

and equally difficult to prevent it from being made an ill use of by the other part ; for among uncultivated minds the first proclamation of liberty is usually the signal for the casting off *all* restraint, whether oppressive or not. The task was difficult, but it was accomplished with singular judgment and success. The proclamation of equal rights and duties was accompanied by earnest exhortations to submit to existing customs and laws, wherever they did not interfere with the direct and immutable distinctions of right and wrong :—slaves were exhorted, as a part of their duty to God, to obey their masters and serve them faithfully, even though they might be “forward” and harsh in their conduct towards them, “with good will doing service, as unto the Lord, and not unto men :”* — women, in like manner, were required, in Christ’s name, to conform without murmuring, to the usages of the country, that they might give no occasion to the heathen adversaries of Christianity “to speak reproachfully :”† to stay within ; — to submit to their husbands ; — not to appear in public without a veil ; — to avoid embroidery and costly apparel ; to take no part in the assemblages of men ; such being the custom of maids and matrons of good character in all the Grecian states : and all these things are expressly required by the apostle in order that no scandal should attach to the profession of Christianity : for the liberty of the gospel would easily have been misinterpreted and maligned ; and the doctrine itself might thus have fallen into disrepute. Children also, were exhorted to the unhesitating obedience which ancient manners required ; but whilst he called for this submission to

* Ephesians vi. 7.

† 1 Timothy v. 14. Tit. ii. 5.