

the life. Where physical disease and moral depravity clasp and close in upon each other, the soul is overlaid and quenched between. Although the prisoner were will to part with the right arm, he cannot get it severed. It holds him till the tide rises, and he dies.

With an earnestness equal to that displayed by the neighbours at Wigton, and with a skill superior, we might save our brother. We could, if we would. By the power of love in all the earlier stages, and by the power of LAW, if the madness proceed to extremities, the community should arise in its might, and rescue the man from himself.

WILLIAM ARNOT.

WORDS FOR WOMEN.

BY THE REV. J. C. RYLE.

I have often wondered what Bible-readers think of one particular chapter in the New Testament. That chapter is the last Epistle of St. Paul to the Romans. What do they do with it? What do they get from it? What honey do they extract from its contents?

The last chapter of Romans is singularly full of names. The first fifteen verses are almost entirely taken up with greetings to persons of whom we know little or nothing. Many, I fear, are tempted to pass over them with a hasty glance, like the advertisement sheet of a newspaper, and to class them with the first chapter of Chronicles. "This is a barren land," they say to themselves; "there is little or nothing to be learned here."

Now, I believe that this way of viewing the last chapter of Romans is a great mistake. I believe that all Scripture is given by inspiration of God, and that every chapter is useful and profitable. I am one of those old-fashioned people who firmly hold that everything in the Bible is inspired. I have faith to believe that the hand of God is in the catalogues of Chronicles as well as in Rom. viii., or John xiv., xv., xvi., xvii. Believing this, I feel no doubt that there is a great lesson in Rom. xvii., and I will try to show what it is.

The chapter I have mentioned appears to me to contain a *special lesson for women*. The important position that women occupy in the Church of Christ—the wide field of real, though unobtrusive, usefulness that lies before them, if they will enter on it—the good service that they can do for Christ, if they have a mind—all these things seem, to my eyes, to stand out in the chapter, as if written with a sunbeam. I will proceed to show what I mean.

Observe, for one thing, that out of twenty-eight persons whom St. Paul names in concluding this precious Epistle, no less than eleven, if not twelve, are women.

Observe, for another thing, the manner in

which St. Paul speaks of these women. He says of Phebe that she was "a servant of the Church" and "a succourer of himself." He says of Priscilla that she was his "helper in Christ Jesus"—of Mary, that she "bestowed much labour on him"—of Tryphena and Tryphosa, that they "laboured in the Lord"—and of Persis that she "laboured much in the Lord."

Now, I say there is much in all this to make us think. St. Paul was an apostle—a man chosen and called by Christ himself—a man eminently useful in his generation—a man who possessed extraordinary gifts and singular fitness for his work—a man who seemed able, if any one ever was, to stand alone and do without the help of others; yet see how this great Apostle openly declares his obligation to a few weak women: see how he is not ashamed to publish to the world that they had strengthened his hands and refreshed his spirit, and helped him forward in his work. Let every woman that reads this chapter mark these things, and inwardly digest them.

I will write plainly the thoughts that come across my mind, while I read of Phebe and her sisters in Rom. xvi. I think how wide is the field of usefulness which is open to professing Christian women: and I wish every Christian woman who may read this paper to lay it to heart.

I say, then, that every woman may be most useful, if her heart is inclined to it. Every woman may do much, if only she is determined, and like the Jews in Nehemiah's time, has "a mind to work."

I would not be mistaken in saying this. I am not speaking of public work. All cannot be district visitors. All cannot teach schools, and direct Bible classes. All have not the gifts of Mrs. Stevens and Mrs. Fry. All cannot write like Hannah More and Elizabeth Fry. Let those who have time, and gifts, and a clear call, give themselves to such work. But I speak of usefulness that all women can attain to—mothers with large families, wives with home engagements, daughters who must consult their parents' wishes rather than their own: and it is of them I say that every woman can do much.

I cannot away with the common notion that great usefulness is for men only, and not for women. Some women, I fear come into this notion only too readily. I am afraid there is in some minds a kind of proud slothfulness that assumes the name of *humility*, and keeps people idle. Against this false humility let us always be on our guard.

A consistent Christian woman brings God before the eyes of those around her all the week long, whether they like it or not. She is "an epistle" that none can help reading.

It should never be forgotten that it is not preaching alone that moves and influences men. There is something to be done, as the Apostle Peter reminds us, "without the