

union. They would not get it out of a compact cunningly devised, or out of fear. The greatest blessing to the working men of England was the parochial system of the Church. This system turned every house of poverty and sorrow into a holy temple, in which a pure religion, and undefiled, might be offered to God. They did not know what they would lose if the Church was dislodged from that system. The Church claimed to be permitted to worship the true God in the Church of their forefathers, uninterfered with in the use of those buildings which their forefathers erected at their own private cost. And it also claimed that their Cathedrals should never be turned into music halls and dancing saloons. Was that too much? The Church should also be permitted to serve the people in the way she had served them in the past by the right and proper use of those funds which no Parliament, but the personal munificence of their forefathers, intrusted to her: and further, that she should be permitted to give unadulterated truth to their children."

RESPONSIBILITY FOR THE KNOWLEDGE OF GOOD AND EVIL.

There is an old, old story which, call it allegory, call it vision, call it what you will, was true in the beginning, is true now, and will be true to the end of the world. It is contained in a few familiar words: "The woman saw that it was a tree to be desired to make one wise, and she took of the fruit thereof and did eat." She ate, and her eyes were opened; but Paradise was lost.

That old story! We know it so well. Yes, it is true we know it so well, and we heed it so little, though never have we shown ourselves so much the daughters of Eve as in the present day. It is needless to repeat what every one knows, that at no previous time have women attained to such a position as they now hold. They have achieved a great triumph, and one of which they may well be proud; but in reaping the benefits of this victory we must not mistake the *means* by which it has been won. Little as they think it, it is not woman with a W brandishing her rights, who has wrested it from man in open fight before the world; rather is it woman, who, in quiet and gentle ways, has cultivated and improved her five talents till they have become ten, and thus won the victory by man laying down his arms at her feet. But the hour of victory has its subtle power of flattering temptation, and victorious as women have proved themselves in an uphill fight, it yet remains to be seen whether they will uphold their standard now that the heights are stormed and they are within the citadel. Few things are now denied to them; they have attained a freedom of thought and language, an independence, not to say courage, hitherto undreamt of. They have attained it, and rightly so—no right-minded woman would grudge it them—but this new freedom of thought, language, and action imperatively demands a corresponding sense of the *responsibility* of unfettered liberty, the self-restraint absolutely needful where outward constraint is withdrawn.

In language, it would seem, both written and spoken, has the greatest advance been made. Every woman now writes or speaks in public, and as long as an ideal worthy the name is kept full in view it must all work for good; but this facility of expression may be a dangerous gift, and demands a very strict control in its exercise. In some of the novels and books of the present day the authors, while endeavouring to make palpably clear to their readers some terrible evils in the world, do harm to the cause which they advocate by a want of reserve and reticence, which is, to say the least, painful and unnecessary. Reform and amendment nobody will deny is sorely needed in the direction in which they point; but is it wise to attack

a powerful foe thus lightly, and with such weapons? These books embody a type of thought becoming too prevalent among a certain class, and there is in them, in strange combination with this want of reserve, a false so-called modesty more repugnant almost than the want of reserve, and a tendency, unexpressed though it be in actual words, to depreciate the majesty of innocence. How is it that they who have undoubtedly a high and noble object in view cannot see that to root out so poisonous an evil the weapons must be of gold? All that are forged out of common metal will corrode and rust. Innocence is one of God's own weapons, unconscious from its very nature of its power; but who can say what blows for right it has not struck, what victories over wrong it has not won? It has been abused, God knows; its fair beauty has been marred; but when with safety we can shelter and preserve that tender flower, in the name of God let us do so. The knowledge of evil comes all too soon, without hastening towards it, and are we any the better prepared to meet it by early familiarity with its aspects? To know evil and resist it, it will be said, is higher than not to know and yet do right by instinct. True, but to seek to know, for the mere sake of knowing, partakes again of the old, old story. Again the hand is stretched out towards the tree of knowledge. Again "knowledge for wisdom is counted." Again, the desire to know, not only good but evil, is the temptation of the daughters of Eve.

Far be it from any one to undervalue the efforts of those noble women who have fought and striven to raise the lot of suffering womanhood. It is not of knowledge such as theirs, won through the fire and used for life's noblest purposes, that we speak, it is of that craving for the emotional excitement, even for the very horror of that knowledge of evil which, under the guise of zeal for the welfare of our sex, some people seek after. It is the temper of mind which desires to impart that knowledge, and to talk of it, to whisper its horrors into ears that have never heard them, the spirit which can discern naught but earthly passion in hallowed love, the eyes that look at good through glasses dimmed with the knowledge of evil, that spirit which (can it go further?) would revise the *Te Deum* itself to suit their taste. That is the spirit of mind which all true women should abhor and repudiate with all their strength. Not so has woman's position been raised in the world; not by taking away from our young daughters the blessed privilege of innocent minds; not by declaiming aloud against man's wickedness; not by writing books which sully rather than lift the thoughts of their readers. No, not thus should we fight. The monster evil is there; it is there, and we must struggle with it, but the growth of thousands of years is not eradicated in a day. We must remember to our shame that the first seed of evil—and was it only the first?—was sown by a woman, and only by patient, humble, and prayerful labour can it, bit by bit, fibre by fibre, be rooted out. Stand, and hew down the branches as much as we will, it will do but temporary good; most will be done on our knees, killing the root, and then sowing good seed in its place.

Thus, then, let us fight against evil, and let us not waste our strength by using a dangerous familiarity and facility of expression in speaking of things which, alas! many must know, but know to their grievous sorrow. Once, long ago the position of woman was changed—and changed for evermore. And all our gathered experience, all our new developments, all our acquired knowledge, all our learning, all our zeal for raising womankind, what has it all done when weighed in the balance with those few meek words through which salvation reached the world—"Behold the handmaid of the Lord!"

A WOMAN.

—*Irish Ecclesiastical Gazette.*

THE HOLY SPIRIT.

Addressing a meeting of Congregational and Baptist ministers lately, Mr. Moody said that for the first twelve years of his Christian profession, he did not know that the Holy Ghost was a divine Person. The yearly festival of Whitsunday keeps Churchmen from such a state of Christian ignorance. The Holy Spirit is a Person. But how many Churchmen have clear ideas as to the different ways of His acting upon humanity before and after the Incarnation?

Before the Incarnation, the Holy Spirit rested upon fallen humanity, as He is represented in the material universe, as brooding on the face of the waters. He makes humanity fruitful by bestowing various gifts upon nations and individuals. Bezaleel and Aholiab are filled with the Spirit, to devise the cunning ornaments for the Temple worship, and the Psalmists and Prophets wrote under His controlling inspiration. So now, God divides to every man severally, as He will; and we may call the grace which accompanies the gift enabling us to put it into proper action, Actual grace. Moreover the Holy Spirit was striving with humanity, trying to lead it back to God. So He does now. He stands without at the heart's door and knocks. He puts into our hearts good desires. He forecomes us every good word and work. Every penitent is brought to repentance by the missionary action of the Holy Spirit. This Good Shepherd grace which seeks us out and forecomes us in every good act, we call God's Prevenient grace. Prevenient, that is, the grace that goes before every good deed. Now these were the two ways the Holy Spirit acted upon humanity before the Incarnation. By the way of Actual, and Prevenient grace.

But since the Incarnation it is by a new and additional way. Before, He acted on our nature from without. Like the spirit moving upon the face of the waters. But He could not and did not enter into humanity. He was like the dove sent out from Noah's Ark who could find no place of rest. The Holy Spirit could not make human nature a dwelling place because human nature was so sinful, and where sin was He could not dwell. But when the Son of God became Incarnate by uniting a body and soul to His one Personality, then the Holy Spirit filled that Body and Soul. The Holy Dove at last had found its place. And that Body and Soul became endowed with quickening powers. The first Adam, we read, was made a living soul. The last Adam, Jesus Christ, was made a quickening, i.e., life giving spirit. This our Lord declared, before His resurrection, when referring to His Flesh and Blood, He said the things which I have been speaking to you about i.e., My Body and My Blood, which you are to eat and drink, "They are spirit and they are life." Moreover the Holy Spirit was, in a superadded manner, given Him at His Baptism, anointing Him as the Messiah and as our Prophet, Priest and King.

But we wish first, to dwell on the tremendous difference between the action of the Holy Spirit in the old dispensation, when He acted on humanity from without; and now, that God having become Incarnate, has entered within it. Do we say, "yes, the Holy Spirit has entered into Christ but what is that to us?" Are we not sinful? How can He do for us more than He did for the Jews? The answer is because now having been made members of Christ in Holy Baptism, we are members of His Body, and so, the Holy Spirit can come into us; and unless we by deadly sin drive Him out, abide there. This action of the Holy Spirit, in dwelling within us, or inhabiting us, is called habitual or sanctifying grace.

Think how near this brings Christ to us. We don't have to go to the Holy Land to find Him.