

Like every other person, she has her home duties and her outside duties. Of these, the home duties should first be discharged, and one of the most imperative is to *keep sacred the household privacy*.

How impossible this is, unless she set her face like a flint against the popular notions enumerated above. "I think the sewing circle had better always meet at the Manse, and then there will be no misunderstandings about whose house is to be offered each time. It is central, too; and now that we *have* a Manse, after waiting so long, we had better use it." So spoke Mrs. H., when we were organizing our Dorcas. "Ladies," said I, "I shall always be glad to *take my turn* in opening my house to the circle. It will not be convenient for me to receive you always."

If there are two books anywhere that have the power to make me boil over with indignation, "Sunnyside" and "Shadyside" are two such. As a child, I wept over them both; and even now I cannot but love and admire the Sunnyside wife, but I have no doubt those books have caused more harm than good. How large a part of the sorrows endured in those Manses was due to the simple fact that the minister's families allowed themselves to be considered public property! Want of space forbids my enlarging here upon donation parties, keeping open house for all sorts of traveling agents and other strangers, and all those social impositions by which the pastor's wife is crippled for time and strength, and her children's natures blunted and dwarfed. Affirming that she should boldly and persistently claim all the privileges of home sanctity and secrecy, keeping her doors barred and bolted against every intrusion with just as free a conscience as any other refined woman, and adding that I *know* this can be done in such a way that all may be brought to acknowledge its reasonableness, I pass to the consideration of *outside* demands and duties.

I lay down the general principle that duties are determined by opportunities; the greater a person's opportunities, the larger the responsibilities and more numerous the duties involved.

This principle is binding on a minister's wife just as much as, and no more than, on any other Christian woman. What her opportunities are must be decided by herself, and not by her congregation, who will have enough to do in deciding upon their own.

Opportunities may be those of time, money, culture, natural gifts, such as tact, ready power of sympathy, executive ability, or chances of hearing of cases of necessity. Perhaps of all these named, opportunities of the latter class are most apt to fall to the lot of a minister's wife, because her husband is the recipient of so much of such information. But if she chance to be denied all the others, time, money, tact, &c., evidently the most she can do is to bring her knowledge before those who, with larger opportunities, *can* accomplish more good. If she is so fortunate as to have time, money, knowledge, tact and executive ability, all to work with, then may she be a queen among women, rejoice at her glorious opportunities, and make the most of them.

But some one will urge that the minister's position certainly involves his wife in *social* relations and *social* duties more numerous and onerous than those of ordinary women. The millionaire, the leader of fashion, the successful politician who becomes an office-holder, the famous artist or litterateur, every man who occupies a prominent social position, may be said to involve his wife in social relations numerous and onerous. The difference between these wives and the minister's wife is, that of the first, society makes requests, and they grant favors, of the second, society makes demands, and she feels obligated to perform duties. It is her own fault. It is because she does not take her stand on the dictates of common sense. The world will always take all it can get, and the minister's wife fears to assert herself, lest she may injure her husband's influence. The fallacy lies just here. Like those of ordinary women, her powers of accomplishment are limited. Common sense teaches that we should not undertake