

## WOMEN IN REVIVALS.

An almost universal characteristic of revivals is the recognition of the value of women as religious guides and comforters. The labors of devout and devoted women have aided in every great revival from the earliest times. St. Paul sends greeting to devout women whom he calls "fellow-workers" or addresses as those who had "labored much in the Lord." The ancient martyrologies are full of the activities of Christian women. The Didascalia insists on the necessity of woman's work in the missionary activity of the early church. Chrysostom believed that Junias was a woman ("Andronicus and Junias"), and did not think that her sex hindered her from being an Apostle. It is true that St. Paul more than once forbids women speaking in churches, but whatever be the exact meaning, this command did not mean that women who had the gift were prevented from praying or delivering prophetic messages, for the Apostle directs that when they did pray or prophesy they were to have a covering on their heads. The San-apostolic church interpreted St. Paul's injunction to mean that while women were not to take part in the formal instruction they might engage in prayer in the congregation. If Priscilla was not the authoress of the Epistle to the Hebrews (and there is some ground for the conjecture), she was, at all events, a notable and indefatigable Christian worker.

Throughout the great medieval revivals we find the same prominence of devout women, who by their visions, their prayers, their hymns, and sometimes by their addresses, gave notable assistance. Santa Clara and her disciples were in the centre of the great Franciscan movement. The sisters Christiana and Margaretha Ebner inspired the awakening under Tauler and the work carried on by the Friends of God. Among the offshoots of the Franciscan revival, sects under the ban of the church, women were still more notable leaders. They preached to crowds in the market-places of the towns in the Rhineland and in the Low Countries, and some of them were famed and feared controversialists. The revival cares little for ecclesiastical arrangements, and the singing Sisters in the Welsh Revival are the last in a long line of devout women who have helped to consolidate and spread the religious awakenings of their times.—Principal Lindsay in the Contemporary Review.

## WOMEN AND HER WORK.

"Woman's work is to be done, in a very large and important sense, in the home. Nothing can take the place of the loving and prayerful influence of the Christian woman in that realm where she reigns as queen. There is no department in life where she is so greatly needed. The world is an immeasurable loser when the home-life is interfered with by women being taken from home by duties or attractions in any other realm of life. The natural and divine law is that man shall make the living and that woman shall make the home. The breach of this law works disaster. The Christian wife, mother, sister, and daughter exerts an influence for Christ in her home, if she will, that the Church and the world need, and without which society is in most deadly and imminent peril.

"Woman's work in the church is done in attendance on church services; in the instruction of the Sabbath school; in the prayer services and other devotional services of the church; in the social organizations and ministrations whereby the life and influence of the church are advanced; and in the immeasurably useful and aggressive operations of the temperance and missionary societies, by means of which Christian women of to-day are accomplishing so much good in the name of Christ. They are to be appreciated and commended for the forceful, patient and determined spirit in which they are prosecuting their work in these great departments of needed Christian effort."—Herald and Presbyter.

## MAN STRIVING—GOD HELPING.

Believe in thyself. Out of that heart of thine are the issues of that life of thine. All that thou shalt be will rest on that which thou now art. Out of thy present self will rise thyself that is to be. That which thou shalt reap under to-morrow's sun will have its planting and its training in the things thou art now doing. Not by the wisdom of the fathers, not by their names inherited, nor by their gold bequeathed, will come the crowning of thy heart's desire, but from thine own sterling endeavor and the full investiture of air which thy God hath given thee. No beauty will shine in thee, no charm surround thee nor glory crown thee except that which, by God's grace, has sprung from thine own immortal self. And when thou strivest thy God will be with thee. He will give clearness to thy brain, courage to thy heart, and cunning to thy hand. Work, therefore, with a will and press toward the mark; onward and upward with his banner above thee and doom that was undreamed of will be opened at thy coming.—Selected.

## PRAYER.

O Father, calm the turbulence of our passions; quiet the throbbing of our hopes; repress the waywardness of our wills; direct the motions of our affections; and sanctify the varieties of our lot. Be thou all in all to us; and may all things earthly, while we bend them to our growth in grace, and to the work of blessing, dwell lightly in our hearts, so that we may readily, or even joyfully, give up whatever Thou dost ask for. May we seek first thy Kingdom and righteousness; resting assured that then all things needful shall be added unto us. Father, pardon our past ingratitude and disobedience; and purify us, whether by thy gentler or thy sterner dealings, till we have done thy will on earth, and thou removest us to thine own presence with the redeemed in heaven. Amen.—Mary Carpenter.

## THE FISHERMEN'S PRAYER.

Lord God Thy sea is mighty,  
Lord God our boats are small,  
But Thy heart's open haven  
Will save us, each and all.  
God of the weak and lowly,  
God of the tempest tried,  
Be near us when we struggle  
And stand our wheels beside.  
Thy grit and grace, oh give us  
Until Life's cruise shall close,  
To batten down our hatches  
And ride out all the blows.  
And when the fishing's ended,  
And when the toil is done,  
Grant us in Thee to anchor,  
After a voyage well run.

—William Hale.

## THE SOURCE OF STRENGTH.

Speaking of his business perplexities, a devout Christian recently remarked: "I have the habit, whenever my worldly affairs are exceedingly trying and a way of relief seems to be quite impossible, of raising my heart in silent prayer to my heavenly Father, who never fails to give me courage and strength." Whoever enjoys divine union as a spiritual habit, will not be surprised when he listens to such testimony; his own experience corresponds to just this blessed rest. He does not always see the way of deliverance, but he is in that spiritual condition which enables him to trust, which is far better than seeing. He feels that God has entered into a contract with him and that the very best results will come, even though the earthly cares may be hard for the flesh to bear and the unexpected reverses may be distressing.—Selected.

A foreign missionary, says Dr. A. T. Pierson, is a fellow-worker with the Father, a fellow-sufferer with the Son, and a fellow-witness with the Spirit.

## TRUE HAPPINESS.

## Some Bible Hints.

In nothing is Christianity more sharply contrasted with worldliness than in the ideals of happiness of the two (Luke 6: 20-26).

The strength of the Christian ideal of happiness is this, that it is an endless prospect (1 John 2: 7).

The Christian's happiness is often paradoxical, and finds its richest materials where the world would find the poorest or none at all (2 Cor. 6: 10).

Our happiness, in proportion as it is Christian, is unceasing and flawless (Phil. 4: 4).

## Suggestive Thoughts.

Happiness is best sought by not seeking it.

The truest happiness is the reflection of happiness given another.

Christ was a man of sorrows,—but of our sorrows; He came that His joy might take the place of them in us.

Happiness never happens; it is the most logical of all results.

## A Few Illustrations.

Happiness is like bodily health—at its best when we do not think about it.

The search for happiness is like the search for the pot of gold at the end of the rainbow, which moves ahead of us as we advance.

Hawthorne tells us of a youth who looked all over the world for a treasure he was to dig for and find beneath a certain sign. Returning home, defeated, he saw the sign and found the treasure in his own doorway. So with happiness.

## To Think About.

Am I expecting happiness from any source but Christ?

What am I doing to make others happy?

Am I growing less happy or more happy all the time?

## A Cluster of Quotations.

Happiness is the union of ourselves with God.—Blaise Pascal.

Beware all joys but joys that never can expire.—Young.

To be happy is not the purpose of our being, but to deserve happiness.—Fichte.

God loves to see His creatures happy; our lawful delight is His.—Bishop Hall.

## Your Motives.

Why work in the Christian Endeavor Society? The wrong motive will vitiate your work; the right one will strengthen and ennoble it.

Primarily, because you love Christ and want to serve Him, and the society will train you for service.

Then, because you love the church, and want to be as efficient as possible in it.

Then, because you love the Christian Endeavor fellowship, and it is a constant joy to you to associate with your Christian comrades.

These five loves will render your society one of the dearest spots on earth to you.

There are other reasons for the work. Speaking in the meetings will give you skill in public speech. Committee work will give you skill in leading others. Christian Endeavor affords many aids to worldly success. But none of these are the best motives, and you should be guided by the best.

## DAILY READINGS.

- M., Feb. 26. A glutton's standard. Eccl. 8: 15-18.
- T., Feb. 27. A rich fool's standard. Luke 12: 16-21.
- W., Feb. 28. False culture. Acts 17: 18-21.
- T., Mar. 1. Moses' standard. Deut. 33: 26-29.
- F., Mar. 2. God's standard. Rom. 14: 17-19.
- S., Mar. 3. Paul's standard. Rom. 5: 1-5.
- S., Mar. 4. Type—What is true happiness? The worldly idea; the Christian idea. Luke 6: 20-26; 1 John 2: 12-17; 2 Cor. 6: 10; Phil. 4: 4-7. (Consecration meeting.)