

WOMAN'S PLACE IN THE EARLY CHURCH.

Woman occupies a conspicuous place in the primitive church. This will be evident if we simply mention some of the feminine names which appear in the New Testament records: Anna, Apphia, Chloe, Claudia, Damaris, Dorcas, Elizabeth, Eunice, Euodia, Joanna, Julia, Laos, Lydia, Martha, Mary of Bethany, Mary of Magdala, Mary of Nazareth, Mary of Rome, Mary the mother of Mark, Mary the wife of Cleopas, Piersis, Phoebe, Priscilla, Rhoda, Salome, Susanna, Syntyche, Tryphena, Tryphosa, etc. Moreover, there are many women on whom the Lord bestowed signal favors, but whose names have not come down to us; for example; Peter's mother-in-law the widow of Nain, the daughter of Jairus, the woman with the issue of blood, the Canaanite mother and daughter, the woman with the eighteen years' infirmity. Once more, there are the many anonymous women who tried, in one way or another to serve the Lord Jesus; for example, the woman at Jacob's well, the penitent adorer in Simon's house, the widow with her two mites, Pilate's wife, the weeping women on their way to Calvary, the praying women of the upper chamber, etc. Indeed, it may be doubted whether any secular history so small as the four gospels was ever written in which the womanly element so largely prevails as in the life of Jesus the Christ.

Nor is this surprising. For, first, woman's distinctive temperament makes her, if one may so say, a natural believer in Jesus Christ. He is emphatically 'the seed of the woman.'

"Not she with traitorous kiss her Savior stung.

Not she denied him with unholy tongue; She, while apostles shrunk, could danger brave, Lest at his cross, and earliest at his grave."

Secondly, woman owes an incalculable debt to Jesus Christ. His birth marks the turning point in woman's history. Hitherto, as in heathen countries to this day, she had the victim of man's caprice, cruelty, lust, scorn and tyranny. Even the Hebrews themselves, although taught from the beginning to reverence woman, had been wont to regard her as man's hand maid rather than his equal; in fact, a Jewish morning prayer prescribes, that a man shall bless God for three things, namely, that he was not born a Gentile, a slave, or a woman. But when the fullness of the time came, and God sent forth his Son to be born of a woman, as well as under the law, then was woman herself emancipated, and restored to her paradisaical equality with men. Henceforth, at least in the realm of the spiritual life, there was to be neither Jew nor Greek, neither bond nor free, neither male or female; for all are one in Christ Jesus. It has been so ever since; wherever Jesus Christ has been best known, there woman has been most honored. Woman owes everything to the Son of Mary.

A PRAYER.

O Lord God, Father of our Lord Jesus Christ, and so our Father, for He is our Elder Brother, we ask Thee give us the great gifts of wisdom, knowledge and faith. Make us wise unto salvation. May our knowledge be of the kind that makes us know the truth, that it may make us free. May our faith be like that of the heroes of the past who by it subdued kingdoms, stopped the mouths of lions, and wrought earthly righteousness. We covet earnestly the best gifts, and that we know is the indwelling of the Holy Spirit, and of the realization of the love and presence of Jesus Christ our Lord. Grant us these, O Holy Lord God, and we will bless and praise Thy name. Amen.

The courage of faith can do heroic deeds, but it requires the heroism of love to bear the burdens which cannot be rolled away.

RELIGIOUS PARENTS.

Aquila and Priscilla had religious services in their house. They had religion in their home (2 Cor. xvi, 19). Primitive Christians often, and probably as a rule, worshipped and found their sanctuary in humble and lowly homes. Sometimes in the palaces of kings they had similar privileges.

Family religion is emphasized by the example of Abram and Sarai; Zacharias and Elizabeth, and others mentioned in Holy Scripture. We should, by divinely appointed means, endeavor to bring our children to the arms of Jesus.

Sabbath Schools are also helpful, not as the principal, but as an important means for the conversion of the young. We should notice and pay especial attention to children, for, as the eminent preacher, Phillips Brooks, once said: "He who helps a child helps the world in the best possible way."

The influence of the home, church and Sunday-school is seen in the citizen. Don't give the religious training of your children over to the church and Sabbath-school, but, like Aquilla and Priscilla, have a church in your own house. God made mothers and homes before he made ministers and Sabbath-schools.—Free Methodist.

SOMETHING ALL CAN DO.

By Ellen Taylor Rogers.

Little words of kindness

Do oceans and oceans of good.

Can every one leisurely speak them?

Yes, if they only would.

Little smiles of gladness

Bring sunshine to many a life

Where the comfort and pleasure of

living

Are exchanged for sorrow and strife.

How much each person could do

To make this world a dream

Should they be willing to open their hearts.

And let King Love reign supreme.

A GREAT LIFE.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which will never come. But since things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval, and to do good to men. It is harder to plod in obscurity, acting thus, than to stand on the high places of the held within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pilory and stake; to find the one noble trait in people that try and molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—F. B. Meyer.

DAILY READINGS

M., Nov. 5. A refuge in God. Ps. 91:1-2.

T., Nov. 6. A comforting promise, 1sa. 43:1-7.

W., Nov. 7. The broken-hearted, 1sa. 61:1-11.

T., Nov. 8. Blessings for griefs. Matt. 5:3-6, 10-12.

F., Nov. 9. God of all comfort. 2 Cor. 1:3-7.

S., Nov. 10. "Another Comforter." John 16: 6, 7, 20-28.

S., Nov. 11. Topic.—Christ's life. XI. His sorrows, and how He bore them. John 11: 30-35; 1sa. 53: 3-5.

BEARING OUR SORROWS.

Some Bible Hints.

It were enough cause for Christ's coming to the world, if only to mingle His tears with those of Mary and Martha (John 11: 33).

The shortest verse in the Bible is the longest, for it binds together heaven and earth (John 11: 35).

Christ bore our griefs, He was not overcome by them; He carried our sorrows, He was not crushed down by them (1sa. 53: 4).

One of the most purifying of thoughts is to recall Christ's agony in Gethsemane, and to remember our latest sin, and to say, "That — for this!" (1sa. 53: 5).

Suggestive Thought's.

Christ's sorrows on earth are only an illustration of His sorrows in heaven over our sinfulness and rebellion.

Christ had one consolation in His sorrows, the knowledge that endless good would come from them.

Have we the spirit of Christ? In that measure we shall grieve over sin.

Consider what most men grieve over, as poverty, neglect, pain; and Christ wasted no grief on such matters.

A Few Illustrations.

As the sufferings and death of McKinley bound the nations together with cords of sympathy, so, in an infinitely greater degree, did Christ's sufferings and death.

Christ transformed his fiery trials into His crown of glory, just as the interior fire of the earth He made has transformed black carbon into the flashing diamond.

We do not feel pain when another is wounded, but when we ourselves are hurt. So we do not really understand Christ's sufferings till we become part of His body, the Church.

The nearest hint we have of Christ's sorrows for us is a mother's agony over her erring child.

To Think About.

Am I adding to Christ's sorrow? Have I received the cleansing of Christ's atonement?

Do I really love my Saviour?

A Cluster of Quotations.

These thorns are sharp yet I can tread on them;

This cup is loathsome, yet He makes it sweet.—Christina G. Rossetti.

Sorrow is only one of the lower notes in the oratorio of our blessedness.—A. J. Gordon.

The eternal stars shine out as soon as it is dark enough.—Thomas Carlyle.

'Tis sorrow builds the shining ladder up

Whose golden rounds are our calamities,

Whereon our firm feet planting, nearest God

The spirit climbs and hath its eyes unsealed.—J. R. Lowell.

YOUR READING.

It is a shallow Christian life that is not deepened with noble books.

Better no fiction at all than too much. Fiction drunkenness is a genuine intemperance.

Don't be afraid of substantial books on religion—the great lives of Christ, the Bible commentaries, the missionary biographies, the standard works on church history and doctrine.

Poetry sweetens life, and it is a good rule to read one noble poem every day.

History strengthens life, — and history includes, of course, the great biographies.

Worthy reading requires time, system, and perseverance; but there is no bank that pays so good interest as a book.