AT WHICH MARRIAGE SHOULD BE ENTERED.

THIS question presents itself under a twofold aspect,—*Physiologically* and *Domestically*.

First, Physiologically. It will no doubt be admitted by all that the enjoyment of good health is an important element in marriage life. Where disease and pain are frequent inmates of the family, especially among the working classes, there destitution, debt, and wretchedness generally are found. Where the husband is often on the sick list and can earn but a small amount of money, the wife is frequently under the necessity of working very hard in order to eke out a very scanty livelihood. But though the husband and father be healthy and strong, and constantly earns good wages, if the wife or family be sickly, the case is still very trying and gloomy. And even where indolence and intemperance, prodigality and vice, are not suffered to enter the pre-

cincts of the domestic circle, but industry and temperance, economy, virtue, and true religion, constantly shed their cheering and ennobling influences, even there the subject presents many gloomy features. But where good health is enjoyed by the family generally, how altered, how improved the case! When good health is associated with industry, temperance, and economy, and where these virtues sway their benign sceptre over the domestic province, what wholesome food in ample measure; what good, substantial, and comfortable clothes to all necessary extent; what neat, useful, and convenient furniture in abundance; what an air of beauty these comforts cast over the whole scene, and what abundant happiness they furnish through the medium of good health under the blessing of our good Father. How important then is good health to the enjoyment of marriage life! Now, the *truth* we wish to bring out in bold relief, and to indelibly impress upon the minds of all whom it may concern, is this, "*That early marriages have a tendency to injure health,*" and hence to diminish the happiness of wedded life. Dr. A. Combe writes on this subject as follows: "*The period of life at which parents marry exercises a great influence on the health and qualities of the offspring. If parents have married at a very early age, and before full development and maturity of their own organism, the children are generally more defi-*

cient in stamina than those born subsequently, and under more favourable circumstances. This, indeed, is one of the reasons why children of the same family often present considerable differences of constitution and character, and why the first-born is occasionally puny in an otherwise vigorous race. Marriage, therefore, never ought to take place before maturity. In this country, it may be stated as a general rule that females do not attain their full development before from twenty to twenty-five years of age, and males from twenty-five to thirty. But in defiance of this fact, it is not uncommon to encourage a precocious and delicate creature to marry at sixteen or seventeen years of age, at the manifest risk not only of entailing infirm health upon herself and her future offspring, but throwing away the best chance of her own permanent happiness. I am acquainted with more than one instance of this kind, in which the mothers died in early youth, worn out by successive childbirths, and the progeny was almost without exception infirm. In the case of the lower animals the principle is perfectly well known, and money being at stake, especial care is taken to prevent similar errors being committed.* This quotation is quite to the point, and, like a sword, cuts both

* "Physiological and Moral Management of Infancy," chap. iii.

ways: showing not only the bad effects of premature marriage upon the health of the female parent, but also upon the health of her offspring, and hence furnishes a double motive to abstain from such a course. That the health of *males* as well as *females* must suffer from the same cause, though perhaps not to the same extent, must necessarily follow. As then the enjoyment of good health is an important element of domestic happiness, and as premature marriage has a tendency to produce ill-health, and hence to diminish happiness, all young persons who wish to make the best of marriage life should refrain from matrimonial alliances until they are fully grown, and their constitution well established.

The intermarriage of near relations has at least a remote bearing on the subject before us, and is a question worthy the serious attention of all thoughtful people. While the author might give several striking instances which have come under his own observation, of the prejudicial influences of intermarriages upon health, and hence upon the welfare of married life, he prefers making an extract from Dr. W. B. Carpenter. The doctor says,—“The intensification which almost any kind of perversion of nutrition derives from being common to *both* parents, is most remarkably evinced by the lamentable results which too frequently accrue from the marriage of individuals nearly related to each other, and

partaking of the same 'taint.' Such results must have fallen within the knowledge of almost every one possessing an extended field of observation; but they are brought out with fearful vividness by the unerring test of properly-collected statistics. For out of 359 idiots just referred to, seventeen were *known* to have been the children of parents nearly related by blood; and this relationship was *suspected* to have existed in several other cases in which positive information could not be obtained. On examining into the history of the seventeen families to which these individuals belonged, it was found that they had consisted, in all, of ninety-five children; that of these, no fewer than forty-four were idiotic, twelve others were scrofulous and puny, one was deaf, and one was a dwarf. In some of these families all the children were either idiotic or very scrofulous and puny; in one family of eight children, five were idiotic. A most lamentable instance of this kind which happened some years ago in a family well known to the author, was the occasion of first directing his attention specially to this point. Two first cousins, possessing a strong 'family idiosyncrasy,' but no definite 'taint,' having married, four children were born, each of which was distinguished by some marked defect of organization or perversion of function; one being deaf and dumb, another scrofulous, a third idiotic, and the fourth epilep-

tic.”* These facts are sufficiently important to lead every thoughtful person to pause before he marries a near relation.

Secondly, Domestically. Premature marriage is also seen to diminish the happiness of wedded life, when viewed in its *domestic* relations, and more *especially* among the working classes. We regard it as an essential element in the enjoyment of conjugal life that there be the possession of all the necessities, and at least some of the comforts of life, in the form of food, raiment, and furniture. Where young men inherit no fortune, and have to work for their living, the cases are few in which they can have saved enough to get married comfortably at a very early period of life. Were they to resolve to be industrious, temperate, and economical; to postpone their matrimonial alliance until they had furnished themselves with a good stock of clothes, saved money enough to furnish their houses very comfortably, and to get around them all the implements of their trade; and then, *free from debt*, and possessed of *all the necessities* and some of the comforts of life, what a beautiful launch on the ocean of life is thus made, and how happy the result! Then, too, young women should not be in haste to get married until they are well supplied with suitable

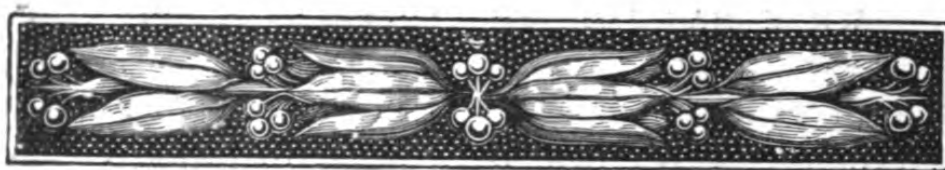
* “Principles of Human Physiology.” Fifth Edition, p. 825.

raiment, and have a few pounds upon which they can place their hand as their *own*, and through which they could for awhile obtain many little things which their change of position in life would require, and which could thus be acquired without making an immediate appeal to their husbands, and thus avoid a feeling of dependence which, at this period, would likely be painfully felt by all who had a proper sense of the true dignity of womanhood. There are two ways of doing a thing,—the *right* and the *wrong*. Now, such is our nature in relation to our circumstances, that if we *begin* right, there is but little difficulty in *keeping* right; but if we begin wrong, there is much difficulty in *getting* right. This principle of our nature applies with very great force to the subject now under consideration. Let young people pursue the course we have pointed out, and they will reap the rich and permanent fruit thereof in their future life. But where they pursue the opposite course, the consequences are often wretched. To be married with but a scanty supply of clothes, little furniture, and in debt; to be married young, when the full growth of the person is not attained, the judgment uninformed, and the mind easily seduced by any allurements: from such a marriage what can be expected but poverty bitter and biting, often accompanied with enfeebled health with all its associated evils, and hence a life of misery. Very

often, when marriage takes place so early in life, and with scarcely any means, the few articles of furniture, etc., that are obtained, are frequently purchased on trust. In due time the creditor wants his money; but there is none for him. He of course becomes urgent to get a settlement, but all in vain. Then, in some instances, the *County Court* is called into operation. And now, just look,—young people married only a few months, if spared the disgrace and vexation of a *public exposure*, are nevertheless worried at home, pinched with poverty, and plunged into irretrievable difficulties and embarrassments. Under such circumstances, the truth of the old adage is fearfully verified: “When poverty comes in at the door, love flies out at the window.” Add to this, that frequently there is soon an *increase* in the family. On and on the stream flows; one comes rapidly after another; within a few years a half-dozen or more are found within the family circle; and it may be asked, what can be done under such circumstances to pay old debts, and thus to clear away the difficulties with which the matrimonial path is beset? Instead of this, the fact generally is, that debts remain and accumulate with the addition of new ones, and the man, with a wife and a large family, sinks into the mire under a burden which might easily have been avoided. It may perhaps be thought by some that this picture is overdrawn; but we are quite

sure it falls far below the mark in thousands of instances. We might give cases in proof, for we are acquainted with many ; but every person who has lived a few years in the world must have seen such for himself. Now, in drawing this chapter to a close, permit me to ask, Is it not perfectly clear as a principle—clear both *physiologically* and *domestically*—that whoever wishes to make the best of marriage life must avoid *premature* marriage? Young men, young women, allow me to press this subject earnestly upon your attention, and prevail on you to resolutely avoid premature marriage ; to make every necessary preparation for so important a transaction, and you will rejoice in the result all the days of your life.





PART III.

ON THE ADAPTATION AND EQUALITY OF MARRIAGES.

CHAPTER I.

ON THE ADAPTATION OF MARRIAGES.

ADAPTATION signifies a *suitability* in one thing to another in the accomplishment of some desirable end. We behold it as a golden chain running through the works of God, and binding them together in one harmonious whole. The Most High has so constituted the universe as to produce the greatest amount of harmony and happiness. A few of those beautiful *adaptations* may be specified. For instance, the light of the sun is beautifully adapted to the organism of the eye, in revealing surrounding objects so as to minister to the necessities and comforts of man and the inferior animals. Without the eye, notwithstanding the existence of light, the magnificent universe would be shrouded in dense

darkness, and be an objectless void to the mind of man. And without the light, the eye would be useless. Without either the eye or the light, death would soon spread her sable wings over the domain of life, and in the struggle and agonies of dissolution, all living beings must quickly disappear. But miserable as this world would be, when all its animated beings had perished without the eye or without the light; yet, with the existence of both in their mutual adaptations, how lovely is the scene in the midst of which we are placed. Were moral evil—sin—only expelled from earth's domain, and man crowned with intelligence, clothed with the lovely robes of genuine religion, and adorned with all the graces of virtue, how soon paradise would be restored, and heaven come down to earth. Another of those exquisite *adaptations* which so impressively unfold, in ten thousand beauteous forms, the knowledge, wisdom, and goodness of God, is the *suitability* of the darkness of night as a period of rest and refreshment to man. Physiology and experience alike teach us that man is not designed by his Maker, nor adapted in his constitution to sustain constant and unremitting labour. Every season of labour must have its corresponding period of rest. While in the day man can advantageously prosecute his varied labours, night is the time in which he can most conveniently and comfortably lie down to rest.

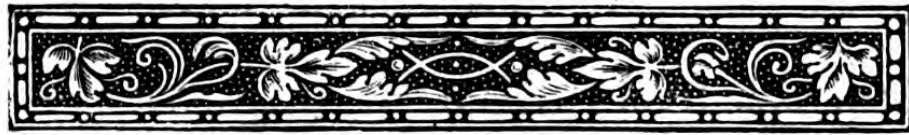
It is very remarkable that day is not only the most *convenient* to work in, and night the most *suitable* for rest and sleep, but man is *instinctively* led to work by day and sleep by night, as this best meets the requirements of his constitution. In mining districts, where men work by night as well as by day, a proof of this may be easily obtained. I have many a time heard miners say, that though they may sleep as many hours in the day as would be required in the night, yet the day-sleep is not half so refreshing as the night-sleep; and that when underground at night, they feel almost as sleepy as though they had not slept the previous day. Here then is exemplified the suitableness of day for labour, and of night for rest. These examples are sufficient to answer the purpose of illustration. But before we proceed to the application of this principle, there is one important practical observation which we wish to impress upon the reader's mind, namely, "that when man acts in harmony with these and other adaptations which relate to his present state, all is *well*; but when he acts otherwise, all is *ill*." In all sentient beings, obedience to nature's laws is always rewarded with pleasure, but disobedience is punished with pain. Let us now look at this principle of adaptation in relation to matrimonial alliances. When we say *marriages should be adapted*, we wish to convey the idea "that the domestic and business

education of the married parties should be *suitable* to each other." Suppose a draper is about to marry, and wants a wife who can lend a helping hand in his business, and take its oversight when he is absent. If he marries a person conversant with his business and capable of superintending it, then we should call this *a well-adapted marriage*. But if he marries a person utterly unacquainted with his business, then there is a want of adaptation which must be more or less painfully felt, and become a source of vexation and loss. Again : a farmer wants a wife. He looks around and selects a person conversant with the farming branch of domestic economy : in fact, she is a farmer's daughter. Having made known his desires and intentions to the object of his choice, and also secured her affection and consent, he in due time honourably takes her to wife. In this case, we should say the farmer had displayed sound judgment ; that the marriage was, at least in this respect, *well adapted*. With a wife of this kind by his side, with their hearts and aims and efforts all united, and Heaven's blessing resting upon them, he may reasonably expect "to make the best of marriage life." But suppose that, instead of marrying a well-adapted wife, he takes a young lady from the circles of fashionable town life ; she is well educated, refined, and pretty ; in due time he takes her from her parents and

from all the charming scenes of her former life, to be the mistress of his house, and to manage its affairs. But she is unprepared for this. And she finds it exceedingly difficult, and sometimes utterly impracticable, to unlearn her former self, and to pass through such a change as shall make her *suitable* for her new station. In some rare cases, her efforts to accomplish this prove successful, but generally the result is a miserable failure. In many cases, the husband finds he has married a person quite *unqualified* to be *his* wife. If the matter ended here, it might be endured; but often losses are sustained through mismanagement, even where there is no prodigality. In such cases, servant-girls know that Mistress does not understand how to manage; they care but little how things go, and hence they generally go wrong. In many instances, the wife *will* keep up her former style of living; and hence expensive dress and company, and parties and pleasure-taking, until poverty, disgrace, and ruin, burst like a flood, and spread in seas of trouble on every side. An intimate friend of mine once informed me of a case of this kind which had fallen under her own observation. A Mr. S., a farmer, married a young lady who had been brought up in a shop. She not only knew not *how* to manage his house, but dressed extravagantly, and ran her course until she had involved her husband in bankruptcy,

driven him from his station as a farmer, and sent him round the country to sell tea. Other cases might be given, but this will be enough for the thoughtful. We would say then to the unmarried, If you would "make the best of marriage life," select as a companion in wedlock a person who is well adapted to your business and station in life.





CHAPTER II.

ON THE EQUALITY OF MARRIAGES.

Marriages should be Equal in Age.

PRINCIPLES in the physical universe strikingly illustrate principles in the moral universe. The various parts of the material universe are held together by a power called *gravitation*. This is the power by which, in the hand of God, the motions and the order of the heavenly bodies are governed. Were the Being who created this power, to destroy it, the most alarming consequences must immediately ensue. There is, however, a *modification* of this wonderful power which manifests itself under certain circumstances, called *chemical affinity or attraction*. It may be described as follows: Take a given quantity of the saccharine juice of apples, expose it to the atmospheric air at a certain temperature, and it soon begins to ferment. The oxygen of the atmosphere exerts a decomposing influence on the albuminous constituents of the juice, which decomposing influence is transmitted

to the sugary part of the fluid ; hence the process of vinous fermentation. In this process, the elements of the sugar, dissolved by the oxygen of the atmosphere, under a given temperature, and in a fluid medium, arrange themselves into new groups in the form of alcohol and carbonic acid. The special form of gravitation by which this new arrangement takes place, and these new substances are formed, is called *chemical affinity or attraction*. This affinity has a *selective* influence. When the dissolved elements of the sugar are floating in their fluid medium, this affinity lays hold of them, places them together, and arranges them into new groups. Now, this principle of universal gravity, and its modification—*chemical affinity*—have their analogy in human nature. Notwithstanding man has fallen, and is become degraded, there still remains a general principle of attractive benevolence which binds the members of the race into one great family. True, this principle is sometimes overborne by selfishness and other evil influences, but it is never wholly suspended. It frequently manifests itself under that special modification which we call love between the sexes. This love, like its analogous principle in the physical universe, evidently possesses a *selective* influence—an influence by which it draws the solitary members of our race from the isolated region of celibacy into the happy state of matrimony, blesses them,

and makes them a blessing. True, this special affinity is sometimes overborne by superior and disturbing influences, from which calamities result; but its entire suspension would be followed with no less a disaster than the destruction of our race. But there is a manifestation of this selective love, namely, *a special attraction towards those of one's own age*. The idea we wish to convey may be explained as follows: A number of persons, consisting of the old, the middle-aged, the young, and children, are brought together into one company. Under the influence of fashion or of social order, you may see the grandsire dandling the little one on his knee, the grandmamma engaged in busy conversation with the ruddy-faced girl of twenty, the man of middle age addressing himself to the youth of eighteen, and so on; but just let these *restraining* influences be suspended, and this company be dissolved by the natural force which is sure to act upon it sooner or later, and what a change is seen. There are grandfather and grandmother, unobservant of what is taking place, and drawn into a conversation about the altered times, how wicked people are now to what they used to be, to what a fearful height fashion has come, and what dreadful calamities must follow the extravagances into which everybody is now running; Mr. Thompson and Mr. Johnson, two middle-aged gentlemen, are having a grave con-

versation about commerce and politics ; Mrs. Thompson and Mrs. Johnson are holding a friendly chat about the excellent qualities of Miss Richardson's suitor, and what a smart wedding took place the other day between two of their young friends ; Master Fred and Miss Maria have stolen away for a walk in the fields ; and the children are gone into the yard for a game at play. All this is done apparently undesignedly, and passes unnoticed until the boisterous merriment of the little ones from the yard breaks the spell and attracts grandmamma's attention. And then, looking around, and finding the young ones all gone, she asks what all the noise is outside. " Why," says Mrs. Thompson, her daughter, " it is the children at play, mother." Well " (rather peevishly), " where are Fred and Maria ? " " Oh ! they are just gone out for a walk, mother." " Ah ! gone for a walk ! that is the way of the young people now-a-day,—never pleased unless they are together ; it was not so in our day ; was it, father ? No ; and what the world is coming to, I don't know." But the dear old people have forgotten what it was in their day,—for human nature was the same then as now. The question now arises, What resolved this company, and then re-organized it as described ? The only true answer is, *that special affection of our nature, which leads persons to seek companions among those of their own*

age. Let us look at this for a moment in relation to matrimonial alliances ; and we believe we shall be convinced, that whoever wishes "to make the best of marriage life," must select as a wife a person about his own age.

1. If a person acts in harmony with this principle of our nature, he will, other things being equal, be the more likely to love his wife through life. With intelligence to govern and love to impel, a husband and wife thus united may, through all the sorrows and joys, the adversity and prosperity, the conflicts and triumphs of life, be one in heart, enjoying the benefits and the comforts springing from a marriage of equal ages. But if this law is violated, the penalty, in a form more or less severe, must be paid sooner or later.

2. Look for a moment at the penalty. A man marries a woman old enough to be his mother, or a woman a man old enough to be her father. The question is, Can either one of the younger parties love the older as he or she would one of his or her own age? There can be but one answer : NO ! Some time ago, while in conversation with some ladies on this subject, one of them remarked : "Such a person" (mentioning her name) "married my grandfather, who was old enough to be her father. But there, she never married him for love : she could not love him ; how could she ? No, no ! she married him, not

for love, but for money." And must she not have been right in this opinion? Look, reader, into your own heart, and see if it does not recoil from the idea of marrying a person old enough to be your father or mother. And even where the disparity is not so great, but some ten, twelve, or fourteen years, even such a disparity must be felt sooner or later. Where marriages are so unequal in age, the inequality must, in the nature of things, diminish the happiness which the Creator designed should flow from the conjugal union. Very frequently there is not only the want of a full measure of love, but the partial vacancy becomes filled with an evil of alarming character. That noxious weed—jealousy—often springs up in the heart of the elder, and produces very baleful effects. The younger, though perhaps pretty well satisfied at the time of marriage, soon begins to feel the union to be unnatural; and finding that the father-husband or mother-wife cannot reciprocate the sympathies, nor appreciate the tastes of the younger, gradually turns away, under the influence of a strong natural impulse, to seek the required object elsewhere. The old philosophers said that "nature abhors a vacuum." Whatever truth or error there may be in the sense in which they used the expression, there is truth in it in relation to the affections. The human heart cannot be void; and in matrimonial alliances, if there is

not, in the person of the husband or the wife, a suitable object to fill the heart, there will be an attempt to seek one from other sources. Hence, young men who have married mother-wives, and young women who have married father-husbands, very frequently seek the company of those who are about their own age, and make more free with them than is agreeable to their own partners. In this way, jealousy springs up and spreads its pestiferous influence over the whole province of matrimonial life. What sad instances of this kind are constantly taking place in almost every neighbourhood. As a proof, witness the cases recorded in the papers. True, they do not *all* spring from this source,—but, frequently, many do. Take an instance which has come under my own observation. Within the last two years, a Mr. S., an old gentleman of about seventy, married a young lady of about twenty-one or twenty-two. Soon after their marriage, I met them in a carriage together. With a head as white as snow, spectacles on, and very respectably dressed, the old gentleman looked quite venerable ; and his granddaughter-wife, dressed in first-rate fashion, sat by his side with an expression of loneliness resting upon her countenance. I thought within myself: What an unnatural union ! How sad the contrast ! The question then arose in my mind: Can such a marriage be happy ? Some months ago, when in the parish in which the said

couple reside, I said to a friend: "Well, how do old Mr. S. and his young wife get on?" The answer was: "Oh! there are pretty works with them. She has been flirting about with a young man, and the poor old man is jealous: watching her about in every corner." This was only what might be expected; for such glaring transgressions of nature's laws must be followed with the appropriate penalty. Is it not, then, a truth, that a great disparity in the ages of husbands and wives must, as a rule, imbitter conjugal life; and that, in order to make the best of marriage life, husbands and wives must be pretty nearly the same age?

3. We have already stated that human nature is so constituted that *we desire the esteem of our fellow-men*; and we may now add, that this constitution leads us *to regard with commingled contempt and indignation those who act foolishly and wickedly*. Let us for a moment think of a man who has married a mother-wife. He makes his appearance in public with his wife by his side. As he looks upon her, he feels there is an incongruity in their union. As he looks abroad upon the living mass around him, he feels that people must think him a man of no judgment to marry a woman old enough to be his mother; or, worse still, he fancies every person thinks him a miser, unworthy the name of a man, for marrying an old woman,—not for *love*, but for *money*. And

how he longs for concealment from public gaze, while his soul recoils within himself amidst shame and confusion. And has not his suspicion a living embodiment in the sentiments of mankind? Every person sees the incongruity, and regards him with contempt. Follow him further, and see him abroad among his acquaintances while Mrs. A. is at home. Some one says: "How do you do, Mr. A.? How are you to-day? And how are Mrs. A. and the children?" But it is known he has *no* children. And as human nature is human nature all the world over, it will vent its disapprobation of folly. But, hark! the sound *children* is still vibrating; and its vibrations have excited the risible emotions of every one present. One blushes, another hides his face in his hands, a third bites his lip, and a fourth is overborne into a fit of laughter, while the fifth, maintaining his gravity pretty well, says: "For shame, Mr. Jones! how can you insult Mr. A. in that way? you *know* he has *no children*; and, I dare say, he loves his wife as well as you yours, though she is so much older than himself." Mr. Jones declares, in a hearty laugh, that he never dreamt of insulting Mr. A., he merely said it in a joke; and he congratulates Mr. A. after all; for, if he has *no children*, he had a good bit of money with Mrs. A., and very likely that will do just as well. All this passes off as a mere joke. And as such, Mr. A. tries to receive it. But after all, he *feels* there

is truth in it, and is convinced that the people feel it too. Can a man feel otherwise than mortified when thus made the butt of society? When the penalty of his transgression comes upon him in such sarcastic forms, must he not be bitterly conscious of his unenviable condition. Until he can reverse the laws of his mental constitution, this must be the case. Take the two following cases in proof. Some years ago, I was thrown into companionship with a man who had married a mother-wife. This union resulted in domestic troubles to him. As we moved about together, and he complained of his trials, how often did I hear people say to him, "It serves you right; you married for money, and therefore deserve no pity." In the other case, the disparity of age and personal appearance were so great that every person not only laughed at the man, but looked upon him as a miserable money grubber for marrying so unsuitable a wife.

4. Again: suppose a man goes to the opposite extreme and marries a *daughter-wife*. How frequently old men blunder in this way. And what is the common result? Why, the sad one of having a young, and sometimes numerous, family to provide for, when they are but badly able to perform so important and responsible a duty. When a man's day is gone for work, and he ought to be free to rest; when the battle of life ought to have been fought, and the family reared,

and like a nest of young birds full fledged, gone out into the world to provide for themselves; when he should be comforted and helped by loving sons and daughters, and cheered by the visits and playfulness of grandchildren; when the sun should be setting without a cloud, and amidst the beauties and charms of a summer's eve: then he has to bear the heavy burden and anxieties of a family, and to close his life amidst the dark and cold days of infirmity, poverty, and distress. How many such cases lie within the range of every man's observation. As an example, I will give the reader two cases which have come under my own notice. In the days of my boyhood, I knew an old man who had erred in this way. He had a young wife and a numerous family, for whose necessities he was but imperfectly able to provide. How poverty-stricken and pinched was that family! When this case was sometimes remarked upon in our domestic circle, I remember my pious and far-seeing mother would say to us children, "Ah! my dears, 'tis a miserable affair when old men marry young women, and get burdened with a family in their old age. I hope none of my boys will ever do so." The other case has recently come under my notice. A certain man, when far advanced in life, married a second time; and selected as his wife a person young enough to be his daughter. They have had two children, who are still

small. I have been informed that the circumstances of this family are very straitened indeed. Many a time, when I have looked upon the man's advanced age and infirmities, upon his robust, but ragged and overworked wife, and upon his two pale-faced and apparently half-starved children, I have sighed, and said to myself, "Oh! that old men were wise, that they considered the numerous train of evils which they may bring upon themselves, their wives, and their children, when they marry persons young enough to be their daughters; and that young women would not be so foolish as to marry old men, and thus plunge themselves into misery for life." And then, after awhile you see a young widow and several small children thrown upon a wide world, unprovided and uncared for. These are a few of the evil results of unequal marriages which, in many instances, culminate in want of love, jealousy, and distress both to parents and children.





CHAPTER III.

MARRIAGES SHOULD BE EQUAL IN EDUCATION.



WHEN viewing the phenomena of human nature—the structure of man's physical system, the constitution of his mind, and his social relationships—we instinctively share in the emotions, and exclaim with the Psalmist: Man is “fearfully and wonderfully made!” While we behold in the evolutions of the nature of this wonderful being a desire for *variety*, we also see a desire for *equality*. We may therefore assert, *that such is the constitution of man, that equality gives pleasure, but inequality pain.* Of course we mean an *equality* which is consistent with *variety*, within certain bounds, and in certain forms. An illustration or two will make this plain. If you sit down to dinner with the articles of that meal at an equal and suitable temperature, you will, other things being equal, derive pleasure from this source; but if one portion is very hot, and another very cold, this will be unpleasant. Were you to see a lady passing the street with the various articles of her apparel harmonizing with each other in

quality and colour, this would afford pleasure ; but, were her dress very white and fine, her mantle red and coarse, and her bonnet black and shabby, you would look with contempt on such an exhibition. These two plain and homely illustrations are sufficient to show that human nature is so constituted as to derive pleasure from *equality*, within certain bounds of *variety* ; but that pain is caused by a *discordant inequality*. Let us then consider this element of our nature in its matrimonial relation to an *equal* education. Look at a few young men who are thinking about getting married. The first, John Richards, is a smart, active, and an able husbandman. In seeking a partner, he fixes his eye and his heart upon Jane Andrews, who is a healthy, cleanly, and well-domesticated young woman, and a daughter to Richards' fellow-workman. James Gordon, who is a well-educated and able shopman, takes to wife Lucy Wilson, who belongs to the same establishment, and is well up to the mark with Gordon himself. We now turn to Master G. Ernest, who is the son of a rich country squire. Master Ernest is likely to inherit a large fortune ; hence he receives a first-class education. While moving in a circle of well-educated, refined, and wealthy people, he becomes a man of polish, and occupies a far higher stand in the social scale than either Andrews or Gordon. Now, Master Ernest weds Miss Amelia Jones, who

is a highly-educated young lady, and also the daughter of a country squire. In each of these cases, there is equality in the kind and the extent of the education. Richards and his wife are equally yoked in their knowledge, their style of living, and their habits and sympathies. Hence they move on comfortably together in their station of life. Gordon, too, and his better half, get on very nicely together. Though their education and style of living are some degrees above, and their habits and sympathies somewhat differently shaded from, those of Richards and his wife, yet they are in this respect *equally* yoked, hence they move on very comfortably together. Master Ernest and Miss Jones are also so equally matched that they too live very happily together. And who need wonder at all these happy marriages? No one who knows anything about human nature. For the parties respectively are so equally matched, and have so fully obeyed one of Heaven's laws, that the sure, the rich, the abundant reward of obedience has been conferred upon them. Obedience and happiness, as twin sisters, ever walk hand-in-hand, and always rejoice in Heaven's smile. But now let us take a glimpse of the other side of the subject, and see what the result is. Suppose then, that Richards the husbandman, instead of marrying Andrews, the daughter of his fellow-workman, marries Lucy Wilson the shop-girl. He soon finds she does not know *how* to

manage his domestic affairs, neither can he get half money enough to supply her wants. On the other hand, she feels her position to be very unpleasant; for she cannot manage like the country women, cannot half live upon her husband's wages. As time rolls on, matters grow worse, until they become literally unendurable. And how should it be otherwise? The fact is, their education is unequal. And while Heaven's laws remain, the penalty of transgression must be paid. How just, yet how bitter, that penalty. Then, too, Gordon marries a country girl whose education is not equal to his own, nor her capabilities of management and habits of life such as he requires. True, the young squire Ernest and his lady are getting on remarkably well together; but the young squire Careless, who married his father's cook, has plunged himself into ten thousand difficulties. Now, there are two sources from which the evils of unequal marriages in education spring, —

First, From the incongruity of refinement in association with at least comparative coarseness. True, the less refined may suffer little or nothing *directly*, because there is little or nothing in the more refined to give positive offence; but frequently the latter will be so inconvenienced and annoyed with the want of taste in the former, as will become a great source of discomfort to both. The less refined wonders why the other is so

particular about little things ; for unless everything is exactly in order, there is constant fault-finding, and whatever is done will not please. But the fact is, that the more refined occupies a much higher position in mental culture and taste than the other ; therefore the former requires a higher state of order than the latter is either prepared to appreciate or to produce. Suppose the husband to be the better educated and the more refined. In this case, he is almost sure to find his wife's domestic arrangements far below his standard of taste ; hence his eye is offended. Her language, too, is characterized with grammatical blunders in arrangement, pronunciation, and the improper use of words ; hence his ear is offended. While painfully feeling his condition in this respect, he kindly and earnestly endeavours to raise his wife up to his own standard. In some rare cases, he succeeds in a good measure, and rejoices in what he has accomplished ; but, we believe, in the majority of instances, it is a complete failure ; and, in case of failure, the only alternative is that he must be constantly finding fault, or, in silent despair, move on through life severely tried with the natural and necessary results of an unequal education. In other instances, the wife is the suffering party. And what a life-long vexation to a woman of education to be united in the closest relationship of life to an uneducated and unpolished man.

Secondly, From the want of means of living up to the standard of enjoyment previously occupied by the more refined. True, this is not always the case. Sometimes the educated party possesses ample wealth to supply all the need. But as far as our own observation, and information derived from other sources, permit us to judge, the cases of this kind bear but a very small proportion to those of the opposite character. From all we have seen and heard on this subject, most of the cases of unequal marriages in this *educational* aspect consist of young females of education and polish throwing themselves away upon uneducated and unpolished men of very small means. The subject here assumes a very gloomy aspect indeed. When young women thus marry, it is frequently in opposition to the wishes of their parents; hence, in many cases, they have but little or no fortune. Under these circumstances, they have to adopt a style of living very inferior to what they had previously enjoyed. Their food and raiment, residence and furniture, in fact, everything connected with their material existence, *all*, ALL fall unmeasured degrees below their former standard. And must they not thus become the subjects of many privations and many aching hearts? Let those who have tasted the bitter fruit of such unequal marriages answer this question, we shall then have no fear of being contradicted. But look a little further. In case

there should be an issue, how this must augment the force of the penalty. See that woman of education and refinement in a poor man's cottage, with several children around her! What can her husband's wages do towards bringing them up according to the standard of her taste, and as she was brought up? And can she look this in the face without being pierced with many sorrows? Nay, nay! Again: to obtain relief from her sorrow, she turns her eye away from home, self, and children; but they are met by objects which aggravate rather than assuage her grief. Yonder, she beholds her nephews and nieces realizing all the advantages of wealth; but her own children are deprived of those advantages. While looking on for awhile, and taking a comprehensive view of the subject—while reflecting upon the past, poring over the present, and contemplating the future, her heart swells, bosom heaves, chin quivers, while the tear starts from her eye, and she says to herself, "Oh, foolish woman that I was, to throw myself away as I did! Had I listened to kind persuasions, maintained my dignity, and abstained from such a reckless marriage, I might now have been occupying my former position, and saved myself from all the misery peculiar to my present state. But, there, it is too late now. I must make the best of a foolish bargain. And if I work my fingers to the bone, and half-starve, I will never let our people

know what I am passing through. Hard as my lot is, I will bear it as best I can." Now, I ask you women of education and refinement, who have married unpolished husbands, is this picture overdrawn? You, who by sad experience know the subject well, tell us, have we not stated the truth, nothing but the truth, but not half the truth? You have only *one* answer—"Yea." But I hear some one saying, "You have not finished the picture yet. You will allow me to give the finishing stroke. Being one of those foolish women whose folly you have described, I am prepared to say there is not only a great and dismal chasm between us and our husbands in point of education, and hence a miserable want of sympathy between us in this respect; not only are we degraded in our own eyes, deprived of the respect of our friends, and brought into painful contact with coarseness in our wedded partners; not only ordinary poverty, the cares of a family, and no prospect of ever rising to our proper and original level, for us to bear: but many of us have fallen into the hands of unprincipled men, who first ensnared our hearts, then stole us away from our parents, since have spent all our property, and now are a burden both to us and to our children." Sad! sad! ladies, is your condition; but it is only the natural, the necessary fruit of the seed you have sown! And now, reader, let us give you a case or two, for the truth of which we can

vouch, in proof of what we have said. An intimate friend of mine informed me, only a few months ago, that her husband's sister, who was a well-educated and a respectable farmer's daughter, had married a coarse, unpolished man. She has several children. And though she had some property from her parents, and her husband is comparatively a good husband, yet she evidently feels deeply her degradation, works like a slave to keep house, her own person, her children, and her husband nice, but has no prospect of ever placing her children on anything like equality with her nephews and nieces. Take another case. When residing in G——, a few years ago, I knew a Mrs. S—— who had been stolen away from her parents. She had a numerous issue by her husband, who was one of the most drunken and idle men ever called a husband. Though well acquainted with the lady myself, and though I regarded her as worthy of one of the best of husbands, yet an old lady, who knew the parties even better than I did, has many a time said to me, "Oh! that poor Mrs. S——; what will she do? Oh! what a vile, what a wicked man that Mr. S—— is. He will break the heart of that poor woman!" To make the best, then, of marriage life, such inequalities must be avoided.



CHAPTER IV.

MARRIAGES SHOULD BE EQUAL IN PROPERTY.

WE saw in the last chapter that there is a principle in human nature which requires a certain form and degree of *equality* even in the midst of *variety*.

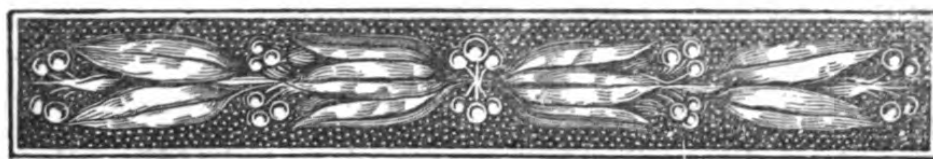
In order "to make the best of marriage life," this element of our nature must be met in property as well as in education and age. If persons of relatively equal property come together in matrimony, there will be nothing in this respect to molest their peace nor mar their happiness. Whoever has observed the doings of men, and the effects of those doings upon the persons from whom they spring, must have been convinced that very great disparities in property have been sources of discontent, bickerings, and much unhappiness between husbands and wives. If the property is on the husband's side, the wife is sometimes under the painful necessity of hearing from her lord that she owes her present position of respectability and comfort to him alone; and that if he had not humbled himself to take her, she would probably have remained in her former

state of poverty. True, sayings of this kind are uttered by the husband only when things have gone wrong, and he is feeling rather cross ; but they infallibly indicate that he feels he has degraded himself in his marriage. And a feeling of this kind must considerably diminish the happiness of marriage life. But while it is painful to the husband thus to feel, it must be doubly so to the wife thus to be spoken to : especially after she had given her hand and heart to a man who had solicited them with many assurances of sincere and ardent love, and many fair promises of future faithfulness and kindness in every form. But, on the other hand, if the property has come by the wife, the case becomes more painful still. If a man of no property marries a woman of property, he may expect, in numerous instances, to repent of it all his life. True, there are cases in which women have too much good sense and too much love for their husbands to be petulant in private and vain in public, so as to vex them in the former case, and insult them in the latter ; but it is too often otherwise. We shall be pardoned perhaps for saying it is a *female* weakness to be fond of display ; and an unequal marriage of the kind now under consideration furnishes the necessary condition and many suitable opportunities for the gratification of this sentiment. When the property comes by the wife, she frequently tries to grasp the sceptre of government

and reins of progress, to the humiliation of her husband. If any little difference of opinion arise as to the management of affairs, the wife will not scruple to tell her husband, "I shall do as I think right; 'tis *my* property. You had not a penny when I married you; and, if I had not thrown myself away upon you, you would not have a penny now. You may say what you will, but I shall do as I like with my own." Under such circumstances, the husband must either struggle for the ascendancy or yield the point. In either case, the affair must be exceedingly painful; but in the latter, the order of nature becomes inverted—the husband has to pay the double penalty, first of transgressing the law of equality, and second of being under the government of his wife. I judge it probable that every person who has seen a little of the world has seen cases of this kind. I knew a man who had little or no property, that married a young lady who was likely to enjoy a considerable fortune at her father's death. At their marriage, the good man cast in his lot with his wife's family: went to reside with her father. During the old gentleman's life, the son-in-law was a mere nondescript; had nothing he could call his own, and felt himself rather under an iron sceptre. When the old gentleman died, and the daughter entered on her inheritance, instead of inaugurating her husband into his rightful position as head and

governor of the family and business, by placing him in her father's chair with the reins of government in his hand, she took the place herself, and put her husband to sit at her footstool. There he was placed at that time, there he has been ever since, and there he will remain as long as he lives. Under the mismanagement of the business, the property is evidently wasting; and, such is the rage for *finery* on the part of the wife and daughters, that it would ruin any man not a millionaire. Now, after what we have said upon this aspect of our subject, we would ask the reader whether it is not necessary, as a rule, to avoid *inequality* in property, in order "to make the best of marriage life"?





CHAPTER V.

MARRIAGES SHOULD BE EQUAL IN RELIGIOUS FAITH.

“**H**OW can two walk together, except they be agreed?” How true is this! If two or more persons take the same view of any subject, be agreed as to the means by which the end is to be obtained, and unanimous as to the method of using the means, their union will (other things being equal) be a happy union. Politicians who hold the same views of politics, merchants who see eye to eye in business matters, pleasure-takers who have recourse to the same amusements, and all other associates who are of *one* mind, can enjoy each other’s company. Equality or oneness in the view of a given object, agreement as to the means and method of its attainment, carry companions sweetly down the stream without a ripple to disturb its placid surface. How often has one heard it said: “Oh how I enjoyed the evening! we were all so much of one heart.” Yes; so it is. This oneness of heart—this *equality* of object and aim—becomes a permanent and abundant fountain which refreshes whither-

soever it flows. But, on the other hand, where people take different views of a subject, all admitting the desirability of its attainment, but differing as to the means and method of attainment; or where one thinks the thing desirable, another not; and then the one seeks its attainment, and the other endeavours to prevent him, or at least wishes he may not succeed: what an unpleasant state of things this produces. *Such is the constitution of man, that unequal or different views of any subject are a source of more or less unhappiness, and frequently alienate chief friends; but oneness of view is a source of happiness, and often closely unites friends together.* Let us now see how this element of our nature applies to matrimonial alliances.

1. Where the husband and wife are both pious, it is very desirable they should hold the same view of doctrine, discipline, and practice. When this is the case, the peaceful waters of unity and concord flow in refreshing and fertilizing streams. When the husband and the wife subscribe to the same doctrines, and attend the same ministry; when they can take their children to their own place of worship, and place them under the sound of doctrines which they themselves heartily believe; when both husband and wife can welcome the same pastoral visits, and gather their family around the altar at which they can unitedly invoke the Divine blessing: then they happily

move on together in the pilgrimage of life, until they reach the Zion above, the paradise of God. Under such circumstances, there exists a mutual sympathy and approbation to sweeten the bitters of life, cheer under all its depressions, comfort under all its sorrows, throw a brilliant light upon all its providential darkness, and guide through all its intricacies, perplexities, and embarrassments. Precious *equality* of faith, thou celestial dove, rest thou ever upon believing husbands and wives! When the husband and the wife hold the same views and attend the same place of worship, the doctrine which suits the one pleases the other; but where this is not the case, numerous inconveniences and troubles frequently arise. Where the husband goes to one place of worship and the wife to another, they are occasionally apt to differ, on their return home, as to the doctrines they have respectively heard, the comparative abilities of the preachers, and the characters of their respective bodies of people. I remember an instance of this kind in the case of a Mr. and Mrs. P. This aged couple used to half-amuse, and yet make me very sorry, to hear their contentions as to which had the best preachers, and the most honourable and pious people. Then, too, if there are children, there are difficulties connected with their attending public worship. Shall they go with father or with mother? In some instances, a part go with the former, and a

part with the latter. But this must necessarily be a source of inconvenience and discomfort. Now, looking at these things, together with many others which might be mentioned, we would say to unmarried people of religious character, "Try to select your partners from your own Church and of your own faith. But if you cannot well do this, and if you have to go to another Church for your husband or wife, then try mutually so to arrange matters as to go to the same place of worship, and be as much of one mind as truth and conscience will permit. From what has now been said, we judge it is evident that whoever desires "to make the best of marriage life," must avoid great extremes in religious faith.

2. Where one party is religious and the other irreligious, the inequality is generally very painfully felt by the former. It seems all but impossible for marriages of this kind to be otherwise than unhappy. Suppose the husband to be irreligious, while the wife is a decided follower of the meek and lowly Jesus, the object and aims of the former will be completely bounded by the things of time and sense. While minding the things of the flesh, he will manifest his enmity against God, and thereby give an unmistakable proof not only that he does not perceive the beauty, the glory, and the importance of the things of God, but that "they are foolishness unto him." With his thoughts occupied by the

things of time, his purposes governed by the world, and his affections cleaving to things below, he will live for earth alone. But his wife, being born from above, will fix her thoughts and purposes, her desires and affections, on things above, where Christ sitteth at the right hand of God, and will endeavour to subordinate everything in this life to the welfare of her spiritual interests—her present and eternal salvation. While the wife says of Jesus, “He is the rose of Sharon and the lily of the valley, the fairest among ten thousand, and the altogether lovely;” the husband says of Him, He is “as a root out of the dry ground, having neither form nor comeliness”; and, “Who is the Lord that I should serve Him? and what profit shall I have if I pray unto Him?” The wife says of the Lord Jesus: “Whom have I in heaven but Thee? and there is none upon earth I desire beside Thee;” but the husband exclaims, “Depart from me, for I desire not a knowledge of Thy ways!” With their desires and purposes, their affections and tastes, fixed on things so opposite to each other: the one living in the light of holiness, the other in the darkness of sin; the one pressing onward and upward to heaven, the other downward to hell—how can they be really happy together? Must not this difference in view, object, and aim—this inequality in religious faith—greatly diminish the happiness of

marriage life? This is in reality an unequal yoking together, and is described by St. Paul as follows: "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Cor. vi. 14, 15.) When righteousness and unrighteousness can be identified, light and darkness commingle, Christ and the devil be reconciled, and the believer be one with the unbeliever,—then may the child of God be happy in matrimonial union with the child of the devil. That such unholy alliances must be fruitful sources of unhappiness is evident, both from Scripture and from facts which are constantly transpiring around us.

First, from Scripture. Take simply one instance. When the ancient Jews entered into matrimonial alliances with the heathen by whom they were surrounded—the holy seed commingling with strangers—God's anger was kindled against His people, and He inflicted upon them the penalty of their transgressions. Nehemiah gives us a description of it in the 12th chapter of his prophecy, from the 24th to the 30th verse. According to the prophet, even Solomon, with all his wisdom, and amidst all his glory, sinned in this way. He dishonoured his God, and brought

misery upon himself. Thus was it, too, with the people. They entered into matrimonial alliances with the heathen, plunged into their idolatries, dishonoured the name of their God, and thereby brought upon themselves the curse of Heaven. See also the 9th and 10th chapters of Ezra. The exhibition of this subject by the prophets to whom we have referred clearly indicates that it is a great and sore evil, and that whoever thus transgresses must pay the penalty.

Secondly, from facts which are constantly transpiring around us. Only a short time ago, a woman, who had backslidden from her Redeemer, said to me, "When I got married, my husband laughed at me about going to class. I went for awhile, but he continued to laugh at me until I felt ashamed, and then gave up altogether. Since I have been a backslider, I have told him it was his fault that I gave up my religion; but he says he did not wish me to give it up, but only did it to try me." Now, whatever this husband wished, the result of his sneers was the fall of his wife. She became ashamed, halted, stumbled, fell. She is still in her backslidden state, living under the consciousness of her guilty and dangerous condition. How strikingly this case proves, not only that two cannot walk together except they be agreed; but also, that it is attended with great danger, and frequently with ruinous consequences to piety, for a "believer"

to be "unequally yoked together with an unbeliever." Take another case: a Miss M. M. gave satisfactory evidence of genuine piety, was zealous in the cause of God, and promised fair for great usefulness in the Church. She thus continued until an unconverted young man solicited her hand and heart. She accepted the offer, and thus entered on a downward and ruinous course. We frequently remonstrated with her on the impropriety and sinfulness of the step she had taken: assuring her that in all probability she would repent of it all her days. But she could not see anything wrong in what she was doing, for her suitor "*was a very nice young man*. Though he was not a professor of religion, he was better than many who were; and as he offered no opposition to a religious course of life, of course he could have no dislike to it, and would never be any impediment to a pious wife." The correspondence was finally consummated. But a few years having elapsed, we one day called on an old friend of ours, who was also a friend of Miss M. M.'s. In the course of conversation, we said, "Well, what has become of M. M.?" The answer was, "Oh! she married that young man about whom you used to talk to her,—has lost her religion, and lived a pretty life with him. But she is still living in town." Having expressed a desire to see her, my friend sent a message to say I was

in town, and would like to have an interview with her. Very soon she came to see her old friend and well-wisher. But when I saw how haggard and miserable she was looking, I felt she was paying the penalty of her transgressions. I said to her, "Well, Mary, I am glad to see you; how are you? and how are you getting on?" The answer was: "Ah, Mr. Maynard! bad enough. If I had taken your advice, it would not have been with me as it now is; but, there, it is too late now." Poor creature! she had bitterly proved that "*her nice young suitor*, who was better than many professors, and had nothing against religion," was not so nice as a *husband* as he had been a *suitor*. Hence she, with many others, proved that "the way of the transgressors is hard." Were such cases few, we might pass them over comparatively lightly; but as they are numerous, and dishonourable to God, as well as ruinous to the guilty, we must "lift up our voice" and warn people of the sin and danger of such a course. As far as we can judge from close and extensive observation for more than twenty years, the cases of unequal yoking together consist principally of pious young women with unconverted young men. Of course, we know that such is the constitution of human nature, that it is comparatively easy for woman to confide, to love, and to serve with unwearied kindness; and hence it must be difficult for a young

woman to refuse the hand of one who professes love, unwavering faithfulness, and untarnished honour under all circumstances. We do not say this to depreciate woman, for we admiringly behold in this peculiarity of her constitution a display both of the wisdom and the goodness of God. Now, when this trait of womanhood is guided by intelligence, and sanctified by Divine truth, it becomes a powerful lever by which human nature is raised to a high state of virtue and happiness ; and from it, as a crystal fountain, living waters spring to refresh, to beautify, and to bless the whole domain of human life. This peculiarity of their nature makes it necessary for pious young women to be especially on their guard, lest their confidence and affections should be place on a forbidden object, and they should thereby involve themselves in suffering for life. And how can it be otherwise ? Must not the violation of our mental laws and the positive commands of God be visited with the rod ? Look for a moment at that father yonder, and his son by his side. The former says to the latter, “ My son, you are not to associate with the profane, the drunken, and the debauched ; if you do, I shall punish you.” But, though the command is right in itself, and enforced with all the weight of a father’s authority ; though the son wishes to enjoy his father’s approbation and blessing, and to avoid the punishment threatened to dis-

obedience ; yet he goes at once and transgresses before his father's face. What, then, must the issue be ? Could such a son reasonably expect to be happy ? When he thought of the dishonour he had cast upon his father's name, the gross insult he had offered to his parental and high authority, and of the bad influence of his example upon his brothers and sisters, could he reasonably expect to pass with impunity ? Could he under any circumstances, ever be happy, either abroad or at home ? There can be but one answer to this question. Every person sees that such a son must be unhappy, especially when the infliction of the threatened punishment is added to his mental disquietude. Just so in the case before us. The believer is a child of God. And his great and good Father has said to every one of His children, "Be not unequally yoked together with unbelievers." But how many are there who, in matrimonial affairs, disobey their Father's command, and yet wish to be happy. How unreasonable, how vain such a wish ! Believer, with Bible in hand, enter your closet, bow before your Father, look into His face, and you will hear Him say to you, "Be not unequally yoked together with an unbeliever." And then let me ask you, Can you go at once and break the command, expect to pass with impunity, and be happy in your transgression ? Considering, then, the dishonour such a course casts upon your

Father's name, the insult it offers to Him as your Father, Sovereign, and Judge, and the bad example it sets to the Church, can you expect to pass unpunished? How unreasonable, how vain the expectation! But there are *three* ways in which people try to get out of this difficulty:—

First, they endeavour to forget or overlook what God hath said on the subject. Some time ago, we said to a good sister in the Lord who was about to enter upon matrimonial life with an unconverted man, "Do you not see you are running counter to God's command?" The answer was, "I do not think much about that." But will this thoughtlessness avert the impending penalty? Does the child who carelessly forgets or neglects the father's command, and wantonly tramples his authority under foot, pass unpunished? Does he not deservedly receive a greater punishment for this double transgression? And must it not be so in reference to the subject now before us? The Bible and justice and conscience, all, *all* answer in the affirmative.

Secondly, because others do so. How foolish, how fallacious is this! The conduct of others, and especially of those who do wrong, should not be the standard of our moral and religious life; but the laws of God as unfolded in the book of creation and in the book of Divine revelation. Were the doings of others the right rule of action, then it would be right to get drunk, to steal, to swear,

or even to murder. But whoever thought of justifying drunkenness, theft, blasphemy, or murder, on the ground of example? No, no! Men do not do this; but argue that these evils are wrong because they are violations of the laws of God. Neither should men seek to justify unequal marriages on the ground of example, but condemn them both in theory and in practice, because they are violations of the laws God has indicated in the constitution of human nature and in the Bible. Believer, never think of making your appeal to the errors and follies of others, but let your life in this respect be governed by reason and the command of God. If you do this, you will eat the sweet fruit of obedience; but if you do otherwise, you must eat the bitter fruit of transgression.

Thirdly, though others have suffered the penalty of transgression, I shall pass with impunity. How often people are infatuated with this delusion. While seeing others suffer the just desert of their misdoings, they dream that the law will be reversed in their case; that though others have been overtaken, they shall escape. Thus dream the thief, the drunkard, the debauchee, and the murderer; but sooner or later the detecting eye of Justice finds them out, and his avenging hand brings down upon them the crushing burden of their iniquities. Oh! how many have groaned in anguish, when their iniquitous courses have

ended in detection and punishment, and have said within themselves, "I thought I should never have been found out; but I am caught at last." Yes, you are "caught at last;" and so are *all* transgressors. Thus is it with numbers in reference to this question. If you wish, then, to avoid the bitter cup from which many others have drunk deeply, and to escape the burden under which they have been sorely pressed; if you would "make the best of marriage life," and drink freely from the refreshing and cheering streams which this union is designed to supply, you must carefully avoid being "unequally yoked together with unbelievers."





PART IV.

*ON THE VIEWS WHICH SHOULD PRECEDE
MATRIMONY, THE DUTIES OF MARRIAGE
LIFE, AND THE NECESSITY OF TRUE RE-
LIGION AS THE CROWNING BLESSING.*

CHAPTER I.

ON THE VIEWS WHICH SHOULD PRECEDE MATRIMONY.

FIRST, *there are difficulties connected with a transition from a single to a married state.* Such are human nature and the circumstances of man, that great and sudden changes are attended with more or less discomfort. A lad in leaving school to learn a trade finds himself beset with many difficulties in exchanging the pen and book for the implements of his business, and the playground for the workshop. A family in changing their residence meet with many inconveniences. A man who is bent on a higher and a better position in life, and who pushes his way to the

gold-fields of Australia in pursuit of his object, has many difficulties and dangers to cope with in making the transition from one country to the other. In all these cases, there are difficulties and sorrows lying in the pathway through which the change is effected. True, the object of pursuit may be finally realized. The lad may be as comfortable in the workshop as in the school, the family in their new residence as in their old one, and the emigrant in Australia as in England; nay, in all these cases there may be a decided advantage. The old adage says, "Use makes all things perfect." Often, when the transition is made, and people have adapted themselves to their new circumstances, or moulded these to their own tastes and requirements, all become easy and pleasant. Thus it is in the change from a single to a married life. The bridegroom, even amid the pleasures of the honeymoon, feels there is an effort required to accommodate himself to his new relationships and cares which frequently present themselves in forms he had not anticipated. But this must be felt more especially by the bride. Instead of being the daughter at home, she is now the wife, absent from the parental roof, gone from under mother's wing, having a house of her own to manage, and a husband to please. These new relationships, duties, and responsibilities, while opening up new sources of refined pleasure, are accompanied with their

peculiar trials; there are bitters with the sweets, and thorns with the roses. But let the transition be fairly made, and all may become easy and pleasant. Now, if young people know there are difficulties to be met with in making the transition, they will be able to accomplish the task the more easily and comfortably. Every one knows that to be hurried *suddenly and unexpectedly* into only small difficulties, frequently becomes a source of very great vexation; but to *know* that trials and dangers are ahead, enables one to brace his nerves, and to hold himself in readiness to meet them calmly and bravely. While one has sometimes been quite surprised to see some people very much disconcerted with little trials, he has at others been equally surprised to see others calm amidst very great trials; but has frequently had the matter made plain by the knowledge of the fact, that the former were taken unexpectedly, while the latter were aware of what was coming. Thus is it too with the difficulties associated with an entrance on matrimony.

Secondly, there are trials and sorrows connected with a married as well as with a single life. The inspired penman has said, "Man is born to trouble, as the sparks fly upward." No circumstances in life, however high, dignified, and honourable the position to which they exalt, exempt one from this common allotment. The king upon his throne, and the beggar upon the

dunghill, together with all the intermediate grades of society, are led by experience to render an unqualified subscription to this declaration. A married life, then, may be expected to have its trials and sorrows. True, they have a different tinge in the married from what they have in the single state; but they are as real in the former as in the latter. This fact should be known by all before they enter on so exalted and yet so responsible a state. According to our observation, some people think marriage life to be a complete Paradise, over which clouds never pass, and on which the sun always shines; where storms never rage, and zephyrs ever play; where all that gratifies and charms grows in endless variety and profusion; and where nothing bitter or noxious ever springs. We have met with some of these dreamers, and heard them tell their sad stories of disappointment. All who enter matrimony will find it a province of trials with each other's tempers, words, and deeds; of trials in caring for children in sickness and in health, in educating them for usefulness, virtue, and religion; of trials amidst the anxieties, difficulties, and dangers of business; and all these trials ever increasing their pressure by commingling in a thousand different ways and under a thousand different forms. All who have spent a few years only in wedded life will bear testimony to the truthfulness of these statements: consequently,

all who are about to visit Hymen's altar should well consider what lies before them, and make a fair estimate on the subject. We have many a time heard people say, if they had known the cares and trials of a family, they would never have been married. Now, had they well considered the subject before marriage, they would either have remained single or have girded themselves to the conflict. Such then is human nature, and the circumstances by which we are surrounded, that it is essentially necessary to well consider the difficulties connected with a transition from a single to a married state, and also to know that there will be trials in the latter as well as in the former, prior to an entrance on this sacred union.

Thirdly, that, when married, the bride and bridegroom should live as a family by themselves. The twofold object after which every English-woman's heart longs is a good husband, and a home upon whose domestic throne she can sit without a rival. When possessed of these, her heart can be at rest; but without them, she can never be satisfied, because out of the position God designed her to occupy. With her husband by her side, and leaning upon his arm, feeling the throbbings of his warm heart sending its animating impulses into her own, and catching the love that sparkles in his eye and beams from his countenance; seated upon the domestic throne,

and swaying an unrivalled sceptre in the management of all the affairs within her own province, she will not only feel herself in the position her Creator designed for her, but will also bless her husband in entwining the tendrils of her affections around his manly heart as the vine around the elm, and in adorning him with all the gracefulness of beautiful clusters. With this province fenced with secrecy, hid from the gaze of the world, and guarded from its intrusion; producing clusters more beautiful than the richest productions of the vine, and which she herself prunes and cherishes with a mother's tender care, she makes her husband's heart to sing for joy in the possession of blessings infinitely more valuable and interesting to him than all the world besides. But sometimes the beauty of this province is marred, its productions of love, peace, and joy blasted, while various roots of bitterness spring from the introduction of one disturbing element—a sister or a mother to share the throne with the wife, or perhaps to usurp it altogether. Perhaps the gentleman had lived many years in celibacy with a sister as his housekeeper. As a matter of course, she kept the keys, guarded the treasure, and managed affairs, just as a wife would have done; but the bachelor, becoming a husband, brings his wife home to occupy the throne and sway the sceptre which rightfully belong to her. This position may be accorded to her by

the sister with some appearance of readiness and cheerfulness. But it is hard for woman's nature thus to abdicate the throne, even to a brother's wife. If the sister remains in the family, she is very likely to feel dissatisfied, and her dissatisfaction to become a source of annoyance to her sister-in-law. True, there may be no manifestation of dissatisfaction, and all may look very beautiful to the world without; but discontent, like a canker at the root, will prey upon the vitals, or like little foxes, will spoil the grapes. In other instances, the bride is taken home to live with the bridegroom's mother, and perhaps sisters. In this case, she can never expect to occupy her natural position as a wife. She must now be content to sit under the sway of her mother-in-law's sceptre; and sometimes to find sisters-in-law not the most pleasant companions. Should there be an issue, the little ones in their cries and plays and merriment become a source of constant vexation to the inactivity and gravity of old persons. Then, too, the mother will be interfered with in the management of her children. Old people—grandfathers and grandmothers—sometimes unnecessarily scold the little ones, but at others indulge them. Under such treatment, they are almost sure to become everything but what they should be—rude, perverse, turbulent; hence, a vexation to the whole family. Could a wife be happy under such circumstances? Deprived of

the throne to which she is an heiress, interfered with in the management of her children, and sometimes even domineered over by a mother-in-law or step-sisters, could she be otherwise than unhappy? And if the chords of her heart are touched with the finger of dissonance, must not the impulses make her husband's heart vibrate in the same way? Is it then possible for a husband and wife to enjoy the greatest amount of conjugal happiness in such a state of things? Having witnessed scenes of the description given, and many others under different shades, our advice to young men and young women is, If you wish to draw the largest amount of happiness from wedded life, never marry until you can make a comfortable home of your own.

Fourthly, that, having celebrated the marriage ceremony, and gone to live together, they should CONTINUE *thus to live.* Solomon says, "Live joyfully with the wife whom thou lovest all the days of the life of thy vanity" (Eccles. ix. 9). In this passage, I understand Solomon to mean that when a man has taken to wife a woman he sincerely and ardently loves, he should live with her in the sweetest bonds of conjugal affection all the days of his life. This doctrine of the Word is confirmed both by reason and instinct. Every man feels in his own heart that, when married, he ought to live *continually* with his wife. This is generally done, but not always. At this advanced

period of our world's history, when the world itself, through railways, steam-boats, and fast-sailing vessels, is compressed into so small a compass ; and when lucrative mining operations, and the discovery of gold-fields in distant parts of the world are exerting such powerful attractions upon those who desire to improve their temporal circumstances, there are many instances in which the truths of revelation on this subject are overlooked, and the principles of our social nature fearfully traversed. In many instances, husbands leave their wives and children at home, and push their way to some distant clime to acquire wealth. Frequently, on leaving home, the intention is to remain absent two or three years, or at longest, only a very few years ; but the period of absence originally decided on is often overstepped a long long way. And out of such a course numerous evils grow.

(1.) For a wife to be left at home alone for several years, without a husband's company, sympathy, and kindness in trials, temptations, and sickness ; to be perplexed with anxieties for his welfare, or haunted with dread that, through death or unfaithfulness, he may never return ; to have to take charge of the family in sickness and in health, and to hold the reins over the children while growing up to manhood, is an unenviable position for a woman to occupy, and must frequently fill her heart with sorrow deep and

pungent. The husband, too, while far away, will probably be the subject of many privations and solitudes, while thinking of home with all its charms, and battling with the evils of life, unaided by the sympathy and the counsel of a loving wife.

(2.) Even where all goes well in point of faithfulness with the wife and children at home, and with the husband and father abroad, money being remitted from time to time by the latter to meet all the necessities of the former, the case must still be attended with many sorrows; but when things go otherwise, affairs become gloomy in the extreme. If anticipated success in the acquirement of wealth is transmuted into failure, as is sometimes the case, then the husband and father suffers in a distant land, and the wife and children are pinched at home. Oh, how many have thus plunged themselves into want and misery, who might have enjoyed plenty and happiness if they had remained together! But where success has crowned the labours of the husband abroad, thus opening a bright prospect for the future in a wealthy and happy home for many years to come, death has sometimes marked his victim, and stealthily creeping upon him, has snapt "the silver cord." Thus the perspective of brilliant hope has been blighted with disappointment, and for ever shrouded in deepest gloom. Many such cases have we known; and have bitterly sighed

over the wants and the woes which have come in desolating floods upon families in whose welfare we have felt a deep interest.

(3.) Where unfaithfulness takes place, either with the husband or the wife, the case becomes extremely distressing. Suppose the wife is faithful and honourable, but the husband unfaithful and dishonourable; the former, without the means of even tolerable existence, surrounded with dear children uneducated, half-starved, and pinched with cold, breathing forth their cries of distress to a mother whose heart yearns over them, but is unable to relieve their distresses; while the latter, though informed by his wife of her love towards him, of her loneliness and destitution, of the half-starvation through which his children are passing, and implored with all the tenderness of a woman's heart to feed his perishing wife and offspring, turns a deaf ear to the whole, and lavishes his money upon some woman who has strayed from the path of virtue. But, in other instances, while husbands are faithful abroad, wives are unfaithful at home. Forgetful of their marriage vow, their honour, their happiness, they are drawn aside from the path of virtue, and become mothers of children to whom their husbands do not sustain the relationship of fathers. News, flying as on the wings of the wind, soon reaches the husband's ears. With a heart pierced as with a thousand daggers, and bleeding in anguish, he ceases to

write to his wife and to send her money ; in fact, casts her, and his children too, on the stream of desertion, to sink or swim, to live or die, as best they can. Such cases are not few. True, there are others in which both parties prove faithful and honourable, and all goes well ; but, according to our observation, so numerous are the instances of unfaithfulness, and so aggravated the evils resulting therefrom, that we would say to all : "Avoid the rock on which so many have been totally wrecked ; and having once become one, live continually together."





CHAPTER II.

ON THE DUTIES OF MARRIAGE LIFE.

(1.) *On the Duties of Husbands.*

THESE are numerous, and may be arranged under the following heads:—
First, to love their wives sincerely and supremely. This is a duty enjoined alike by Scripture and reason: “Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it” (Eph. v. 25). “So ought men to love their wives as their own bodies. He that loveth his wife loveth himself” (Eph. v. 28, 33). Thus hath the Creator imposed upon man the imperative duty of loving his wife sincerely and supremely. And this teaching of Divine revelation is confirmed by the dictates of reason. Every one feels and says men *ought* to love their wives. This love, then, which is commanded by God, and required by reason, should not only be sincere and supreme, but should be maintained amidst the various trials, and under all the *ordinary* circumstances of life. We say *ordinary*

circumstances of life; for there are *extraordinary* circumstances which must expel from a man's heart the love of approbation under that peculiar form which constitutes such a strong and happy bond of union between good husbands and wives. For instance, when a wife becomes a debased drunkard, or throws herself into and rolls down the polluted and revolting stream of unchastity, it seems all but impossible for a husband to love her as a wife. True, he may still exercise towards her the purest love of benevolence; for this he may, and *ought* to do towards every one, even his greatest enemies; but when we speak of a man's loving his wife, we do not simply mean the love of benevolence, but the love of approbation. Now, while there are circumstances of this sad kind which may blast a man's love and wither it up at the very roots; yet, under ordinary circumstances, it need not, *ought* not so to be. Such is human life, that events sometimes transpire within the domestic circle, which have a strong tendency to try severely a husband's love, and to alienate his affections from his wife. But, when thus tried, he must manfully bear up against the enemy, and endeavour to keep his affections rooted and grounded in his better-half. This may be done by remembering that perfection, in every form of beauty and fully developed, must not be expected in this vale of tears; that all the imperfections

are not embodied in the wife, but may be seen in part in himself; that while there are imperfections in his wife, and she is sometimes very provoking, yet there are some, perhaps many, good traits in her character; and that if he had any other woman, even the best in the world, he would meet with something in her which would try his patience from time to time. Let him thus think, and soon the oil of patience will come down upon the troubled waters, and all will become calm, peaceful, happy. This may be humorously illustrated by the following anecdote: An intimate friend of mine, who is rather eccentric, though a holy and a happy man, once received a scolding from his good wife because he had been longer from home than met her approval. While overtaken with this little squall, and the troubled waters were splashing around him, the adversary suggested, "Knock her down. You are not afraid of a woman; are you?" "No; I am not afraid of a woman." "Then, knock her down." "No; I will not." My friend then retired for awhile; and on his return, said to his wife; "Joey, I love you dearly; if we were young, I would have you again." Of course, this expedient calmed the storm, and hushed it into silence. Thus may husbands maintain their love towards their wives amidst the ordinary trials of life. But while there are sometimes things *in* the wife's conduct which have a tendency to

divert the husband's affections from the object of his choice, and to whom they had been solemnly pledged, there are sometimes others *without and beyond* which attract and allure them. Whenever this is suffered, it sends a withering blast through the soul. Occasionally, husbands suffer their affections to be captivated by those who belong to other men, either as wives or daughters. Wherever this takes place, farewell to all happiness at home. If a married man wishes to maintain inviolate and honourable his marriage vow, and to live happily with his own wife and family, he must resist the first temptation in this respect—even the very appearance of evil—and be determined to die rather than become a miscreant in this matter. Let him look at the sin, the villainy, the wreck and ruin of such a course to himself, his wife, his family ; and then get on his knees in earnest prayer to the Father of his spirit, and he will not only obtain grace to help in time of need, but will come off more than conqueror. Husbands, see then that it is your duty to love your wives under all the ordinary circumstances of life, and amidst all the various trials from within and temptations from without. If you faithfully and honourably discharge this duty, you may reasonably expect “to make the best of marriage life.”

Secondly, it is the husband's duty to manifest his love in appropriate conduct towards his wife.

To describe all the forms in which this may be done is impossible, for they shade away into each other like the colours of the rainbow, and are equally beautiful and charming. But though we cannot paint with life-likeness all these beautiful graces, we may imperfectly sketch a few of them.

1. *Every husband should make his home his castle, and prefer the company of his wife to all other company.* It frequently happens among the *Working and Business Classes*, that, in the performance of labour or the prosecution of business, the husband is absent from home. In such cases, as soon as the day's work is done, and the business engagements discharged, he should wend his steps towards his home and his wife; and the former should not only be a castle of defence and a sanctuary of safety, but the most charming spot under the canopy of heaven; and the latter, the person to him above all others, and her company more desirable than the company of any other. When this is the case, he abundantly increases his wife's happiness by his presence, his smiles, and by lending a helping hand in many little domestic matters which he may do without for a moment lowering the dignity of his manhood; and at the same time he will, by the wondrous law of *reflex action*, bring down the refreshing dews and cheering light of heaven upon his own soul. But, instead of pursuing this

course, many repair to the public-house at the close of the day's labour, and there spend hour after hour amidst the fumes of tobacco, the sparkling glass, and the drunkard's obscene conversation and lewd song; while their wives are at home, waiting, watching, trembling with fear, and pinched with hunger and cold. Others, not guilty of such gross misconduct, are culpable to a considerable extent. Having found their way home at the end of the day's labour, attended to little matters of personal decency, and taken their tea or supper, they at once walk off to spend the evening at some neighbour's house for conversation and pleasure, or may be seen stuck up at some corner, or in the shoemaker's or blacksmith's shop in company with birds of like feather, pipe in mouth, talking over matters of little or no importance, or, worse still, backbiting and slandering their neighbours. How common this is in country villages. But where are their poor wives all the while? Where are they? At home, all alone, sighing over the carelessness and inattentions of thoughtless and careless husbands; or busily engaged in repairing the children's clothes, with scarcely light to see what they are doing, or fire to keep themselves warm; or perhaps watching over and nursing one of the sick and suffering ones. Now, if husbands had hearts and really loved their wives, they would never be guilty of such gross neglect. Were they to make

their home their castle, and their wives their chief companions, they would thereby discharge an incumbent duty, and not only augment the comforts of their partners, but also abundantly increase their own happiness.

2. *When at home, they should make themselves useful in doing any little thing of a domestic nature which it might be suitable for a husband to do.* We need not, of course, enter into details, as every man's good sense, aided by the judgment of a good wife, would be a sufficient guide in these matters. Then too, sitting by his own fireside, with his good wife on the one hand, attending to her needlework, with a smile upon her countenance, proud in the possession of such a husband, and one or two of the larger children on the other hand, he might read and talk to the edification of his beloved partner and tender offspring. Thus may men faithfully, honourably, and happily discharge the obligations of their marriage vow, and very materially contribute towards "making the best of marriage life."

Thirdly, it is the husband's duty to provide a comfortable maintenance for his wife. The performance of this duty is enforced both by Scripture and reason. Paul says: "If any provide not for his own, and specially for those of his own house [or family], he hath denied the faith, and is worse than an infidel" (1 Tim. v. 8). Reason, as well as Scripture, testifies the same.

The comparatively superior robustness of the man to the woman, together with the general conduct of civilized nations, clearly indicate that it is the husband's duty to provide for his wife. Most men know this, acknowledge it, and act accordingly. But all do not. An anecdote will show what strange notions some men have on this subject. A minister was one day visited by a young man, who said to him, "Mr. R., can you marry me?" "Yes," was the answer, "I can marry you." Mr. R., learning that the correspondence between this young man and his intended wife had been rather short, and fearing the marriage would not be very happy, took the liberty of calling on his young friend for the purpose of giving him a little suitable advice. Mr. R. remarked to the young man that getting married was a very important affair, and that people ought well to consider the matter and to have due regard for each other before they entered on such a course. The young man assured Mr. R. that he had duly deliberated on the matter; and, to convince him there was sufficient affection in operation, he called the young lady (who was in an adjoining room) into Mr. R.'s presence; and then, throwing his arm around her neck, looked her in the face, and said, "Mr. R. wishes to know, my dear, if you love me." To this she assented; then turning to Mr. R., he said, "Yes, Mr. R., she says she loves me." Of

course, Mr. R. had enough to do to maintain his gravity. In the course of some little time, the marriage was celebrated. A few weeks after, Mr. R. called to see how the newly-married couple were getting on. In adverting to the subject, Mr. R. said, "Well, my friend, how are you getting on?" The answer was: "Ah! Mr. R., *'tis a dead take in*. She told me she could bind shoes, and a lot of things she could do, but now she cannot do anything. *'Tis a dead take in*." Poor fellow! he had made a grand mistake in thinking his wife would do much towards maintaining herself and him. Why, Scripture and common sense dictate, that he ought to have calculated on doing all in the form of raising the living. The case we have thus given is no doubt a solitary one, for most men calculate on having to maintain their wives. But it shows with what absurd notions some people enter on so important an undertaking. It is a fact, then, that it is a husband's duty to seek a comfortable maintenance for his wife. In order to do this he must be *industrious*, TEMPERATE, ECONOMICAL.

1. *Industrious*. Man is a creature of many wants, such as food and raiment, residence and furniture; and God, in His boundless goodness, has endowed the earth with the property of fertility to supply those wants. But between the want and the supply, the law of labour intervenes. While the earth is capable of producing golden

grain, and bringing forth vegetables and fruits in all but endless variety and abundance, we do not see the fields *spontaneously* bringing forth these necessities. It is only when the hand of labour, guided by intelligence, and ever prompted by perseverance, has been brought to bear upon the soil, that the hills smile with rich and abundant vegetable productions, and the valleys wave with golden grain. Let man sit down in inactivity, and he must starve; but let him be industrious, and he will live. Let him obey Heaven's law of healthful, honourable, happy labour—the law which God imposed upon man in the days of his innocence while an occupier of Paradise—and he will ever find that “the hand of the diligent maketh rich.” As far as our observation has extended, the indolent and the careless are always in poverty, debt, and distress; while the industrious possess a sufficiency, keep out of debt, and enjoy life. The wise man hath said, “Drowsiness shall clothe a man with rags; but the hand of the diligent maketh rich.” If a man would enjoy a comfortable and an ample supply of the necessities of life, let him be industrious and persevering, and every difficulty will be removed, every obstacle surmounted, every valley exalted and mountain made low, and he will find himself at last comfortably seated on the summit of a fruitful hill, surrounded with a thousand blessings. Should this meet the eye of any one who is

struggling hard with difficulties and discouragements, we would say to him, "Struggle on, my friend, earnestly, honourably, perseveringly, and the victory will be yours at last. You may meet with reverses from time to time. Sometimes your heart may sink; but hold on prayerfully and patiently, and you will yet succeed." We may here set a guard against a dreamy delusion into which some people have fallen in this matter. They imagine that *luck* (if any person knows what luck is) has a great deal to do with a man's getting on well. Hence, they are generally found with folded arms, waiting for a windfall from some wealthy old uncle, or some old maiden lady, or heaven's windows to be opened, and blessings showered upon their heads without any efforts on their part; but most of them wait in vain, amidst poverty and distress, all the days of their life. Some little time ago, I made a similar remark to this to a good friend with whom I was in conversation. He smiled, and said, "Ah! Mr. Maynard, my father is one of that stamp. He has been waiting all his lifetime for something *to turn up*; but it is not come yet." Others have told me that this said father has been in poverty all his days; and I *know* he is still. Husbands should therefore take heed that they lean not on this broken reed—luck. Take another incident as illustrating the wiser course. I one day called at the cottage of a fisherman. Our conversation

happening to turn on the nature and fruit of his employment, I said to him, "Well, my friend, how much do you get a day by fishing?" "Well," said he, "sometimes very little, but at others five, ten, fifteen, or twenty shillings. I generally do as well or better than any of my comrades; hence they call me *the lucky Jim*." "Oh! call you *the lucky Jim*, do they?" "Yes, Mr. Maynard. But [with a smile and an air expressive of no faith in the saying, accompanied with a wag of the head] *there is no luck in it at all*." "Well," said I, "if there is no luck in it, how do you account for it?" "Why," said he, "when we get out on the water, and let our lines down, they keep theirs down, perhaps for an hour, if they do not get a bite. Then, when they pull up, sometimes their bait is gone, or all the nature of it is washed out. Instead of doing like this, I try mine often. Sometimes I find a fish hooked, though I had not felt the bite. At others, I find the bait gone, or the nature of it washed out. I then put on a new one, and let down again. In this way, I generally catch more than others. No, Mr. Maynard, it is not *luck*, but *attention*, that does the work." I was remarkably pleased with this account of James's success. I saw it involved a principle; and felt confirmed in my deep and long conviction, that man's temporal welfare depends almost entirely upon the course he pursues. Indeed, a man's way to a comfortable and

an ample maintenance for his wife, himself, and his family, lies through the province of *industry*. Then let us say to working men and to business men, Cast to the winds the delusions of *luck*, and apply yourselves industriously, energetically, and perseveringly to the task assigned you by your Creator, and a kind and gracious Providence will crown your efforts with abundant success.

2. *Temperate*. We use the word *temperate*, to signify that intelligent control which every man should exercise over himself in *abstaining* from everything which is injurious to his health, and in the proper use of those which are conducive to his health. We think this is a true definition of temperance, and are persuaded that, whoever walks by this rule, will happily find that industry having raised the supply, temperance will place it in the storehouse, and economy will guard it safely. But, on the other hand, especially among the working classes, wherever a husband gives way to intemperance, he deprives his wife of all the comforts and many of the necessaries of life. By way of elucidation, we will specify two articles the dietetic use of which constitutes *intemperance*, and proves a curse to society ; namely, *intoxicating drink* and *tobacco*. We know some people talk about drinking and smoking *moderately*; but this is a perversion of words, an abuse of language. Science and experience have proved, beyond all contradiction, and for ever, that the dietetic use

of intoxicating drink and tobacco is pernicious to the health of healthy people. Of course, if people are sick, and the doctor prescribes the use of these articles, the matter must be left with him. But we venture to affirm, without fear of successful contradiction, that their *dietetic* use is evil—only evil; evil at all times, in all places, and under all circumstances. Where men—working and business men—believe this truth, and reduce it to practice in the form of *total abstinence*, they generally get on well. They obtain a comfortable living for their wives, and have a well furnished and comfortable home. But if they drink and smoke, they thereby imbitter the lives of their wives and families, and bring down a curse upon their own heads. We need offer no proof of this. Every person sees and knows it to be true. We ourselves have been pledged to *total abstinence* during a quarter of a century; and, under heavy physical and mental labour, have found the principle good always. On the other hand, the bad effects of strong drink are the most appalling. Then, too, the use of tobacco becomes expensive, and greatly militates against the wellbeing of a working man's wife and family. Having put the question to hundreds of working men, "How much do you spend a week in tobacco?" we have received as an answer, "*A shilling.*" We have again asked "What wages do you get?" and have been told, "*Ten shillings*

a week.” From extensive observation and inquiry, we are convinced that vast numbers of our working classes, whose wages run from ten to fifteen shillings a week, are in the habit of spending one shilling weekly in this noxious and polluted weed. Now think of one-tenth or one-fifteenth of a poor man’s hard earnings being thus consumed, and who does not see at a glance, that this must be a fearful abstraction from a wife’s, a family’s subsistence and comforts? A shilling a week in tobacco! What a wicked waste! And, how many husbands keep their wives short of the *necessaries*, and deprived of almost every *comfort* of life, in this way. Take the following case as a proof: Not long ago, I was desired to visit a sick woman. I did so; and, having conversed and prayed with her, I commended her to the Saviour, and left. A few weeks after, I called again. On inquiring into her spiritual state, she complained of many doubts, fears, and severe trials. I assured her of God’s ability and willingness, through her faith in Christ Jesus, to supply all her need; and then, bowing before the throne of grace, implored the Divine blessing on her behalf. On rising from our knees, she said, “I do not like to complain of anything of a domestic nature; but one of my great trials is that my husband smokes. I have again and again begged him, entreated him, and cried to him, to give it up,

but he will not; and I sometimes think he does it to spite me. Every pay-day [once a month] he takes two shillings or half a crown, and all he can catch besides, for tobacco; but we cannot afford it." This statement greatly affected me; and I *thought* of the man, though I did not *say* it: "How thoughtless and unkind!" As I looked at the poor woman's feeble frame and listened to her distressing cough, and then gazed upon her thin and scanty apparel, the damp and cold stone floor of the room in which she was sitting, on which a little sawdust was cast, and at the grate with scarcely any fire in it, my heart yearned with pity over her, and flamed with holy indignation against her hard-hearted husband. I thought: Is it possible that a being who calls himself a *man*, can ever resist the entreaties and cries of a dying wife, keep her thus destitute and wretched, and yet spend two or three shillings a month in tobacco? Strange, unaccountable, impossible, as it appeared to me, yet it was true. What miseries men bring upon themselves, their wives, their families, through tobacco and drink! Smoking men, drinking men, let me warn you, let me entreat you to crush the pipe, and dash the sparkling glass from you! for tobacco and drink "bite like a serpent and sting like an adder." Working men, and business men of England, if you would show yourselves worthy the name of *husband*; if

you wish to fulfil your marriage vow, and comfortably provide for those upon whom you have conferred the honourable distinction—*wife*; if you would “make the best of marriage life,” and draw from this crystal fountain the living waters of refined and exalted happiness: you must be men of genuine and permanent temperance.

3. *Economical*. When by honest and honourable industry a husband has raised the necessities of life to the utmost of his ability, and by temperance has preserved the fruit of his labour; then he needs economy in his expenditure, that he may derive the greatest amount of true enjoyment from the resources at his command. Whoever has closely observed the doings of men, must have noticed many instances of families, about equal in number and in income, which have differed vastly in their food and raiment, furniture and general wellbeing. We have sometimes seen two families about equal in number, and receiving about the same amount of wages; yet, while residing in the same locality, and perhaps side by side, one of them is the very embodiment of poverty, debt, and wretchedness, while the other is free from debt, and moves on in the enjoyment of sufficiency and comfort. Whence does this difference arise? Is it because one is more favourably circumstanced than the other with regard to income? No; for their wages are about equal. How, then, comes

this difference to exist? The one lives at random, the other by rule; the one spends its money in any and everything that comes in the way, the other only in those things which are really useful; the one has no idea of making the best of everything, the other turns everything to good account; and the one lets everything go as it will, the other makes everything go as it ought. Just step into those domestic circles for a moment, and see how they respectively manage matters; and you will soon be convinced that the *method* of management is vastly different. While looking at the family which is in poverty and distress, and seeing how improperly, nay, how *foolishly*, a considerable part of their income is spent, you suggest "a more excellent way." You tell the man, that the shilling a week spent in tobacco, in addition to what he spends in drink, and the woman, that what she spends in snuff, and a portion at least of her expenditure in tea and sugar, might be dispensed with; and that, if the money spent in these so-called luxuries were laid out in the purchase of better clothes, furniture, etc., it would greatly improve their condition and increase their real happiness. In answer to this, you are told, "It does not matter; for if the money does not go in one thing, it will in another." Here, then, you have the key to the wretchedness by which they are surrounded, and from which both your eye and

heart recoil. Show me a person who has no idea of economy, and I will show you in that same individual one who is always in poverty, debt, and misery. And now, withdrawing from the scene from which economy has taken her flight, enter the other person's house at next door, where economy is allowed to reign as a queen. In looking around this house, you are struck with its neat, clean, and cheerful appearance. You find the good man, his wife, and his family, well clad, well fed, and their house well furnished. Having been informed that this family consists of the same number, and its income about the same, or perhaps less, than the other, you wonder how it is there is such a vast difference in their domestic circumstances. But look, just over the mantelpiece hangs a beautiful teetotal pledge-card. You then begin to make inquiries, and are perhaps a little surprised when the good man tells you "he has been a teetotaler many years; that missis and all the children too are staunch teetotalers; that though he used to smoke, he has giving up his pipe too; and that, besides all this, himself, wife, and children are all *water-drinkers*." You look quite astonished at this. But the good man having read, thought, and observed on these things, tells you "he fully believes health may be as good, or even better, without the use of these so-called luxuries as with them; and that the money saved by their

disuse can be much better spent.” He adds : “Some years ago, I awoke up to the idea, that if a man, who enjoys a fair amount of health and strength, were industrious, temperate, and economical, he would be sure, under Heaven’s blessing, to get on well in the world.” Having stated these views to some of his neighbours, they thought he was dreaming, or worse—going mad. They laughed at him, persecuted him, and called him a miser and a fool. Indeed! they were not going to give up all their enjoyments and make themselves slaves; nor give way to such crotchety, whimsical notions as had got into his head; but should enjoy themselves while they could, and let to-morrow take care of itself. Accordingly, they pursued their random and prodigal course, but he stuck to his so-called whimsical notions; being industrious, temperate, economical, never spending a penny but to some good purpose. The result is this,—While his neighbours, who laughed at and persecuted him, are pinched with want, he enjoys plenty; while they are in debt, and glad to keep out of their creditor’s way, he has money in the bank, and can face every man; and while they are sinking under the enjoyment of so-called luxuries, he is vigorous and buoyant in his abstinence. Let it then be distinctly understood, that the husband who would faithfully discharge his duty in providing a comfortable living for his wife, must

crown his industry with temperance and *economy*. There is another thought upon which we should like to remark briefly, believing it to be of great importance to the *working* portion of the community; namely, *that many advantages attach to the possession of a few pounds*. From all we have seen of life, the man who has no more money than will barely supply his daily need is almost always haunted with the spectre—"Disadvantage." Without a little spare money, a man seems powerless for anything but hard and incessant toil. But, with a few pounds under hand, he can, if he is a man of judgment, avail himself of many advantages. The following case will clearly illustrate both sides of the subject: Last winter (now October, 1862), a large quantity of oysters was caught in Falmouth harbour. Some of the dragmen were so destitute of spare money, that they had to sell their oysters from day to day as they caught them. This they did from the rate of two and sixpence to three shillings a tub. But those who had money to live upon, and a little over, kept their own oysters over winter, and also purchased and preserved those caught by their poorer comrades. When the market opened, the oysters sold at six shillings and sixpence a tub. Allowing something for the labour of laying down and taking up, those who had money to live upon through the winter, effected a saving of at least three shillings a tub

on what they caught themselves ; and those who had money to purchase from others effected a like saving on what they bought. Now, I know a case of two men in partnership, who bought five hundred tubs, on which they must have realized a profit of at least seventy-five pounds. Here then we have a remarkable illustration, on the one hand, of the disadvantage of being destitute of a little spare money ; but, on the other, of the advantage of having it. Let a man, then, be industrious, temperate, and economical, and he will not only provide a comfortable living for his wife and himself, but in numerous instances will acquire a little competence, and rise to respectability and honour.

Fourthly, it is not only a husband's duty to provide for his wife while he is alive, but also after his death, in case he should die first. This seems to harmonize so well with common sense, that we scarcely need offer any proof of it. Every man surely must feel that it is his duty, not only to provide for his wife while he is living, but also to use every honest and honourable means to leave her provided for after he may be removed to the spirit-world. Where is the man who deserves the honourable name of *husband*, that would not in a dying hour feel bitterly grieved to leave a wife behind him unprovided for ? I remember of hearing a good man say, that when he was once brought down to the brink of the

grave through an accident, it gave him unutterable grief to think of leaving a wife and two children in a wide world unprovided for, though he felt all was well in reference to his own salvation. He thought that if he recovered, he would make some provision for them in the form of Life Assurance. He did recover, carried his resolution into effect, and ever afterwards felt much satisfaction in what he had done. Thus must it be with every man who is worthy of the honourable and dignified name—*husband*. But there are some men whose moral judgment is so perverted, that they think or care nothing of what becomes of their wives when they themselves may be removed to another world, and do not wish to leave anything for them, lest it should help them to marry a second time. In scores of instances, we have suggested to men the propriety of giving up the use of tobacco and strong drink, and of turning at least a portion of the money thereby saved into the channel of Life Assurance, and of thus making provision for their wives in case they should die before them. The answer we have received has frequently been, “It is enough for me to do to take care of my wife while I am living ; and when I am dead, she must do the best she can. Besides, if I leave money with her, she will soon be married again ; and I will take good care that another man shall never have the spending of my money : no ! I

will never work hard and save money for another man to spend." Now, without accusing such men of want of love to their wives, we must think they entertain very erroneous views on the subject. And, in order to disabuse their minds of such notions, we will make the following observations :—

First, that when wives are left widows, without any provision, they are frequently involved in circumstances of great distress. It is easy enough to say, "Let them do the best they can;" but what can a woman be reasonably expected to do? If left alone, even without children, the case must be exceedingly trying; but if there is a family, it becomes gloomy in the extreme. In numerous instances, they have had to leave their comparatively easy and comfortable homes, and get stowed away in some miserable poor-house, to be annoyed with the obscene language and the depraved conduct of some of the lowest of the low, or locked up within the high walls and iron gates of a union-house; have had to sustain not only the loss of a husband, but sometimes of children too, who have been placed in the work-house, while they themselves have had to obtain their own living; and not only to resign their much-loved and honourable position as mistress of their own little domain, but to go out into other people's houses, to be hounded about long days with scrubbing-brush and pail in hand, or to

be half-smothered amidst the steam and soap-suds of the washing-tray. Take a case as an example : A few weeks ago, a widow-woman was washing at our house. For the sake of information, we made a few inquiries of her as to her hours of labour, the treatment she generally received from her employers, and her circumstances prior to her husband's death. She said, "her hours were from six to six, but sometimes she was kept at work till nine or ten at night, and all for *one* shilling a day ; that in some instances people were very kind to her, but in others would work her to death, and yet were never satisfied with what she had done ; that the other day, while thus unkindly treated, the tears ran down her cheeks and dropped into the tray ; and that, during her husband's life, she had been very comfortably provided for, for her husband had been a good husband, a good workman, and had earned a good deal of money." I asked her if her husband's life had been *assured*. She said : "No ; it had been talked about, but not done." Here, then, is one instance illustrative of what women can do, and what their circumstances are when their husbands are gone and they are left without a provision. And, may we not ask, Has a husband, who could have made provision for his wife, but would not, honourably discharged his duty ? Is it possible that such a man could really have loved his wife ? But where men

pursue the course we recommend in giving up the use of tobacco and strong drink, and in turning a portion of the money thereby saved into the channel of Life Assurance, they often leave their wives comfortably circumstanced. An intimate friend of mine, a Mr. C. Y., was a pious and an industrious man, a teetotaler, and well up in economy. He kept a little shop, and carried on business as a tailor. A robust cousin of his having died in comparatively early life, but having left his widow the advantage of a hundred pounds through the medium of Life Assurance, my good friend was induced by this example to assure his own life for the same amount. Though healthy and strong at the time the assurance was effected, within twelve months he died. His widow and two children reaped the benefit of his forethought and kindness. Being on a visit to Mrs. Y. a few months after her husband's decease, I said to her, "Well, Mrs. Y., have you derived any advantage from the assurance money?" She answered, "Oh, Mr. Maynard! I do not know what I should have done without it. As soon as poor Charles was gone, the creditors all wanted an *immediate* settlement. Had it not been for the assurance money, I must have pressed for money that was out, or have sold the stock in hand; but having this money, I was able to meet all the creditors," and, smilingly, "had a good little bit left." Seeing, then, the

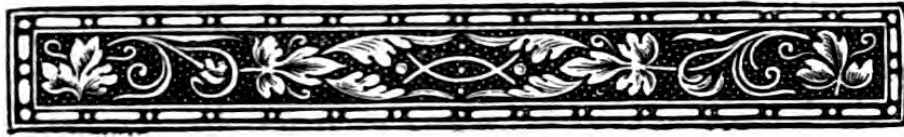
miserable condition of women left in widowhood without any provision for their temporal necessities, on the one hand, and how easily and comfortably they may be provided for, on the other, is it not evident that it is the imperative duty of every man to make that provision as far as industry, temperance and economy, honesty and honour, will permit him? We will leave this question to be answered by every enlightened conscience.

Secondly, "if I leave money with her, it will help to marry her a second time; but I will never work hard to save money for another man to spend."

But we would ask such to pause for a moment, and allow us to disabuse their minds of this error. Let us ask them a question or two: If your wife were to die first, would you like to be bound not to marry again? You answer, "No." Well, then, if you would not like to be bound, why would you wish to bind a wife? As you would like to marry a second time, so as to mitigate the sorrows of life, and increase its comforts, can you be such a mass of selfishness as to wish to have all the advantages on your own side? If you would shrink from the lonely life of a widower, why should not your wife from that of a widow? If you, the object around which her affections once clustered, are gone, and she is left without a suitable support, why should you wish her to be deprived of the support she might

obtain from another? If your sheltering wing under which she once safely and happily rested, be withdrawn, why should you wish her to be without protection, when there are other wings which may be spread over her? We judge, if you look at this subject with unprejudiced eyes, you must see it is unreasonable and wicked for any man to wish his wife to remain a widow for life. And then, is there not a little mistake too as to "another man spending that for which you have laboured"? It may be, your widow may never get married again, as a matter of choice or necessity. In this case, would you be justified in leaving her entirely unprovided for? Can the possibility or probability of her re-marrying justify you in leaving her without any support? Is not this unreasonable? And must not such a course, if universal, stop all the wheels of the social machine, and shatter that machine into fragments? Then, as to "another man spending the money for which you have worked hard." True, you may have been the earner of what you possess, and also legally the owner. But there is another side to the question. It is agreed to by every one, that if a man has a bad wife he is ruined. He may get as much money as he will, but she will spend it as fast as he gets it. But, if a man has a good wife, he has a fortune in her good qualities, though perhaps none with her. Let him have an industrious and economi-

cal, a cleanly and tidy wife, and he be a worthy husband, and he is almost sure to get on well. We are inclined to think, that a man's prosperity depends as much upon his wife as upon himself; and that, in nineteen cases out of twenty, where he rises in life, the wife is the principal lever by which he attains his elevation. Admitting the truth of this (and there are but few who deny it), it follows, that though the wife has no *legal* right to the property, she has a strong *moral* claim to it. If her husband passes the way of all flesh before her, she ought to have at least a fair portion of their mutual savings, and with it do her best, whether she gets married again or not. Is it not then the duty of every man to use all honest and honourable means to provide for his wife's necessities, in case she should be left a widow? Can it be right for him to leave her utterly unprovided for, to battle with the hardships of life as best she can? or, as is sometimes the case, to be provided for by others to whom she becomes a burden in the form of a pauper? In conclusion, we would say,—Husbands, love your wives, treat them with every kindness, provide for them as comfortably as you can while you live, and endeavour to leave them suitably provided for when you are gone; for, in doing this, you will be on the highway towards “making the best of marriage life.”



CHAPTER III.

ON THE DUTIES OF MARRIAGE LIFE.

(2.) *On the Duties of Wives.*

FIRST, *to love their own husbands above all others.* It must be evident to all that it is as much the duty of the wife to love her husband supremely, as for him thus to love her; and that it is as much her duty to guard against a diminution of love towards him, and a diversion of love from him, and to use the means necessary to maintain her love in all its purity, ardour, and supremacy, to him, as it is for him thus to conduct himself towards her. The same reasons which enforce upon husbands the duty of supreme love to their wives, are obligatory on wives thus to love their husbands; and as we have explained those reasons, and pointed out those obligations in treating on the duties of husbands, we need not repeat them.

Secondly, to obey their husbands in all things not sinful. This duty is placed before us with great beauty in the sacred volume. When our first parents fell from their primeval state in Paradise, and were driven out from the presence of the Lord, it was said to our mother Eve, "Thy

desire shall be to thy husband, and he shall rule over thee" (Gen. iii. 16). The margin reads, "*Or, subject to thy husband.*" Here then it is very clearly stated that the wife's desire is to be subject to her husband, and that he shall rule over her. St. Paul also says, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and He is the Saviour of the body. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in everything" (Eph. v. 22-24). Here, too, the duty of obedience is enjoined in the most explicit manner. Instead of offering a comment of our own on this passage, we will quote a *part* of Barnes's Notes on it; and refer the reader to the *whole* of the Notes, and to the reflections at the end of the chapter, for further information on the subject. Barnes says, "The *duty* of the submission of the wife to her husband is everywhere enjoined in the Scriptures. See 1 Peter iii. 1; Col. iii. 18; Titus ii. 5. While Christianity designed to elevate the character of the wife, and to make her a fit companion of an intelligent and pious husband, it did not intend to destroy all subordination and authority. Man, by the fact that he was first created, that the woman was taken from him, that he is better qualified for ruling than she is, is evidently designed to be at the head of the little community

that constitutes a family. In many other things, woman may be his equal: in loveliness and grace and beauty and tenderness and gentleness she is far superior; but these are not the qualities adapted for government. Their place is in another sphere; and *there*, man should be as cautious about invading her prerogative, or abridging her liberty, as *she* should be about invading the prerogative that belongs to him. In every family there must be a head—some one who is to be looked up to as the counsellor and ruler; some one to whom all should be subordinate. God has given that prerogative to man; and no family prospers where that arrangement is violated. Within proper metes and limits, therefore, it is the duty of the wife to obey, or submit herself to her husband. Those limits are such as the following:—1. In domestic arrangements, the husband is to be regarded as the head of the family; and he has a right to direct as to the style of living, the expenses of the family, the clothing, etc. 2. In regard to the laws which are to regulate the family, he is head. It is his to say what is to be done; in what way the children are to employ themselves, and give directions in regard to their education, etc. 3. In business matters, the wife is to submit to the husband. She may counsel with him if he chooses; but the affairs of business and property are under his control, and must be left at his disposal. 4. In

everything, except that which relates to *conscience* and *religion*, he has the authority. But there his authority ceases. He has no right to require her to commit an act of dishonesty, to connive at wrong doing, to visit a place of amusement which her conscience tells her is wrong, nor has he a right to interfere with a proper discharge of her religious duties. He has no right to forbid her endeavouring to exercise a religious influence over her children, or to endeavour to lead them to God. She is bound to obey God rather than *any* one (see Notes on Acts iv. 19); and when even a husband interferes in such cases, and attempts to control her, he steps beyond his proper bounds, and invades the prerogative of God, and his authority ceases to be binding." To us, this note is clear and comprehensive.

Then, too, the inspired writers have not only enjoined submission as a duty incumbent on the wife, and accurately described its nature, but have also portrayed in the most beautiful form the *manner* in which it should be performed. Peter says: "Wives, be in subjection to your own husbands; that, if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear" (1 Pet. iii. 1, 2). The word which we here translate *conversation*, signifies *way or manner of living*; and the word *fear* means *reverence, re-*

spect, honour. The apostle's teaching is, that the wife's life should be chaste or virtuous, holy, honourable; and that her obedience should spring from the reverence, the respect, or the honour in which she holds her husband. Paul expresses a similar sentiment when he says: "And the wife see that she reverence her husband" (Eph. v. 33). (See Barnes's Notes on this passage.) We judge, however, this lesson of complete submission and entire obedience, rendered reverentially and cheerfully, is very hard for wives to learn. Nevertheless, whenever it is learned and practised, it not only blesses abundantly the happy husband who has such a wife, but it also secures to the wife herself the richest blessings. It places her amidst gentle zephyrs, under a cloudless sky and a smiling sun, and blesses her with all her heart can wish in the unqualified confidence, the high esteem, the unabated, nay, the increasing, love of her husband. You take a walk in one of the magnificent parks with which some parts of our country abound. As onward you move among the majestic trees, and are impressed with their grandeur, your attention is arrested with the beautiful ivies which have crept up and covered the trunks of some of the forest kings. The evergreen leaves, and sweet little flowers mingling with beautiful clusters of berries, call forth your admiration. But do you know that those ivies require the support

of the oak in order to maintain their beauty and fertility? Only let the tendrils by which they attach themselves to the oak be broken, and at once down they come, their beauty being marred and their fertility destroyed. What a beautiful and impressive emblem of the mutual relationships, the duties and the comforts of husbands and wives! While the husband loves and is kind, provides for and takes care of his wife, he is like the forest oak; he supports her amidst all the storms of life. While firmly attaching herself to her husband in pure and supreme love, and in ready and cheerful obedience, she finds in him all the support necessary to maintain herself in all the freshness and beauty and honour of wifehood. Wives, allow us to inform you, here your great strength lies, here springs the bliss-inspiring fountain of conjugal happiness, and here blow the roses whose beauty and fragrance will charm you all through the wilderness. Pursue faithfully and cheerfully the path marked out for you by the hand of nature and the command of God, and but few of you will fail of the object after which your souls instinctively long—a happy marriage life. Allow me to add: Let your love and obedience be manifested in studying your husbands' peculiar tastes, promptly meeting their requirements in little things especially, nay, in *anticipating* their wants; and you will thereby not only illumine your home with a

brilliancy which will make it truly a pleasant home, but will also make your husbands men in whom you can safely trust, and whose large hearts and diligent hands will furnish you all the sympathy and support you need. In proof, take the two following cases: we were one day in conversation with a friend. A remark having been made in reference to a Mrs. T., my friend said to me: "*Her husband thinks her a very clever woman.* He said to me one day: 'I have got the best wife in the town, and no mistake about it.' To prove this bold and confident assertion, he said: 'Why, one day when I was going out to sea [he was a fisherman], she brought me a pair of oil-skins which she had made herself, but I did not know she had done it until she brought them to me.'"

Now, you see, this good wife having anticipated her husband's wants, and thus taken him by surprise, won his confidence, secured his affections, and raised herself in his estimation to the highest degree of excellence. Take another case: some years ago, while we were in company with a few friends, one of them related a remarkable case in which a good wife had completely charmed into confidence and kindness one of the worst tempered husbands a woman ever had. My friend one day said to the good woman (whom I will call Seefar), "Well, Mrs. Seefar, how is it you can manage your husband so nicely, though constitutionally such a bad tempered

man?" The answer was, "I know my husband is naturally poor-tempered, but I have *studied* his temper, and tried to please him in everything." By pursuing this course, Mrs. Seefar had won his unqualified confidence, secured his warmest affections and highest esteem, and lived with him a comparatively happy life. In fact, the poor man got so wrapped up in *mother* (as he called her), that he would do nothing without consulting her, and whatever she said was always right, and her counsel always acted on. Thus it is, wives and daughters of England, that women of common sense discharge their conjugal duties; and not only make their husbands' hearts rejoice, but get their own heads crowned with a rich diadem of grace, and their pathway through life strewn abundantly with flowers of greatest beauty and richest fragrance.

On the other hand, wherever the law of submission and obedience is transgressed, the penalty is generally paid in the endurance of hydra-headed evils. In some cases, wives, who are excellent in many respects, seem to forget themselves in reference to this branch of their duty. Instead of cheerfully submitting to their husbands, studying their tempers, and anticipating their wants, they pursue just the opposite course, and, as a consequence, mar the beauty and molest the peace of conjugal life. For instance, the husband wants something done. He kindly calls

his wife's attention to it, with a request that it may be done by such a time. But it is not attended to. This apparent neglect tries the husband's temper; however, he passes on with a request that it may be *sure* to be done by a given time, which is then specified. But again he is disappointed. Now, he feels a good deal out of sorts, speaks in rough tones, and looks very sour; but he entreats it may be done by another time, which he specifies. Well, away time flies, and the last mentioned period arrives, but his request is not complied with. Being disappointed again, and this in repeated and numerous instances, he feels much irritated, speaks roughly, and perhaps threatens hard things, unless his wants be better met in future. True, he is very sorry to speak unkindly. He tells his wife so; and assures her he would rather give her twenty *kind* words, than one *unkind* one. But instead of having his agitated emotions calmed down with a little of the oil of frank acknowledgment of error, and a sincere promise that such an occurrence shall not take place again, if it can be possibly avoided, he is told that he is too particular, that no other man looks for so much attention as he does; and that if he wants the thing done, he can do it himself, if not, he can leave it alone. But this, instead of being like oil upon the water, is like oil upon fire. Now, the good man feels his love towards his wife to begin to wane. He is very sorry it

should be so ; but so it is. When next he wants anything done, he *orders* it ; and tells the wife, if not done, *as ordered*, she may expect to hear what she will not like. And what he thus utters with his tongue, he expresses also with a flash of the eye, and a stern countenance. He is then asked if he cannot speak without getting so much out of temper, and being so cross. But time rolls away, and by-and-by he finds, to his sorrow, that his *magisterial orders* have no more effect than his *kind request* : the thing is not done at the time required. Being again disappointed, his anger becomes aroused. He now speaks harshly, and uses words which cut like daggers and burn like fire. He is then told that he is not half so kind as he formerly was ; has no need to speak as he does ; that love is *blind*, and if he loved as he once professed, he would not see such little things, and make such a fuss about nothing ; and that, if she had known he was going to be like this, she would never have had him, and was only sorry she was tied up to such an ill-tempered man. But this only makes the case worse ; for he not only feels much tried in again being disappointed, but more especially so to be told he is a strange and ill-tempered man. Then, too, to think that his wife wishes she had never had him, makes it worse still. Thus things go on from time to time, until love takes her flight, and cold indifference, or even dislike, takes her place.

Love being gone, home is stripped of its charms, and the public-house is had recourse to as the place where sorrow may be drowned. Here smiling and smartly dressed landladies seem far better women than the intractable and unobliging wife at home. Splendid furniture, jovial pot-companions, discussions on politics, and the merry song, seem to suit the taste much better than the wife and the home that once had greater charms than all other persons and places. A liking for strong drink and drinking company having been acquired, everything is sacrificed to gratify the terrible appetite. Health, wealth, and character; wife, children, and home; friends, acquaintances, and happiness; body and soul, both for time and eternity: *all*, ALL are sacrificed at the shrine of Bacchus. Now, the once kind and loving husband is transformed into a cruel one; the marriage province is blasted and destroyed, and henceforth it becomes a scene of misery. Thus it is that hundreds of wives, who are in many respects good wives, alienate their husbands' affections, drive them to the public-house, and bring a fearful retribution in storms of distress upon their own heads. Had I a voice like thunder, and could send it in mighty peals through the nation, nay, throughout the world, I would say to wives, "If you desire to retain your husbands' love unabated, and to see them all they ought to be, then be sure to meet their little

wants promptly and kindly, and in ninety-nine cases in a hundred you will succeed." Take an anecdote on this point: Some time ago, I was on a visit to a Mr. B. When Mrs. B. served up the supper, her husband said to her, "Ann, this is not just as I wanted it; it should have been so-and-so." She answered: "Oh! I am very sorry for that; but never mind, I will try to do it better next time." This appeared to be perfectly satisfactory, and Mr. B. never said another word. I said to myself: "How nicely that is done!" If wives generally had so much good sense as Mrs. B., and used it in the same way, how few husbands could scold. Wives of England, wives of the world, *try* this expedient; meet your partners in little things; and only a very few of you will have to complain of unkind husbands.

Thirdly, to keep themselves clean and neat; not to be extravagant in dress. Human nature is so constituted as to be pleased with the *beautiful*, but to be displeased with its opposite. Let a wife be clean in her person and neat in her attire, and this will be a source of pleasure and attraction to her husband. He will be pleased when they are at home alone, or when they have company, and also when abroad, to hear her well spoken of. Men generally are not blind to this trait in a wife's personal character. Nor are they backward to appreciate it, and to acknowledge it

with pleasure at suitable times. Cleanliness and neatness of person in wives is a duty, in the faithful discharge of which, they do much to "make the best of marriage life." But the absence of this excellent quality fearfully diminishes the happiness of conjugal life. True, if a husband is so blind that he does not see a dirty, untidy wife to be what she really is, it may pass on all right. A brother minister once related an amusing anecdote on this subject. Prior to his entering the ministry, he was one day engaged in manual labour in company with others. In the company, was a man who was admitted by common consent to have the dirtiest wife in the parish. In the course of the day, the conversation of the party turned on good and bad, cleanly and dirty wives. Around the gossip went, each expressing himself as to what he should do if he had a dirty wife; when, at last, the man referred to, said, "he did think, if he had a dirty wife, he should *kill* her." This, as might be expected, threw the company into a roar of laughter. But, poor man, he was innocent enough; for his eyes were, or at least appeared to be, closed. But while there are a few men of this class, we are inclined to think they are like angels' visits—few and far between. But while some men are blind and do not see what sluts their wives are, most do see, and must see. And how it must mar the beauty, diminish the happiness, and augment the trials of conjugal

life for a man to see a slattern in the person of his wife. We have sometimes seen some of these slatterns about from morning till night, with their hair dishevelled, skin dirty, their clothes hanging about them in the most disorderly manner, and their boot-strings and -tongues dangling about their heels whithersoever they go. When our eyes have been thus offended, and our soul has recoiled from such a sight, we have said to ourselves, "Poor men ! how miserable must your lot be, to be tied up life-long to such as these !" And where is the man who would not thus feel ? While human nature is human nature, must not such a course fearfully decrease the happiness of marriage life ? Wives, let us kindly say to you, "Be as clean and neat as you tried to be in your courting days." At that time, you were always careful to be clean and neat when you expected a visit from your suitor. And, of course, he liked to see you so ; but had he seen you then as he too often sees you now, he would have quietly and silently said, "Good-bye." But though the knot is tied, do you think he has lost his sight and taste ? If a slattern would have offended, repelled him then, must it not do so now ? If you think your husband's nature is *changed* because he is married, you have made a grand mistake. If you wish to make him happy, and to retain his supreme love fresh and undying, then discharge faithfully and honourably the duty of being clean and neat in your persons.

But, while wives should be clean and neat, *they should not be extravagant in dress*. Perhaps we may be allowed to say (without intending the slightest disparagement of the other sex), that it is one of the female weaknesses to be *fond of finery—of display*. Whoever has seen anything of the world must have noticed this. If this latent principle is suffered to develop itself without due restraint, it will lead to ruinous and disgraceful consequences. We have sometimes been struck with surprise to see intelligent and excellent women so weak in this respect. Article after article, dress after dress, must be had, until wardrobes are choked full. Yet more must be had; for, if the same article, no matter how good and serviceable, has to be worn a few times in pretty close succession, it is immediately feared that people will think they have nothing else to wear. Hence the dressmaker is almost always in requisition. Sometimes, too, enormously expensive things must be had. When residing in the town of Southampton, we were credibly informed of a butcher's wife who laid out *fourteen pounds* in a Paisley shawl. While such extravagance may be easily borne by the wealthy, it must be ruinous to the working classes. In conclusion, we may add, that while every husband, who is worthy of so honourable a name, should be always well pleased to see his wife *well* dressed, it is the imperative duty of wives to guard against

a fondness for finery, and to avoid extravagance in dress.

Fourthly, to keep their houses, etc., clean and tidy, and to get the meals ready in proper time. While to man is allotted the task of providing for the family, to woman is assigned the duty of managing domestic affairs. In the discharge of this important duty, she is reasonably expected to keep the domestic circle clean, neat, and comfortable ; so that her husband and other branches of the family may be comfortable, and quite satisfied in their own castle. When wives succeed well in this, in addition to that of keeping their own persons neat and clean, they make their homes a peculiar and powerful attraction to their husbands. Those who have wives of this description generally feel an indescribable pleasure, when their day's work is finished, in wending their way to the spot which comprehends all charms—home. Though storms may have raged without during the day, when eventide comes and the husband can haste with quick and pleasant step to a decent wife and a tidy home, he soon forgets the past, and feels all is well. And how often does he say, “Be it ever so humble, there's no place like home !” Wives, if you wish to keep your husbands from the public-house, and to retain their confidence, their love, their kindness ; then keep your own persons, your houses, and everything within the domestic circle, as clean and as neat

as possible, and you will very probably have your efforts crowned with success. But if you suffer your houses to be scenes of dirt, disorder, and confusion, you may fully calculate on the loss of your husbands' confidence and kindness; and need not wonder if they seek other company and spend their leisure hours at your neighbours' houses or on the ale-bench, instead of spending them at home with you. Endeavour, then, to discharge your duty well in this respect, and you will not only richly minister to your husbands' comforts, but also vastly increase your own happiness.

Then too, you must be careful *to get the meals ready in proper time*. To some, this may appear a matter of little importance; but it is a subject on which domestic happiness greatly depends. In numerous instances, men have to be in their work at six in the morning, and to return to breakfast at eight. Only half an hour being generally allowed for this repast, it is of the greatest importance that the breakfast be ready just at the minute it is required. This being attended to, and the husband's wants supplied and desires met, all goes well. But if the wife squanders the morning in bed, and suffers her husband to return before she is ready for his arrival, then look out for bad tempers and high words. And as it is with breakfast, so it is with dinner, but more especially so with supper.

When a man has been hard at work all the day, and returns home in the evening tired, hungry, and perhaps severely tried with the difficulties of his trade; the unkindness of comrades, or the oppressions of a hard master, he always wants to find his wife at home and the supper on the table. On his arrival, if the wife is not one of the first to meet his eye, the instant inquiry is, "Where is mother?" And then, "Is the supper ready?" Of course, he wants to see the object upon which his heart is fixed, and his stomach wants its food. If the supper is ready, and on the table quite in order; the wife at home, clean and neat, with a smile on her countenance to receive him with a greeting: "Well, dear, you are looking very tired; but I have a nice supper for you, and it is quite ready;" how his heart dances within him, and he thinks no man has so comfortable a home and so good a wife as he. Where wives thus discharge their conjugal duties, they cast an air of cheerfulness over the whole domestic scene; and almost always find this sacred province to be under the genial influence of sunshine and showers. How beautiful such a scene! It has been our happiness to see some such, and we are convinced they might be multiplied a thousand-fold. Wives, try, try hard, try again; and, under Heaven's blessing, you will succeed. Husbands, let us do our part; and with our efforts united with those of our wives,

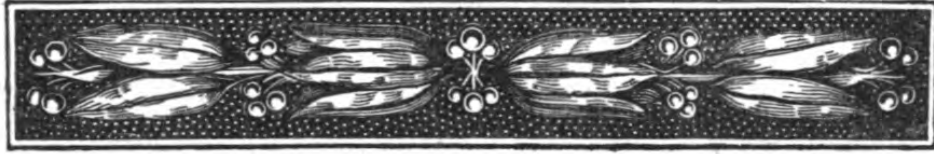
we shall realize success, and rejoice together in the grace of life.

But, we are sorry to say, some wives are negligent of this duty. Sometimes they spend the morning in bed, and at others many hours of the day in gossip. Hence the meals are not ready in proper time. If anything will irritate a working man, excite anger, and lead him to say hard and wicked things to his wife, it is being disappointed in his meals. This is especially the case in regard to supper. Tired and hungry, when his day's work is done, he wends his way home, expecting to find ready the food which nature requires. Under these circumstances, he is naturally very susceptible of irritation. A straw will stumble him, the slightest inconvenience put him all out of sorts. Now the good man reaches home in this state of body and mind. But there is no supper ready. The wife apologizes. She has been very busy all the day about needlework; and, desirous of getting on as fast as possible, has not been able to get the supper ready. But the apology does not satisfy the craving in the husband's stomach, nor refresh his weary body. Though he struggles with himself for patience and self-possession, his countenance becomes cloudy, and he wishes the needlework out of the way. He passes on pretty well the first time, and, perhaps, a few times; but if they are oft repeated, it will ultimately be productive

of more than a little unpleasantness. Having observed instances of this kind, we would recommend wives to put their needlework aside in time to get their husband's tea or supper ready at the period required. This, we are confident, will answer best finally. But, in other instances, wives, instead of having been engaged in needlework, have spent hours of the day in gossip. Hence, on the arrival of the husband, everything is disorder and confusion. This provokes him to ill-temper and high and harsh words, which are, in many instances, returned by the wife. Thus bickerings, quarrels, fightings arise. Finding home no home, wife no wife, the tired, hungry, angry man walks off to the public-house. On an empty stomach, tired and irritated, a little of the intoxicating draught soon makes him drunk. Hence, on his return home, the scene of strife is renewed. Things go on at this rate until they become literally intolerable. All the charms of home having vanished, the happiness of conjugal life soon disappears; and alienation, contentions, and misery, become occupants of the domestic circle. Working men of England, you who are the victims of strong drink, and all the degradation of a drunkard's life, tell us, do not many of you trace your downfall to this very cause? In conclusion, we would say to wives, If you wish to avoid these miseries, and enjoy the happiness we have portrayed, then pay special attention to

the cleanliness and neatness of your persons, to orderliness and taste in your domestic arrangements, and to prompt and comfortable provision of meals for your husbands and families, and you will scarcely fail to realize the object of your desires.





CHAPTER IV.

ON THE MUTUAL DUTIES OF HUSBANDS AND WIVES.

FIRST, *to bear and forbear with each other amidst all the frailties incident to human nature.* Were husbands and wives as perfect in knowledge and holiness as angels, they would probably have no need for the exercise of mutual forbearance. But, constituted and circumstanced as man is, there is much need of this. If a man waits to get married until he finds a woman who is perfect, and in whom he will find nothing to exercise his patience, I judge he will have to wait a long time indeed. So with regard to a woman; she must not expect to find perfection in any man. This being the case, there will ever be ample scope for the exercise of every passive grace. Upon this principle of our nature, a brother minister once said to his people, "When you get married, you must take two *bears* into the house with you." Take two *bears* into the house! Strange companions these! The farther out of the way, the better. But he dissipated their wonder by saying, "Well, now,

the two bears are Bear and Forbear." They saw the force of his saying, and admired his wit. Now let us appeal to the most wealthy, educated, refined; the most religious, virtuous, kind: do you not occasionally find yourselves in circumstances requiring you to bear and to forbear? It is indeed needful for husbands and wives to bear with each other's ignorance, mishaps, apparent inattention to each other, and sometimes hasty and unguarded expressions; and while they bear, they must also forbear. Under circumstances of trial, there are strong temptations to go far in the wrong direction in threatening hard things. But Bear and Forbear must be called into exercise, in order to calm the troubled waters and hush the rising storm. This being done, all will go on well, and after the clouds are dispersed, the sunshine will seem the more pleasant. But if this is not done, molehills will rise to mountains, and matters go from bad to worse, until peace and happiness take their flight, and contentions and misery sway the sceptre. There is one special aspect of this subject to which we must call your attention. In some instances, persons are married unconverted, and move on comparatively happy together, until one becomes a decided follower of the "meek and lowly Jesus." At this, the unconverted partner feels annoyed, opposes the renewed husband or wife in his or her course to the better land; hence springs up "a root of bitterness,"

which becomes a fruitful source of domestic misery. Sometimes this opposition assumes the form of derision, manifesting itself in a thousand annoyances which lie as thorns in the way to heaven ; but in others, becomes violent, or even brutal. Some years ago, a brother in the Lord said to me, " Mr. Maynard, when I gave my heart to the Lord, my wife opposed me with all her might. Many a time when I have been kneeling by the bedside, she has caught me by the hair, and pulled me on the floor." In another case, the unconverted husband brutally treated his pious wife, sometimes even threatening her life. In such cases, the converted partner has sometimes to suffer much and to suffer long. But the question is, What should be done ? The unconverted partner, having no right of control in the matter, should give up all opposition. It should also be remembered that the opposition offered being a violation of the principles of truth and righteousness, will sooner or later, if not repented of, bring down upon the defenceless head of the guilty a fearful retribution in the turmoil of evil passions and the stings of a guilty conscience, remorse in a dying hour, and the terrors of the judgment-day, and the frown of an angry God. But to the sufferer, we would say, Be patient, be gentle, be kind ; persevere in the path of duty, looking to God in earnest and faithful prayer for help in the time of need, and He will

spread over you the canopy of His wings, raise your head and cheer your heart, be a staff in your hand and a lantern to your feet, and finally bring you where "the wicked cease from troubling, and the weary are for ever at rest." If your religion is a principle of heart and of life, deeply imbuing you with the "mind that was in Jesus," and investing you with the graces which shone so brilliantly and attractively in His life, you have a reasonable hope of winning your unconverted partner to the Cross; and if successful, you may rejoice together in the grace of life, be true yoke-fellows in the "kingdom and patience of Christ," and finally spend a happy eternity together in the Paradise of God." In the first case we mentioned, the husband had the pleasure of seeing his wife converted, and of becoming a help-meet to him in his way to heaven. But should you not realize the desire of your heart, still hold on your way with "clean hands," and you will wax stronger and stronger. The promise is, "My grace shall be sufficient for thee; my strength shall be perfect in weakness." With this promise, and a thousand others, you may take courage, and press forward with the assurance, that if faithful, ultimately glory will consummate in heaven what grace has begun upon earth.

Secondly, to conceal each other's imperfections from the world. This should be done as kindly, as carefully, as prudently as possible. By pursu-

ing this course, they will stand before the world as living happily together, hence will command the esteem and respect of those who know them. In the conscious possession of public approbation, they can boldly lift up their heads, rejoicing in their dignity and honour, and will at the same time greatly increase their own happiness. We say, "to conceal any *little differences* which may arise between them from time to time." Perhaps there are but few instances in which husbands and wives pass through all the difficulties, dangers, and conflicts of life, without an unkind look or word or deed ; or at least, *apparently* so. Amidst the turmoil of life, there is much danger of being occasionally put out of sorts, and of looking at each other sternly, speaking harshly, or acting inconsistently. While they may sometimes take a different view of a subject, each feels desirous of having his or her own way. This is likely to lead to strife. Under any of these circumstances, each heart may be wounded. When this is the case, there is a strong tendency to seek relief by telling friends or neighbours how cross the wife has been, or how unkind the husband. But this should never be done. If it is painful and hard to be borne, it is better to bear it patiently and quietly, for the moment you let others know it, you add fuel to the fire. Friends will interfere. The husband's generally side with him, but the wife's with her. The

former say, what a poor-tempered wife James has, and if they were in his place they would make her pay for her crossness ; while the latter sympathise with poor Jane, and rail against her unkind husband. Thus surrounded and acted upon, wounds are deepened. And it will be both seen and felt that a little strife thus meddled with is like the letting out of water—increasing as it flows. In addition to this, neighbours will talk about you, and say, “How unhappy James and Jane are living together.” And being made a table-talk, derided, and censured, and feeling at the same time that you have lost confidence in yourselves individually and mutually, you will find it difficult to regain your own or other’s respect. I am fully persuaded, from observation, that many husbands and wives have thus marred the beauty and destroyed the happiness of marriage life. Husbands, wives, be careful, be guarded. If at any time you should have a few words, or even a little squabble, keep the whole to yourselves, and without fuel the fire will soon die out. We may add, that if a husband’s conduct should assume a cruel and brutal character towards his wife, or if hers towards him be unfaithful and vile, there may be justification in acquainting others with the matter. But unless things rise to this fearful height, it is decidedly advisable to keep everything from public gaze. And not

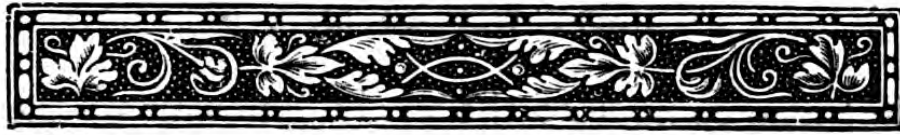
only little differences, but also those little imperfections and failings to which all are more or less subject. Conjugal unity should be kept in the bond of peace; otherwise, disunion, with all its miserable attendants, will be the certain issue. Sometimes husbands are so foolish (I had almost said, *so wicked*) as to expose their wives' little failings, and to hold them up to ridicule. But it should be remembered that in doing this, they not only lower them in public esteem, and place them under needless disgrace, but also sink themselves many degrees lower than they do their partners. So it is also with wives in regard to their husbands. People generally do not like to hear husbands and wives speak ill of each other. Almost always, those who are guilty of such conduct are looked upon as weak and wicked, and are laughed at or censured for their misconduct. Let it be remembered that it is a sword with two edges—it cuts both ways. Take the following case as an illustration: Some years ago, we were informed of a married woman who had foolishly tattled to her neighbours about some little weakness and oddity in her husband's private life. This got noised abroad and came to his ears, and on being held up to derision, he felt desperately enraged, and awarded to his wife in full measure the penalty of her misdoings. From observation of human life, and our knowledge of

human nature, we judge that such foolish conduct must always result in misery to the guilty; and therefore to avoid this misery and "make the best of marriage life," the imperative duty of husbands and wives is to conceal each other's little failings and imperfections from the world.

Thirdly, to try by every proper means to increase each other's happiness. There are a thousand ways in which intelligent and loving husbands and wives may minister to each other's welfare. One thing only we will specify, and leave the reader to supply the rest, namely, *the necessity of candour and faithfulness with each other.* Husbands and wives should be so much one in heart, in object, in effort, as to permit, at all times and under all circumstances, of a knowledge and an approval of what each is doing. There may perhaps be exceptions to this rule, but as a rule it holds good. Whenever a husband has so much confidence in his wife as to be satisfied that whatever he reasonably proposes will be readily and cheerfully acceded to, and the wife the same in the husband, there will be no need to conceal anything from each other. Seeing eye to eye, and both walking the same way, all is likely to go on pleasantly. And why should it not be so? Why should husbands and wives, who are one flesh, be going in different directions? Should they not seek, at all times, to maintain inviolate the

sacred union that the marriage state implies? Let this be done, and it will do much towards "making the best of marriage life;" but let the opposite course be pursued, and it will probably prove a source of bitterness and woe. Such proceedings are sure to come to light sooner or later; and whenever they do, they weaken, sometimes *destroy*, confidence, generate jealousies, engender strifes, and lead to bad consequences. Take a case or two in proof: Many years ago, we knew a good man who was said to be unkind to his wife. One day, when in company with him, our conversation turned on matrimonial affairs. He remarked to me just as follows: "I once loved my wife as well as any man. But she tried to deceive me. I thought she had been doing something unknown to me. I asked her, but she said, No, she had not. I afterwards found out she had. And then, when I knew she had told me a lie, I lost my confidence in her." Now, had this wife been open-hearted with her husband, had she done nothing without his knowledge and consent, she might have retained his confidence and kindness; but in attempting to deceive, and then in telling a lie to cover her deception, she forfeited the whole. Foolish woman! Sad event! Bitter penalty! Wives, take heed to your way in this matter! The enjoyment of some clandestine pleasure, can be but an imperfect compensation for the loss of

a husband's confidence! Now, take the other case. Some time ago, a gentleman said to me: "It is hard work, Mr. Maynard, to manage *some* women." The fact was, he and his wife had parted. If I understood him, and remember aright what he said to me, the case was as follows: He had a widowed mother towards whose support he rendered some assistance without his wife's knowledge. She became suspicious of it, and wished to know; but he would not tell her. At this she became discontented, angry, turbulent. Matters went from bad to worse, until a separation took place. This was followed with an expensive law-suit. The breach made between this man and his wife was so wide that it has not yet been repaired, and probably never will be. Had he consulted his wife on the subject prior to taking action upon it, he might possibly have obtained her cheerful consent, and all would have been well. All the misery and expense into which they were plunged might have been avoided, and their marriage union have remained unbroken and happy. From these examples, is it not evident, that if husbands and wives would do all they can to increase each other's happiness, and "to make the best of marriage life," they must be candid with each other?



CHAPTER V.

ON THE DUTIES DUE TO CHILDREN, AND THE PROPER METHOD OF TRAINING THEM.

WHILE the possession of children affords great pleasure, it involves grave responsibilities. This view was held by the ancient Jews. They regarded children as a reward to the righteous, as an expression of Divine favour. "Lo, children are an heritage of the Lord." "Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate." "Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table." For further information on the subject, read the 127th and 128th Psalms, and Dr. A. Clarke's comment on them. But while this possession affords great pleasure, it also involves grave responsibilities. Children, in passing through time, have an important part to play on the stage of life; they have—

"A God to glorify;
A never-dying soul to save,
And fit it for the sky."

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DUTIES DUE TO CHILD

maintain their children until they are able to support themselves. But we must not forget the fact, that while our support in infancy is proximately upon our female parent, it is remotely upon our male parent. It depends upon him to provide for the child. Indeed, it is very interesting to observe with what perseverance of human nature to observe with what parents labour, with what perseverance they press through difficulties, with what opposition, and they encounter opposition, and with what assiduity they watch over their children, supplying their need, relieving their sorrow, and comforting them in sorrow. If the parents are intelligent and virtuous, their children might be safely left in their hands, and need no word of exhortation: resting assured, that the impulse of instinct and the guidance of reason, it would be efficiently and managed. But sometimes disturbing influences come into operation. Reason becomes perverted, the heart hardens, and the instinct perverted, the heart hardens, and the children are sometimes left in destitute, and are not sufficiently supplied with the necessities of life, they suffer from hunger and cold, and are miserable, making the family wretchedness. In some instances the neglect of parental duty arises from negligence; but in others, from the influence of strong drink and

They also come into the world ignorant of those things which make for their present and eternal welfare, and therefore need instruction. The accomplishment of this task is vastly important and responsible, and is devolved by the Creator upon parents.

First, It is parents' duty to maintain their children until they can provide for themselves. We enter on our present state of existence needy and helpless. But God hath made ample provision to supply our wants and to relieve our necessities. Not only has He endowed the earth with a property of fertility to supply our need; not only furnished our parents with hands to minister to our need: but has implanted in them an instinct by which they are prompted to love us tenderly, and urged to labour for our good. Upon our female parent, we are dependent proximately for subsistence during the early part of our life. She is furnished with a remarkable organ—the breast—which is endowed with as remarkable a physiology for the purpose of sustaining life and ministering to our comforts. In the fertility of the earth, the possession of hands and instincts by our parents, and of the breast by our female parent, we behold a marvellous apparatus, comprehensive of numerous elements and beauteous adaptations, which not only indicates in the most impressive form the wisdom and goodness of God, but also that it is the duty of parents to

maintain their children until they can provide for themselves. But we must not overlook the fact, that while our support in infancy depends proximately upon our female parent, it depends remotely upon our male parent. It naturally depends upon him to provide the support. Indeed, it is very interesting to every student of human nature to observe with what diligence parents labour, with what perseverance they press through difficulties, with what bravery they encounter opposition, and with what assiduity they watch over their children in supplying their need, relieving their distresses, and comforting them in sorrow. Were all parents intelligent and virtuous, the subject might be safely left in their hands without a word of exhortation: resting assured, that under the impulse of instinct and the guidance of reason, it would be efficiently and faithfully managed. But sometimes disturbing influences come into operation. Reason becomes distorted, instinct perverted, the heart hardened. Hence, children are sometimes left in destitution. Insufficiently supplied with the necessities of life, they suffer from hunger and cold, and become miserable, making the family a scene of wretchedness. In some instances, this neglect of parental duty arises from natural sluggishness; but in others, from the blighting influences of strong drink and tobacco. I have

known men to sit down in indolence and poverty, clothed with the double garment of laziness and rags, while their children and wives were shivering with cold, and pinched with hunger. Others do the same through drinking and smoking. I remember once hearing a man say, that after he had been drunk at night, the next morning he went to the field to work, accompanied by his little son, T. As the rain first pattered, then pelted upon the hatless head of the little fellow, the father's heart smote him, and led him to say to himself: "What a wretch I am to spend in drink the money that would have bought you a hat." But is this a solitary case? No, no: there are many such. To fathers who are indolent or intemperate, and who thereby deprive their children of the support which they claim at their hands, we would say: Arise, be diligent in labour, and temperate in your habits, so that you may discharge the duty, and enjoy the privilege of maintaining your children until they can provide for themselves.

Secondly, To teach them those things which make for their present and eternal welfare. To assist them in doing this, we will offer a few observations on what they should be taught, and how they should be taught.

First, What they should be taught.

1. *Suitable secular knowledge.* By this, we mean reading, writing, arithmetic, and all other

branches of literature which are necessary to fit them to be useful members of society, and to enable them to secure to themselves all legitimate advantages. In the performance of this duty, parents should keep distinctly in view, the position in life their children are likely to occupy, and the vocation they will probably pursue. Among the wealthy and higher ranks of society, education should be of a high order, and comprehensive of great variety. But among the lower ranks—the working classes of the community—where the education can but seldom be high or comprehensive, the greatest attention should be paid to its being *suitable*. It should be in perfect harmony with the business the child is intended to carry on, or the vocation he is to pursue, as this will greatly conduce to its comfort and success in life. The error prevalent on this subject, is a desire for the *ornamental*, to the partial and improper neglect of the *useful*. But this should be avoided; as it must, in the very nature of things, militate against the child's welfare. Let it then be remarked, once for all, that the *useful* should be secured first in large proportion, and then the *ornamental* to such an extent as means permit, or circumstances require.

2. *They should be brought up to some branch of manual labour, business, or profession, by which they may obtain an honest and comfortable living*

This does not apply so much to the higher ranks of society, where large fortunes are inherited. But it applies largely to the middle ranks—the business classes. Where there is a good business, but little property, some of this rank think it beneath their dignity to bring up their children to *a trade*. Hence, in many instances, when they are launched upon the great ocean of life, with but little property, and sometimes not sense to take care of what they have, they frequently fail in their attempts, and plunge headlong into destitution, misery, and disgrace. Instances of this kind are constantly occurring, some of which have come under our own observation. To avoid such calamities, it were far better such children were brought up to some useful trade, by which they might obtain a living, when other sources might fail. Then, among the working classes, who are entirely dependent upon manual labour for subsistence, it is of the greatest importance, that parents should bring up their children to some branch of labour by which they could obtain an honest living. In many instances, this is well attended to; but in others, it is not. We have known cases in which parents, who were themselves well up to the mark, have fearfully neglected their children, and then upbraided them because they knew nothing. Such a course is both wicked and cruel. Parents, permit us to say to you kindly but

earnestly: Do your very best to bring up your children to work; and to do their work *well* in the branch to which you have devoted them. In doing this, you will confer upon them a *fortune*, which will bear them honestly and honourably through all the changing scenes of life.

3. *They should be trained religiously, as heirs of immortality.* It must at once appear, that the religious instruction of children should be conducted with the greatest care and diligence. The attributes of God, and the Divine character of Jesus Christ; the nature and necessity of repentance, faith, and holiness; the nature and duration of future rewards and punishments; together with the need of a holy and useful life, should be early and prayerfully impressed upon their minds. Where this course is pursued, amplifying and simplifying as circumstances require, and at the same time adding to precept the force of *example*, parents will not only have the sweet consciousness of having discharged their duty, but also the indescribable pleasure, in numerous instances, of seeing their children in the possession of vital godliness. For while our Creator has enjoined upon parents the duty of bringing up their children "in the nurture and admonition of the Lord," He has also given the gracious assurance, that if trained "in the way they should go, when they are old they will not depart from it." This is very encouraging.

Thousands have proved its truthfulness; and abundantly rejoiced in the faithfulness and goodness of God. O, that it may be realized upon a much larger scale in the future, than it has been in the past!

Secondly, The principles on which this education should be conducted.

1. *Parental authority must be firmly and unwaveringly maintained.* Of course, nothing should be required but what is perfectly right and reasonable. This being observed, obedience should be enforced at all times and under all circumstances. Children should be made to understand, that father's command and mother's word are at all times law, and must be obeyed. This being the case, there will be comparatively little difficulty in managing a houseful of them. Perhaps there will be a conflict or two at the commencement. Should this be, the parent must hold on, however long the conflict may be, until he has gained the victory. And this can be done in every instance, only let the struggle be conducted aright. We might give instances, some of which we ourselves have passed through; but we would rather refer the reader for further information on the subject, to a little work called "The Mother at Home," published by the Religious Tract Society. If parents maintain their authority, they will secure the invaluable blessing of domestic peace both to themselves and their

families. But, if they fail in this, they may expect disorder and anarchy. We have seen hundreds of cases in which parents have given orders to their children; but, instead of obeying, the little ones have looked up in their faces and laughed, and then done exactly the opposite. Such families become scenes of turmoil and vexation, both to parents and every person that comes within their borders. Here, too, it is found that the penalty of transgression "is hard." Parents thus involved often complain of their troubles with unmanageable children; but they will permit us to tell them kindly, that it is their own fault. Only let them maintain their authority, and they will soon banish disorder, and restore peace and happiness.

2. *Firmness and kindness must go hand in hand together.* They must be twin sisters. As queens, their sovereignty must be one. Kindness should be manifested to children, in calmly and gently pointing out to them the reasonableness and propriety of their obedience. The fact, that God has commanded children to "obey their parents in all things;" that He has promised long life and every temporal blessing to obedience, but threatened punishment to disobedience; and that they should obey their parents *because* they are their parents, and because it will be for their own good, should frequently be placed kindly before their minds. Then, too, should parents be under

the painful necessity of inflicting corporal punishment, it should be done calmly, deliberately, and with every appearance of the utmost reluctance; assuring them that there is not the slightest pleasure, but much pain, felt in being necessitated to punish, but that it is done for their good. Then, too, it is well to take them aside, pray with and for them, and direct their attention to the fact, that they are sinning against God, and incurring His displeasure. They should also be reminded that if they are suffered to disobey with impunity, it may lead to their ruin both of body and soul, for time and eternity. Such a course seldom fails of success. It often melts the hardest heart, subdues the most perverse will, tames the most lionlike, and draws into sweet submission those who would be otherwise stubborn and unruly. And while obedience will be secured, unqualified confidence and pure and ardent love will be obtained. We might give as examples cases with which we are quite familiar; but, refraining from this, we would say to parents: Try this plan patiently, prayerfully, perseveringly, and you will be pleasingly convinced of its truthfulness and propriety in the order, peace, and happiness it will produce in your families.

But instead of pursuing this course, we have seen many parents who have abandoned themselves to vacillancy, severity, and wrath: some-

times suffering their children to pass with impunity, when they have been guilty of the most flagrant disobedience; but at others, almost beating their lives out for any trifle; and, instead of correcting them in a proper manner, knock and kick them about like dogs. Then, after a burst of passion, expose them to others, in their own presence, by saying how disobedient and wicked they are, and how much trouble they have with them. But parents who thus act, need not wonder that they have disobedient and troublesome children. The only wonder would be, to every person of common sense, if they were not just what they are. Such treatment must spoil the best children in the world. It must make them stubborn and obstinate. The effects of this treatment are too often ingratitude to parents, wretchedness to the children, a curse to society, and dishonour to God. Parents, permit us, in conclusion, to say to you: If you wish your children not to be disobedient, unruly, and wicked; idle, dissipated, and miserable; vicious, degraded, and outcasts from society; if you yourselves wish not to suffer from their ingratitude, neglect, and cruelty; nor to have your grey hairs brought down with sorrow to the grave: then neglect not their instruction in literature, labour, and religion; treat them not harshly, nor expose their failings to public gaze; and you will in most cases realize the object of your desires.

If you would see them all that could be desired—all that their nature and circumstances permit of their being—endeavour to instruct them in the subjects to which we have called your attention, and in accordance with the principles we have laid down; and you will not only be made an abundant blessing to them, but will also do much “to make the best of marriage life,” in the possession of an intelligent, industrious, and happy family.





CHAPTER VI.

ON SECOND MARRIAGES.

IN the order of a wise but inscrutable providence, man is sometimes bereaved of his wife. Having a social nature, he cannot but feel this to be a calamity. While she was alive, and standing by his side in the battle of life, he felt he had a counsellor in perplexity, a comforter in sorrow, a prop in weakness : in fact, a bosom friend, true and confidential, to whom he could ever open his heart, and who would stand by him in the hottest of the battle, and in the thickest of the fight. But when she is smitten down by death, and removed from his side, he feels he is not only left without his companion, counsellor, support ; but is also lost in a trackless desert, bewildered, solitary, and cast down. The light of his dwelling is extinguished, and a dense cloud settled upon it, and the most beautiful ornament laid in the dust ; his children are without a mother to cherish, to comfort, to guide them : hence, without a suitable object for his

affections to cluster around, the staff fallen from his hand, and his sad condition revealed in forms of gloom and deep depression, he feels himself in a labyrinth of difficulties, perplexities, and dangers. Should his domestic circumstances permit of his giving up housekeeping, and of his going to lodgings, he feels that, as a vessel driven from her moorings, and left to the mercy of the winds, the waves, the rocks, is in imminent danger; so he is drifting on the ocean of life without helm or compass, amidst storms, and on the lee shore. A lodging is not a home, a paid hostess not a wife. The once bright and happy home is crumbled to the dust; the fountain of sympathy, which once sprang up within that home, is dried, and its waters spring in no other place; the rose that charmed with its beauty, and cheered with its fragrance, is blasted and gone: and, in all the world besides, he cannot find his home with its light and its fountain, his garden with its rose. To him, the fertile plain is become a dreary wilderness; the world itself, an unbroken desert. But, should circumstances require the home to be kept open, the blank will be divested of a portion of its gloom, and some of its shades altered; but gloom there still will be. Such is human nature, that a person can never feel the same interest in another's affairs as he does in his own. Now, as husband and wife are one, their property is mutual, but

not so with master and servant, it could never be, except in special cases, that a housekeeper would take so much care of a man's domestic property as a wife. And what is taught in theory has, in a thousand instances, been exemplified in practice. Then, too, a widower could not unbosom his trials to a housekeeper as to a wife; nor could he derive the sympathy, the counsel, the support from the former as from the latter. Hence, a home, with even a good housekeeper, must be a vastly different and inferior place from one with a wife. A widower sees and feels this in all its solitary length and breadth. Keenly alive to his position, and urged by a thousand motives, he seeks to restore to his home its happiness and loveliness, by placing in it a second wife. In some instances, he nobly succeeds. Should there have been no issue by the first wife, or should the children be grown up and gone from home, and the choice of his second partner be judiciously made, he may be as happy in his second marriage as in his first. Or, should the second wife be fond of children, but have no issue of her own, she may be quite at home in her position, and all may move on very comfortably. I have known some such marriages, and congratulated the parties upon the kindness of that Providence under which their happy union had been effected. O, that such marriages were multiplied a thousand-fold! But, while this is

the bright side, we fear it bears but a small proportion to the opposite. Should a widower introduce a wife into a family of grown-up children, especially among daughters, the domestic circle frequently becomes a scene of jealousy, bickerings, and even stormy contentions. Adult children seldom love a mother-in-law as a mother; nor submit to the government of the former as to the latter. They sometimes think their father ought not to have married again; and submit to a step-mother, they cannot, they will not. With such thoughts, and their corresponding feelings, they are prepared to give a step-mother but a cold reception. Such a beginning is cloudy, while its progress generally deepens in gloom, and sometimes terminates in deeds of desperation. The husband and the father is now placed between two fires: the children on the one side, the wife on the other. To please both parties, is impossible; and to side with either one or the other, only aggravates the evil. Look at the subject under another aspect. Suppose the children to be small, and the second wife also to have children. In this case, she could never love her step-children as her own: and this difference of love is almost sure to result in a difference of treatment. Her heart turns from the former with indifference, or even with loathing, and clings to the latter with the warmth and tenderness of a mother's love. Hence, there opens to

the father's vision a broad line of distinction between the children of the first wife, and those of the second. Should he deem it prudent silently to let the thing take its course, it must be to him a source of grief; but, if he endeavours by advice and entreaty to rectify the evil, he is in danger of making it worse; for reason cannot awaken the affections towards an object for which they have no natural affinity: in fact, the attempt to do this repels instead of attracts them. Such, then, is human nature, that second marriages are frequently sources of much evil. Another aspect of the subject is the second marriage of women. Should a woman be left in widowhood, there are many inducements to a second marriage. Woman partakes largely of the *social* element in human nature. She instinctively looks to man for support, shelter, comfort. Her whole nature urgently prompts her to nestle under the wing of her mate. A lady once said to me: "Sir, a lady wants a gentleman's arm to lean upon." This is the unvarnished, yet beautiful truth on the subject; and a woman, who has had this "arm" to "lean upon," can but badly stand without it. Then, too, if she has children unprovided for, it is quite natural to wish a maintenance for them in the possession of a second husband. But desirable as it may be for these reasons for a widow to marry, the subject is hemmed around

with many difficulties. Should the widow marry a widower, and there be a family on both sides, perhaps to be increased by a future issue, the whole family may become a burden too heavy to be borne; hence, the whole may sink into poverty with its numerous and complicated train of evils. In other instances, the widow with her children marries a widower without children, or a bachelor. In either case, there is great danger of the husband's feeling aggrieved at having to maintain another man's children; or of jealousy, deep rooted and bitter, springing up under the idea that his wife pays more attention to her children than to him, or feels more interested in their welfare than in his. Such cases have sometimes occurred; and, having diffused a pestiferous influence through the whole family, have blighted all that was lovely and good. Sometimes children have to leave their mother, to get from under the iron hand of a jealous and angry father-in-law. The wife's affections follow her children with the intensity with which only a mother's heart can love, while they recoil from him to whom they ought to cleave; and the family thus rent asunder becomes a heap of confused and jarring elements. There is one other aspect of it at which we must glance; namely, *The marriage of spinsters to widowers*. This is a very hazardous undertaking. To be a step-mother is to occupy a position of great

difficulties and dangers. While a step-mother can but seldom satisfy her step-children, and hence may be charged by them with unkindness, the eyes of the world are always upon her, and ready to charge her with the same, and even with cruelty. Under such circumstances, she walks among nettles and thorns, and is ever in imminent danger of striking a spark among powder, in whose explosion her reputation may be blasted, and her happiness destroyed.

Having viewed second marriages under some of their various circumstances, we will close this chapter with a little advice on the subject. We confess it to be surrounded with embarrassment. However, a few observations may be of service to those to whom they may apply.

First, Let us say to widowers : If circumstances seem to require you to marry again, look well to what we have said in reference to equality in age and education, property and religious faith, temper and domestic habits and qualifications, and if you can find a woman who is suitable in these respects; if she is free from family encumbrances, and one whom you can love, and who can reciprocate your love: then you may proceed with a fair prospect of mitigating the sorrows of a widower's life, and of increasing your own happiness, and also the happiness of her whom you make your wife. But if you marry a woman who is very unequal to you in

one or more of the points to which your attention has been called—a woman whose temper and family circumstances are likely to involve you in embarrassment—then you will probably find yourself among rocks and breakers, exposed to imminent danger, and perhaps finally wrecked. Therefore, if you would make the best of a second marriage, consider the subject seriously under all its aspects before you again visit Hymen's altar.

Secondly, To widows. Strongly as your circumstances may urge you to a second marriage, ponder well your steps before you enter on such a course. If the way is clear in accordance with the principles we have unfolded, you may move onward in a well-grounded hope that all will be well; if not, take heed to your way lest you plunge into sorrows deeper than those from which you wish to make your escape.

Thirdly, To bachelors. Be specially guarded against marrying widows with children. In taking such a step, you are likely to get inextricably entangled in embarrassment and vexation, over which you may have reason to sorrow as long as you live.

Fourthly, To spinsters. Be doubly careful not to marry a widower with a family of children, whether they be small or grown up. To be a second wife, and a step-mother to several children, is one of the most unenviable positions a woman

can occupy. The circumstances of such a marriage are so critical, so complicated, so difficult, that but few women pass through them without danger to their reputation and loss to their happiness. Hence, young women would do well to be very circumspect in entering upon such a course.





CHAPTER VII.

ON THE NECESSITY OF TRUE RELIGION AS THE CROWNING BLESSING.

TRUE religion is essential to the existence of true and permanent happiness. The truth of this proposition might be easily evinced satisfactorily to most people, from Christian experience. A person who has entered on an entirely new course of life, having forsaken his sins, and devoted himself exclusively to a life of holiness, tells us that a marvellous change has come over him. When he was living in sin, he says, he was goaded with a guilty conscience, afraid of death, of God, of a judgment-day, and of eternity; but now, his conscience being relieved from guilt, and all his slavish fears removed, he is very happy in God's favour, and could die exultantly at any moment. He sought happiness all his life in the pleasures of the world, but never found it until he became religious. Seeing a complete change in his life, most people are inclined to believe his testimony, though they cannot fully understand the matter. They feel that they themselves are not happy, for

they know they are unpardoned sinners, and they tremble at the thought of dying ; but they would very much like to be as their religious neighbour. This supposed case so exactly corresponds with human experience, that most people who witness such cases are fully convinced, that true religion is essential to true happiness. But there is a class of persons bewildered with the vagaries of infidelity, that turn the curling lip of contempt upon all this, and call it fanaticism, and stigmatize it with all the opprobrium they can command. They do not want any of this religious folly ; and hence they hurl from them with abhorrence such religious cant. They of course wish to be *free* men, enjoying the world, and not to be fettered with such superstitions. They are determined to seek their companions and happiness among the men of life and the glories of nature ; and to pass by those poor, sneaking, drivelling hypocrites who talk so much about religion. From what we have seen and heard of the working-classes in our large towns, we judge that opinions of this kind are somewhat prevalent among them. Now, having been a working-man, our deepest sympathies are with the working-classes, for whose welfare more especially we are now writing. We would like to disabuse their minds of the error into which some of them have fallen in reference to the *nature* of true religion. We commence by observing, *That such is the constitution of man, and such his*

relations and adaptations to external nature, that a large portion of his happiness is derived originally from nature through the senses. We will try to make this plain. Take—

First, The sense of vision. A person ascends to a lofty position, and casts his eyes over an extensive landscape. Mountain and valley, hill and dale, fertile plain and waving forest, with all their subordinate and diversified beauties, in ten thousand beauteous forms, present themselves to his view. While gazing upon this charming scene, a stream of pleasure flows in upon him through the organ of the eye—the sense of vision.

Secondly, The sense of hearing. He is now transported to some spot, where the sweet strains of vocal and instrumental music are poured in upon his soul through the organ of the ear. Happiness is the result.

Thirdly, The sense of taste. Under the promptings of a keen appetite, he sits down to a table crowned with rich viands. While subjecting them to the process of mastication, he is gratified with their tastable qualities. Here, he derives happiness through the sense of taste.

Fourthly, The sense of smell. While his food pleases him through its taste, it also pleases him through his smell. Its odoriferous properties gratify him : hence, happiness through the olfactory organ.

Fifthly, The sense of touch. He places the tips

of his fingers in contact with certain bodies, and through their tactile properties becomes pleased. Hence, happiness is derived through the sense of touch. The exercise then of these organs on the various properties of material substances, is a source of pleasure to man. And were he no higher in the scale of being than the inferior order of animals, he would be completely happy, when gratified with these objects up to the highest point of his capacity. But man has not only an *animal* nature in common with the inferior orders, but also a *rational* nature. And the faculties of this higher nature require their counterpart objects, in order to educe the proper action and its resultant happiness. This is accomplished, at least to some extent, as follows:—A number and variety of ideas having been conveyed to the mind through the senses, they are stored away in the memory, and then looked at, arranged, and classified by the mental eye—the understanding. This done, and those ideas again placed in the store-house of the memory, where they can be rendered available at any time, the pleasures of sense can be re-enjoyed. In this way, and under the powerful influence of imagination, man's soul may thrill with happiness, when almost every external avenue is closed. Originally through the senses, and subsequently through abstraction, the inquisitive mind of man can plunge into the abysses of nature, rise to immense altitudes, sweep

the outskirts of creation, and all but grasp the material universe. Did man only possess an understanding, a memory, a will, and sensibility, in addition to his senses, he might find the counterpart objects of all his faculties in the physical universe; and from them might derive true, complete, and permanent happiness, though he "lived without hope, and without God in the world." At this rate, he might afford to be an atheist, and yet be a happy man. He might then live and die like the beasts, yet all might be well. But human nature is not complete at this stage; there is yet another, and a higher stand for it to take. Man has a *moral* faculty in addition to the faculties already specified. This faculty, too, has its capacity for enjoyment, and requires its counterpart object. This object it has, but not within the bounds of the physical creation. It takes not cognisance of the properties of matter, but of intelligent, voluntary actions. The object on which it is fixed is the moral government of God. Its constant and unceasing cry is: "*Be right, do right.*" What right is, it cannot inform itself; but, when informed by the understanding, it urgently demands a right course of conduct. Scripture affirms, and enlightened reason corroborates the affirmation, that it is man's imperative duty to love God supremely, and all other sentient beings according to their nature; and to allow this principle of love to control his life to the

attainment of this object. Here, then, we have the idea of the necessity of religion to complete human happiness. When man obeys this great law of the moral universe, in loving God supremely, and all other sentient beings in accordance with their nature; then it is that the moral faculty or conscience is furnished with its counterpart object—with its natural aliment—and its proper exercises become a source of the most refined, exquisite, and exalted happiness. With the bodily organism in a healthy condition, and all the senses properly exercised upon their legitimate objects; the intellectual faculties also being furnished with their proper objects, and called into natural operation; and the moral faculty being placed upon its proper object, and exercised aright: man becomes *completely* happy—rises to the highest point of enjoyment to which his nature permits of coming. All the avenues being open, pleasure flows in in a full current upon his soul. Here, then, we see the way, the highway, the *only* way, of happiness. Hence, without religion it is impossible for man to be truly and completely happy. To make this as plain as possible, let us suppose a man, who has healthy eyes, to be shut up in a dungeon. Being deprived of the natural and pleasant stimulus of light, and having all the beauties and charms of the material world excluded from his view, he could not, other things being equal, enjoy so

much as another person who walked at large in the light, and amidst all the glories of nature. The mind being deprived of one of its natural objects of pleasure, the person thus circumstanced must necessarily sustain a loss in his happiness. Just so with regard to the moral faculty. When a man lives an irreligious life, he thrusts conscience into the dungeon; and, having deprived her of the pleasant light of God's countenance, and also of the objects of moral grandeur which are essential to her healthful exercise, he thereby deprives himself of an immense blessing, without the possession of which he can never be truly and completely happy. But this is not all. It does not terminate here. This we shall find by falling back upon the illustration just given, taken in connection with an additional element. Look, then, at the man in the dungeon. He is not only deprived of the pleasure arising from the presence of light, and the sight of the beautiful and various objects in nature; but, having thrown sand into his eyes, he suffers from the derangement and irritation thereby caused. In this case, he not only suffers from the deprivation above mentioned; but also from the presence of a positive evil. We would ask then, could such a man (suppose him to be without a conscience) be completely happy? Could he be as happy as a man who enjoyed the light, the beauties of nature, and had a healthy eye? Now, as we have already

seen, the irreligious man is deprived of the happiness arising from the presence of the light of God's countenance—the sweet consciousness of fulfilling the royal law of love. But this is not all. He suffers too from a disordered and a guilty conscience. The light has been vouchsafed to him, and the way in which he should go, marked out for him ; but he has thrown the dust of transgression into his spiritual eyes—conscience—and shut them against the light. Under this condition, thus produced, conscience bleeds and agonizes. Looking at the past, he feels ashamed and condemned ; at the future—a dying hour, a judgment-day, a stormy eternity—he trembles ; and within upon his own depraved heart, upward to an angry God, and downward to a burning hell, he quakes with alarm and horror. Can a man then without religion, and under the stings of a guilty conscience, be a happy man ? No ! never ! never ! Utterly impossible ! Place at his command wealth and honour, education and refinement, together with all the sensuous and intellectual pleasures his heart can crave and enjoy, and yet he is not truly and *completely* happy. Conscience being deprived of her natural object, will suffer from its absence ; being dethroned from her rightful sovereignty, she will struggle hard and long to regain her throne ; and in the conflict will terribly pierce and wound the usurper. Answer this, you that “live without

hope, and without God in the world." Ye pleasure-takers, ye worldly-minded, ye prayerless characters, ye proud and scoffing infidels; ye who tell us religion is a farce; professors, hypocrites, and the fears of coming wrath a delusion. Can you be *completely* happy without true religion? The answer to this question is given from the deep recesses of philosophy and experience, in certain, solemn, and thrilling tones: *No, no!*

But true religion implies faith in Christ Jesus. Man having broken the law which requires uniform, perfect, and perpetual obedience, is unable to repair the breach he has made. But, blessed be God, this has been done for him, by the atonement of the Lord Jesus Christ. And now the guilty may repent of his sins, believe in the Lord Jesus, and thereby obtain pardon for the past, grace for the present, and hope for the future. Having returned to God by faith in Christ Jesus, his "conscience is purged from dead works, to serve the living and true God." Washed, elevated, and strengthened by the faith of the adorable Jesus, he is brought into intimate and delightful communion with the true God; and realizes an influence from on high, which controls, renews, and beautifies his life with all the gems of virtue and graces of the Holy Spirit. Conscience being restored to her rightful sovereignty, and the golden sceptre of peace placed in her right hand; the intellectual faculties and the organs of sense

being placed entirely under her benign control: man's soul becomes a magnificent temple, in which the Great and Eternal God constantly dwells in light and glory, and fills it with true, complete, and permanent happiness. Praise the Lord! thousands and tens of thousands have proved the truth of this! And, adored be His glorious name, we can bear our humble testimony to the same. For more than twenty years we have loved God supremely by faith in Jesus Christ; and have thereby sweetly proved, it is religion only that can give sweetest pleasures while we live. O, that we may experience this to our last breath!

And now, courteous reader, having accomplished our task, in laying before you the important subject of "happy wedded life, and how to realize it," we solicit your prayerful attention to what we have written. If you give it this attention, and reduce to practice the principles we have laid down, you will, under the Divine blessing, be aided in "making the best of marriage life." Having fought the battle of life, and crossed the great wilderness, you will triumphantly pass the Jordan, and—

"On the other side of Jordan,
In the sweet fields of Eden,
Where the tree of life is blooming,"

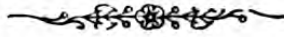
"there is rest for the weary," for you shall

ever gaze upon the beatific vision, and enjoy the company of those who “neither marry, nor are given in marriage, but are as the angels of God.”

THE END.



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