

or higher position in which we might be placed. On this important practical subject our author very justly and very truly says: "The same heart which rendered a Dorcas faithful in the position of Dorcas, would have made her equally faithful in the position of Phœbe, of Priscilla, or of Eunice; and the same heart which would have rendered you unfaithful to your mission in your present position, would make you equally unfaithful in any other." Page 49.

He has some fine thoughts on woman in her various relations, and the mighty influence either for good or evil which she is capable of exerting. We would like to make a few extracts here, but as our space for this purpose is very limited we shall close with the following, heartily recommending the book itself to our female friends. In speaking to mothers respecting the training of their children, he says:

"The aid which you owe before all others to this little one, is to education, the birth-giving of the soul, which follows by right that of the body, and which no one should dispute with you. The ineffable joy with which you welcome your son, what is it but the natural joy of Eve, who called her first-born Cain, that is to say 'acquisition,' because 'she had gotten a man from the Lord.' Or, indeed, is it the more noble joy signified by Christ, in these words, whose striking truth so often has made you start: 'A woman, when she is in travail, hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.' Maternity is a ministry, and the first condition of a faithful ministry is disinterestedness. Say not, Here is my son, born to me, born of me, and for me; but say, Here is a man born into the world, for the good of the world. What manner of child shall this be, demand earth, heaven, and hell, bending, as if suspended in boundless expectation, over the cradle of this frail creature, whose life has just disengaged itself from yours! The response—I say, is not forgetting the divine operation, which is exerted through human instrumentality—the response depends, before everything else, upon the training; and the training depends, before everything else, upon the mother." P. 64.

This reminds us of the question which Napoleon the First put to Madame Campan, and the answer which she returned. The question was, "WHAT is wanting that the youth of France be well educated?" The answer was, "MOTHERS!" This reply struck the Emperor. "HERE," said he, "is a system of *education in one word.*" Mothers, educate your children for God. Don't let them grow up, don't leave them to find their way up as best they can; but *bring them up, train them up* in the nurture and admonition of the Lord.