

ways at the foot, and she who supposes that her graduating address is delivered on the topmost part will soon find her level at the foot without the strength and courage to ascend at the proper time. God's order is always, sow first and then reap.

WOMAN'S WORK IN THE CHURCH.

This is the title of a little pamphlet of 21 pages by Bro. W. T. Moore, now one of the editors of the *Christian Commonwealth*, London, England. It is a sermon preached by Bro. Moore in the Central church, Cincinnati, Ohio, on Lord's day morning, Sept. 11, 1870, while he was preaching regularly for the congregation, and published by their unanimous request. This pamphlet is sent to us by some good brethren in this State for us to review in these columns. The occasion of their sending it is as follows: In our issue of April 27th we copied an article from an exchange written

by Bro. J. W. McGarvey and headed, "Shall Women Speak in the Church?" This article was read by the brethren above referred to and it seems was made the occasion of a lively discussion in one of their social meetings; and as there was a difference of opinion respecting some of the positions taken by the writer, Bro. Moore's pamphlet was brought forward in support of the other side of the question. But as the brethren were unable to see the matter in the same light, some one wrote us asking our opinion on the subject. We replied that we read Bro. Moore's sermon several years ago, and thought we remembered a fallacy or two it contained, and if some one would send us a copy of the pamphlet we would endeavor to point them out, and at the same time give what we believe to be the teaching of the Scriptures on Woman's Work in the Church. The pamphlet is before us, and we now proceed to our work.

In the first place it should be observed that there is really very little difference between the teaching of brethren McGarvey and Moore. They are one on the leading features of the question, and it may not be out of place to note some of these.

1. They both believe that women have a noble work to perform in the churches.

2. They both believe that in

many of our churches the sphere of woman's usefulness may be greatly widened, and that many of the women fall short of filling the sphere in which God and the Bible have placed them.

3. They both believe that the language of the Scriptures in reference to women "keeping silence in the churches," are not to be construed absolutely, that is, to exclude all singing, teaching, etc., on the part of the women.

4. They both believe that the Scriptures forbid women entering on the public preaching of the gospel to the world. Bro. Moore is clear on this point. He says:

Another important distinction which is most generally overlooked, needs to be stated with emphasis at this point of our investigation. I refer to the obvious difference the Scriptures make between *preaching the Gospel to the world*, and teaching the "all things" which are necessary to the development of spiritual life in the church. I think that men only were commissioned to do the first, while men and women alike have the privilege of doing the second. One work is in many respects unsuitable to woman's peculiar organization and habits; the other furnishes her a field of labor where she can bring into active exercise all her noblest powers. I would not, therefore, have woman enter into the work of preaching the Gospel to the world, except as she may do so incidentally in her private ministrations. The public proclamation of the Gospel is an intensely aggressive work. It is a "wrestle with principalities and powers," with "spiritual wickedness in high places." In a word, it involves a direct issue between Christ and Satan for the conquest of the world, and precipitates a conflict entirely too rugged for woman to engage in. Her mission is rather the spiritual development of those who have been gained from the world to Christ. Hence we would not allow her to preach the Gospel in the ordinary acceptance of that phrase.

Bro. McGarvey also adds at the conclusion of his article, the following:

In conclusion, let me remind the reader that what I have written above, is confined, as what Paul writes on the same subject, to public speaking in the churches. It has no reference, whatever, to other assemblies, and especially to assemblies of women.

From this it will be seen that there is substantial agreement between the two writers. We wish to say furthermore that Bro. Moore has said many good things in his pamphlet. On the whole, his points are Scriptural and well

taken, and the lessons very wholesome. We can not close this article better than by copying the following valuable thoughts, all of which we fully indorse:

1. *In the family, woman should use her influence for Christ.*

Every reformatory movement which has for its object the advancement of Society, must find its starting-place and support within the home circle. No permanent good can be wrought for mankind while family culture is neglected. Just here is the basis of our free institutions. Liberty will soon become a meaningless thing unless it shall find nourishment in parental instruction. Reformations do not work from the circumference to the center; but they begin at the center and work out. All life proceeds in the same way. We plant a grain of corn; life begins at the germ, and through the process of development from this center, we reach the "full corn in the ear." Death comes in the other way. The poisonous reptile drives his fangs into the hand. Now watch the progress of death. From the circumference to the center the fatal poison begins to move. Soon the

vitals are reached, and the struggle is ended. Such is the law that governs the physical world, and this same law is no less potent in the moral world. Surely we have an important lesson here—one which at once directs our attention to the family circle as the place where all true life must begin. And who holds dominion here? *Whose influence is all powerful to control for good or evil here? The father is frequently compelled to spend much of his time away from home, especially from the home circle. His business calls him into the great active thoroughfares of life. He is at his ledgers or else attending to his professional duties. Not so with the mother. Her relations to the home are such as to bring her almost constantly into contact with the children. She exercises a careful vigilance, and this gives her knowledge of the first importance in bringing up her children in the "nurture and admonition of the Lord."* Who can measure the influence which she is able to wield over the destiny of these children? or who can measure her vast responsibilities in having them committed to her care? Is the daughter unfaithful? Mother, before you chide her too freely ask if you have done your whole duty. Is the brother wayward? Has he become dissipated and turned away from the sweet society of loved ones at home? Sister, do not speak harshly when his name is mentioned, until you have examined yourself carefully as to your efforts to save him from ruin. It is idle, and worse than idle, to expect anything else than that husbands and brothers will go astray if the women are not "chaste keepers at home." If

the wives and sisters do not use their hallowed influence as it should be, we need not be astonished if the habits of men do not improve. It is woman's place to sanctify home, and if she fails to do this, upon her rests the responsibility.

2. *Woman's influence in society should be exerted more actively for religion than it now is.*

No one, I presume, will say that society is what it ought to be; and yet it is by no means certain that it will ever be any better until woman takes her normal position and uses her influence in the interests of reform. Women are more thoroughly in society than men are. Men are occupied with business. Their interchange of civilities is most frequently in the counting-room, or on 'Change. They have little or no time for such association as is necessary to exert a powerful influence in shaping social tendencies. Women's relations to society afford them the finest opportunity for the exercise of the noblest gifts in the development of a true social life. But I am sorry to say that women do not seem to appreciate their splendid opportunities for doing good. Their hours spent in social intercourse are

almost wholly fruitless. Much time is spent in fashionable calling, where the stereotyped platitudes of senseless conventionalisms form the sum total of conversation. Women of fine education and pure hearts are thus reduced to the small business of news-venders, or poor actors in a sort of general social comedy. I do not say that she should be talking religion all the time. Certainly she should not "cast her pearl before swine." There are times when doubtless it would be quite improper to introduce the subject of religion at all. But while this is true, it is equally true that there are many occasions when "words fitly spoken would be like apples of gold in pictures of silver." Suppose that every Christian woman should let her light shine in all of her social intercourse, who can estimate the amount of good that would be accomplished in this way in even a single year? Society should be but a wider development of home life. It is but a development toward the circumference of a circle of which the family is the center. We have already seen that the sanctity of home depends upon the proper exercise of female influence. Is the welfare of society any less dependent on the same influence? Mothers, wives, and sisters, think of it, you hold within your hands the power to control for good or evil, the most potential forces of human society.

3. *Woman's influence should especially be felt in all the agencies of the church.*

It is in the church, and through the church, as a divine organization, that woman's greatest influence is to be exerted. Here is her religious home, and it is in this she must