

Woman in Politics.

Not a few of our worthiest women find have for some years been very earnestly agitating the claims of Woman Suffrage, viz., the legal right of asserting independent feminine convictions and desires through the ballot box. May I be permitted to express the opinion that this movement (sincerely conscientious as it doubtless is) is nevertheless a grave mistake.

THE ARRENA OF POLITICS IS NOT WOMAN'S SPHERE. Although the principal object of the present movement—the suppression of the odious and ruinous liquor traffic—cannot be too highly commended, and although all virtuous women ought to do their level best to crush and strangle this accursed monster, the ballot is certainly not the weapon they should wield even in this war. The arena of woman's mightiest achievements will ever be the social circle and home, her highest grade of professional title being indicated by the names Daughter, Sister, Wife and Mother. I mean HOME in the simple and primitive sense—not hotel or boarding-house accommodation. These places of residence are a diabolical travesty of Home. Nor do I mean a big mansion elegantly furnished, but generally deserted by wife and daughters for fashionable visits, for evening receptions, for popular lectures and concerts, for frequent church and S. S. and C. B. entertainments. Such dissipation frequently indulged will very soon banish all the charm and power from that tenement in which we sleep and breakfast. But when a certain house and its inmates constitute really our home, then that spot must become the mightiest agency in the development and the moulding of human character, and in directing the tastes, thoughts and habits of human society in the outside world. This is God's fixed social law.

The influence of a wise, kind, good woman in her own Home-sphere upon her husband, her brothers and sisters, her children and her few familiar friends is simply immense. In that home she is the centre of mightiest vital forces of the commonwealth. Who will pretend to calculate the social, commercial and political influence of one who is, with all the skill and patience of woman's nature, daily developing and constructing the moral nature of growing boys and girls? Such a worker has no time for the miserable game of politics, because she has far more important work on hand. Such a woman in each of our homes will decide the character of our population twenty years hence. And is that not the very essence of politics? Just as our women govern themselves and their households to day, just so will our Parliaments and Courts of Law govern the coming generation. "Train up a child in the way he should go, and when he is old he will not depart from it."

For any intelligent, God-fearing woman to step down from her sacred dominion of home (the sphere for which Almighty God has expressly made and endowed her) into the arena of politics, debating and contending in local societies, gesticulating and screaming on platforms and jostling coarse men at the polling-booths, is a spectacle unspeakably deplorable. Worse than this, such a woman will inevitably intrude politics upon her home life. Among friends gathered in the parlor, at the table, even in the bedroom the bitterness of party strife will often assert itself. Husband will differ with wife and brother with sister in the wretched game, and the controversialists will naturally seek more congenial associates elsewhere. Thus the sacred power of woman's normal condition—her home-power will be shattered and lost forever.

Woman is a lovely, attractive, useful being, capable of exerting wonderful influence while she remains feminine in her relations, tastes, habits, pursuits, in her spirit and methods. De-feminized she becomes a monster from which we instinctively recoil. Of course, if she will insist upon it, she may be allowed to masculinize herself. But, in doing so, let her honestly accept masculine work in all its variety—as a sailor before the mast and up in the rigging through a squall, as a soldier in the barracks and field of battle, as a laborer in the coal mine and at the iron furnace. Let tame, antiquated, Home-Life be abandoned altogether, let the paltry worries and monotonous responsibilities of domesticity be all ignored, and let us take to boarding and—politics! seasoning our lives with frequent cheap public entertainments and spicy semi-vicious fictitious reading.

But, irony aside, there is a much more serious aspect of this matter. HOLY SCRIPTURE VERY DECIDEDLY PLACES WOMAN UNDER THE PROTECTION AND CONTROL OF MAN. What words could state this doctrine more plainly or strongly than these: Genesis 2:18; 3:16, 1. cl.; Ephesians 5:22-24; Colossians 3:18; Titus 2:4, 5; 1 Peter 3:1-6.

How very few modern women accept these injunctions as the expression of Divine Law! How many are quite accustomed to treat them with playful ridicule! Yet in the very face of such utterances of the Holy Ghost it seems nothing less than the outrage of divine and

natural law for women to claim the right of governing society. This, I am aware, sounds decidedly antiquated and very ungallant; but I dare not alter or modify the doctrine of the Word of God. Statements plainer and more emphatic than these I have just quoted are not to be found within the limits of divine Revelation.

But, (ten thousand voices demand), what are *unmarried women* to do? How are they to exercise fully their personal influence for good? Are they quietly to accept the domination of the Manhood Suffrage of those with whom they have no association whatever, and to whom they are under no personal obligation? To every unmarried woman I say, get into your own domestic sphere of usefulness and influence just as fast as you can (1 Tim. 5:14) and be such a good wife that your husband's and your neighbor's political ideas and plans will be modified and controlled by your opinions and conduct; or, if you don't marry, then do your best to assist your married sisters in their laborious home work. By your feminine virtues permeate domestic and church life, then you will wield the most powerful political instrumentality within your reach in making Government what it ought to be. The quality and character of our Legislature comes out of our homes, not out of our ballot boxes. The kitchen, the nursery and the parlor are the warm heart of the nation's virtue and power.

"The hand that rocks the cradle moves the world."
Wolffville. J. D.

The Power of His Resurrection.

BY REV. A. B. SIMPSON.

Col. iii. 1; Phil. iii. 10; Isa. xl. 31.

The resurrection of our Lord Jesus Christ is the real starting-point of Christianity. Easter is the true new year, both in nature and grace. These three passages describe our attitude toward the resurrection, and our aim as those who have been raised with Christ, and the power which His resurrection is fitted to exercise upon our life and work.

I.—OUR ATTITUDE.

Col. 3:1 If ye then be risen with Christ, Phil. 3:19. That I may know Him, and the power of His resurrection, Isa. 40:31. They shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint. The great objection to all the teachings of mere natural religion and human ethics is that we are taught to rise to higher planes. The glory of the gospel is that it does not teach us to rise, but shows to us our inability to do anything good of ourselves, and lays us at once in the grave in utter helplessness and nothingness, and then raises us up into new life, born entirely from above alone of and sustained alone from heavenly sources. The Christian life is not self-improving, but it is wholly supernatural and Divine. Now, the resurrection cannot come until there has been the death. This is pre-supposed, and just as real as the death has been will be the measure of the resurrection life and power. Let us not fear, therefore, to die and to die to all that we would leave behind us and detach ourselves from, nay, to die to ourselves and really cease to be. We lose nothing by letting go and we cannot enter in till we come out. If we be dead with Him, we shall also live with Him.

But the passage in Colossians expresses the fact we have already died and risen, and that we are now to take the attitude of those for whom this is an accomplished fact. He does not call upon them here to die again with Christ and rise with Him anew, but he calls upon them to recognize the fact that they have done this, and as those who have done it, are expected to live on a corresponding plane. He tells them later, in the passage, "For ye have died and your life is hid with Christ in God."

In the sixth chapter of Romans this thought is much more fully worked out. "As many of us were baptized into Christ," the apostle says, "were baptized into His death. Therefore we have been buried with Him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life," and then to emphasize more forcibly the finality of this fact, he says, "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him; for in that He died, He died unto sin once; but in that He liveth, He liveth unto God." Therefore, and in like manner, the apostle bids us to "reckon ourselves dead also unto sin but alive unto God through Christ Jesus, and to yield ourselves unto God as those that are alive from the dead and our members as instruments of righteousness unto God."

Now, much of the teaching of the day would bid us yield ourselves unto God to be crucified and to die afresh, or more fully, but the apostle says nothing of the kind here. On the contrary, we are to yield ourselves unto God as those who have already died and are alive from the dead, recognizing the cross as behind us; and for this very reason presenting ourselves to God, to be used for His service and glory.

Have you never seen soaring in mid-heaven some glorious bird with its mighty pinions spread upon the bosom of the air and floating in the clear sky without a fluttering feather or apparently the movement of a muscle? It is poised in mid-air; floating yonder, far above the earth below; it does not need to rise, it has risen and is resting in its high and glorious attitude. Very different is the movement of the little lark that springs from the ground and, beating its wings in successive efforts, mounts up to the same aerial heights to sing its morning song, and then returning again to earth. One is the attitude of rising and the other is the attitude of risen.

Perhaps, you say, "How can I reckon myself dead when I find so many evidences that I am still alive, and how can I reckon myself risen when I find so many things that pull me back again to my lower plane? It is your failure to reckon and abide that drags you back. It is the recognizing of the old life as still alive that makes it real and keeps you from overcoming it. This is the principle which underlies the whole gospel system, that we receive according to the reckoning of our faith. The magic wand of faith will lay all the ghosts that can rise in the cemetery of your soul; and the spirit of doubt will bring them up from the grave to haunt you as long as you continue to question. The only way you can ever die is by surrendering yourself to Christ and then reckoning yourself dead with Him,

Now, here is a fine illustration of the principle of the gospel. You surrender yourself unto Christ to be crucified with Him, and to have all your old life pass out, and henceforth to live as one born from heaven and animated with Him alone. Suddenly some of your old traits of evil reappear, old thoughts, evil tendencies assert themselves and say loudly and clamorously, "We are not dead." Now if you recognize these things, fear them and obey them, you are to give them life and they will control you and drag you back into your former state. But if you refuse to recognize them, and say, "These are Satan's lies, I am dead indeed unto sin. These do not belong to me, but are the children of the devil, I therefore repudiate them and rise above them." God will detach you from them and make them utterly dead. You will find they were no part of you, but simply temptation which Satan tried to throw over you, and to weave around you that which seemed part of yourself.

This is the true remedy for all the workings of temptation and sin. It is an awful fact that when one counts himself wicked he will become wicked. Let that pure girl be but made to believe she is degraded and lost to virtue and she will have no heart to be pure, and she will recklessly sink to all the depths of sin! Let the child of God but begin to doubt acceptance and expect to look upon his Father's face with a frown, and he will have no heart to be holy, he will sink into disobedience, discouragement and sin.

There is a strange story written by a gifted mind, describing a man who was two men alternately. When he believed himself to be a noble character, he was noble and true, and lived accordingly; but when the other ideal took possession of him and made him feel degraded, he went down accordingly. As a man thinketh in his heart, so is he. Our reckonings reflect themselves in our realities; therefore, God has made this principle of faith to be the mainspring of personal righteousness and holiness, and the subtle, yet sublime, power that can lead men out of themselves into the very life of God.

Beloved, shall we let the Easter season teach us not so much to rise as to remember we are risen; that we have been raised with Christ from the dead, resurrected from the grave of our nothingness, and worse than nothingness, and that we are sitting with Him in heavenly places, recognized by the Father and permitted to reckon ourselves as being "even as He."

II.—OUR AIM.

Our attitude will influence our aim. People live according to their standing. The high born child of nobility carries in his bearing and his mien the consciousness of his noble descent, and so those who have their title to be on high, and their high and heavenly rank, walk as children of the kingdom. The remainder of this chapter is devoted to working out this most practical idea, because we have risen with Christ, therefore let us live accordingly.

The argument against lying is: we have put off the old man and put on the new man. We have ceased to be paupers and become princes. Therefore, we are to put off the rags of the beggar and wear the epaulette of the prince. We have put on the new man, therefore, let us put on the kindness, humbleness of mind, meekness, long-suffering, and over all that charity, which is a perfect girdle that binds all the garments together. The best of all our robes is Christ Himself; and we are to put on Christ. This resurrection life is intensely practical. The apostle brings it into touch with the nearest relationships of life, with the family circle, with the position of masters and servants, and with all the secular obligations of life. It is to affect our whole conduct and aims and lead us to walk wherever we are called.

III. THE POWER OF HIS RESURRECTION.

This leads us to notice the practical power there is in this glorious fact, that we have been raised up together with Christ. It has power, in the first place, to confirm our hope and assurance of salvation because the resurrection of Jesus was the finishing work and a guarantee to men and angels that the ransom price was paid and the work of atonement complete. When Jesus came forth triumphant from the tomb, it was evident to the universe that the purpose for which He went there was fulfilled, the work He undertook satisfactorily

done, and the Father's ed atonement. Therefore resurrection as an event "Who is he that condemns rather than is risen again."

Again, the resurrection sanctifies us. It enables former self, annihilated, the same person in the eyes of may with confidence rep either to obey or fear our is the risen Christ Himself and becomes in us the ous obedience. It is a tion but the fellowship our victory and our pow ing of the sublime paradox Christ. Nevertheless, I li in me." This is the only the indwelling life of Chri living and obedient soul.

Again, there is power in it that came forth from it was the physical Chri in our bodies, and the foun as well as our spiritual li Him. He will do as much, and we shall find a new a mortal frame and the pul of our physical being.

Christ's resurrection has gize our faith and encoura our prayers, and ask diffi can be too difficult or impo and the stone rolled away the exceeding greatness of according to His mighty p Christ when He raised Him at His own right hand. T and, willing to do in the n dispensation. Christ's res can ask for, and if we put rection we would take muc done.

The resurrection of the L for true service. The testi ways peculiarly used by the God unto the salvation of n of the ministry of the early preaching of Jesus and the e liar brightness and attracti Christian work. Many Ch they were going to their o long ago of a little girl who people on the road and she Christians, aren't they?" her why she thought so unhappy."

This is the type of Chri cloister and the cross. This certainly it is not the high should be as bright as the b songs of the warbling birds, reviving nature. Our Lord bright morning with the ch and so He would meet each the year and the morning of go forth with the joy of our This joy must spring fro maintained by life beyond with its ascended Lord. The sinful world needs to-day. "Ecce homo" of the judgme hall" of the Easter dawn. Christ and the resurrection l more will be its living pow the world. There is a pow enable us to meet the hardes its bitterest trials. And so v the power of His resurrecti the fellowship of His sufferi able unto His death. We go that we may be strong enou for Him.

Now, let there be no mis not mean that we are to su ness or the struggles of our s ings ought to belong to the e ences. Our Lord had no co tion and no physical diseas life. So, in bearing these, w ings of Christ. Nay, His suff the power of His resurrection high and holy sorrows for H dying world. It is a fact that the lower our sphere of toil a need the elevation of His gra From the heights we must re fore, we find these epistles, places, bring us back in every place duties most ordinary re severe trials. These letters to Colossians which speak abou faith and power, speak also m temptations common to men, and wives, and the need of tru and righteousness, and all the cal experiences of human li. able passage in Isaiah which w which seems to be parallel wit plans. It tells us of those that eagles; but immediately after persons coming down to the o run and not be weary, to wa seem as if the mounting up wa for the running, and walki experiences of grace and glory enable them to tread the lowe It is in keeping with this th ing in tribulation. "Glory" ex