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GIRLS :

THEIR WORK AND INFLUENCE.

LONDON :

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INTRODUCTION.

In putting forth these Papers I should like to say a few words with regard to their origin and purpose.

They were suggested to me by the thoughtful and useful papers on womankind contributed by Miss Yonge to the *Monthly Packet*. It occurred to me on reading these Papers that there was a great need for a somewhat similar set of papers addressed to women and girls, in a lower social position than those contemplated by Miss Yonge. This need seemed to me to become day by day more apparent, and I determined to try whether I could not myself supply the want.

One word as to their purpose. They are not intended to take the place of definite personal instruction, but rather to induce girls and young women to do that which they are too apt to neglect, viz., to think for themselves, and to give them something to exercise their thoughts upon—or in the words of Miss Yonge, to teach a maiden of England how she may so live as to “be ready in all fair inward purity of spirit, as well as outward purity of body, to give herself in the full dignity of her maidenhood to him whom she really and worthily loves,” or else how she may “with a truly virginal spirit, not merely a baulked and disappointed one, turn withal to be the unmarried woman who careth for the things of the Lord.”



WOMAN'S POSITION.

WHAT is a woman's right position is a question often asked and variously answered. Speaking as a Christian I unhesitatingly answer that it is to be an helpmeet for man. Man was created for the glory of God. God saw that it was not good for man to be alone, and woman was created to be a helpmeet for him. Not a plaything—not a slave—not a hindrance, but a helpmeet, and according as she fills her right position she raises or lowers the man. On woman to a great extent depends the tone of a man's life, and if the tone of what are called the lower classes is lower than that of the classes above them, it is because women do not rightly use the power that God has given them. If she consent to be merely the plaything of the moment she leads him by frivolity to the misery that eventually overtakes the sluggard. If she allow herself to be reduced to a slave she only brings out his lowest and worst qualities. If she makes herself a hindrance to what he believes to be his duty she will reap with tears the fruit of her work, but if

she strives at all times and under all circumstances to be a helpmeet, then indeed she is the glory of the man. Now when I say that woman is intended to be a helpmeet for man, I do not mean necessarily for any one particular individual, but for mankind in general, or rather for the whole human race. In many instances she will of course be the helpmeet to some particular person—husband, brother, father, or children—but there will also be many who have no such particular tie, or whose relations death has removed, who will nevertheless have their mission in life to fulfil. The more women recognise this fact the better and the happier will their lives be. Marriage will not be looked upon as the one end of life, and women will find many objects to which they can devote their energies and spare time. The daily work necessary to support themselves and those immediately dependent on them must occupy the greater portion of their time, but a true woman will find means to turn her talents to account, and by head or hand, needle or labour, nursing or companionship, sympathy or prayers, feel that she is not selfishly living for herself, but to the glory of God, as a helpmeet for man, and as the servant of the Lord.

HOME AND SCHOOL.

THE life of the young girl is generally divided between Home and School. Home means often the one room in which the family eat, drink and sleep. Home, too often only in name, though nevertheless in many instances loved and looked back to, with as fond an affection as larger and brighter dwellings. School means the Day, and possibly the Sunday School, of the parish or neighbourhood. In homes such as I am now speaking of, girls at a very early age have a position and work. They are always the nurses, and sometimes the housemaids of the establishment—minding the baby and washing-up are their principal duties in life, and the chief hindrances to their education. The little girl of nine or ten talks of the “troublesome children,” and slaps and holloes at them as if she were their mother.

Up to the age of thirteen, when education is no longer compulsory, the young girl's life will be chiefly spent at home—a few words therefore on Home, and Early Religious Training

Home Training.—The young girl is sure to copy her mother's ways more readily than listen to her words, and none are so sharp as young people to note differences between the teaching and the life. The young girl should be taught to obey at once. If she is spoilt as a little one, she will be a spoilt article as a big one. Whatever work she has to do let her be taught thoroughly, and shown the why and the wherefore, not simply scolded for being "such a stupid." Kindness to the baby comes almost naturally, but gentleness to the little ones, and patience with "those boys," is not so easily learned or practised. Cleanliness and order should be taught not only by word of mouth, but by the habits of the home. Children should not be allowed to choose their companions without reference to their mother, and whilst boys and girls should be allowed and encouraged to play together, care should be taken that the girls should not be allowed to join in games only suitable for boys, and that all roughness and rudeness should be immediately reprov-

Early Religious Training of the child should be as far as possible the answering to the natural desires of the child's soul. A child, if it is in any

sense a Christian child, has a certain reverential belief in God, a certain idea of right and wrong, and a certain desire to understand. The early religious training should, I think, be as simple as possible. Morning and evening prayers, said if possible at mother's knee, or else guided by one of the elder ones. Reverence in prayer should be carefully taught. The child should be encouraged to give its full confidence to mother, and not be frightened from confessing its little faults by fear of mother "going on so" about it. Mother's sorrow will have much more power than mother's "jawing" in conquering the fault.

Sunday should be a bright and happy day, but distinctly the Lord's Day. All the religious teaching should not be left to the Sunday School. Father will be at home that day, and a little lesson from him, the saying a part of the catechism, or rehearsing the Sunday School Lessons will be a treat to the children, and no small profit to the father. A story, not necessarily religious, read or told to the children would be counted a Sunday treat. Hymns learnt or better still sung will always give pleasure. With regard to Church going, all the children that are old enough to behave, should be taken to Church

at least in the morning. In many cases they will go with the School, but still better with father. If the children only go to Church because they go to School they will only frequent Church as long as they attend School. It is a parent's duty to take the children to Church, and as they grow a little older it is far better for boys and girls to sit with their parents, than to take their places (and play) with the girls, or be amongst (and lark with) those boys at the end of the Church.

A word or two on the pleasures of home. Work must be done, and duties, sometimes unpleasant ones, fulfilled, but there ought also to be times of recreation. "All work and no play makes Jack a dull boy." Now I think there is very often far too distinct a line drawn between duty and pleasure. Life is divided into doing your work, and a few special outings, such as Easter Monday, or the School Treat. What I wish parents to strive for is that there should be daily *pleasures* at home, as well as daily *duties*. The special day's outing is a thing to be looked forward to, but if that is all it is generally a cram of pleasure followed by days of discontent. Little pleasures for the children in the evening when work is done—interest in their lessons

—reading a story—helping to make a boat or mend a kite—a little romp with father, or a little walk would be looked for with pleasure, and would be more real recreation to the father than selfishly making the brats keep quiet, or having a pint at the corner.

A paper on Home would not be complete without a few words on the virtues and faults of children.

First of all children virtues is truth, and of this I fear there is a fearful want in ordinary homes, and therefore in the children. A lie to escape punishment is the commonest form of untruth, and one that is little thought of. If mother keeps things quiet from father, the children will keep things dark from mother. Lies may come from fear, or vanity, or sometimes from mere fun. They should be punished decidedly but not too severely, lest fear should lead the child to cover one lie with another, but they should never be overlooked, and never be let go unchecked even when spoken in fun. There is of course a difference in lies, and all should not be treated as equally bad, but the child should be taught to look upon truth as very precious, and all departures from it both sinful and dishonourable.

A habit of carelessness about truth once contracted

is very hard to break, and children should be taught that nothing can excuse a lie, not even the desire to shield another, or to avoid giving distress.

The second virtue is honour. A child should be taught that it owes to its parents something more than mere obedience, which may come simply from fear of punishment. Obedience must be insisted upon, and that prompt and exact, but where there is a spirit of honour, so that a child will obey as well out of sight as under its parent's eye, let it be encouraged to the utmost. For the most part if the child finds she is trusted she will repay confidence.

Tempers depend very much on health and disposition. They should be dealt with according to circumstances, but the child should be shown that nothing is ever gained either by fretting or passion. Sullenness is best cured by leaving it unnoticed, and allowing it to be its own punishment. Quarrels when noticed should be reprov'd, and all violence, as blows or pinches, should be punished, but it is sometimes advisable not to see or hear everything, but to let the rough sense of justice have its own effect over the children. One thing it is well to remember, that *faults* of childhood should not be treated as *sins*. Wilful acts, disobedience, lies which

the child knows to be wrong, should be spoken of as sins, for which pardon should be asked when prayers are said at night, but little faults and failings should not be treated so gravely, and appeals such as "God will not love you" if you do so and so, are much better left alone. So also threats of punishment should never be used when there is no intention of carrying them out, and frightening children by threats of the "black man," or "the policeman," &c., should never be permitted.

THE TEENS.

IN most families at about the age of thirteen the girl is taken from school. Her education is supposed to be finished, and she must begin to work for herself and earn a bit. A little place, or apprentice to some trade is her usual destiny. Those little places ! I wish mothers would look forward a little. Those little places spoil the girls and make them hate service. They may earn a little more money at first, but they get no training. A girl would be far better off in the first year without wages under a good servant than in any little place. Apprenticed to a trade ! Well I mean to speak presently about service and work. Left school is a great change for a girl both in her daily and spiritual life. She begins to feel her feet—to think for herself—to want to do for herself—tries to be grown up and is impatient at being treated as one of the children. It is a difficult age both for her and her parents, and her future life to a very great extent depends upon the next three or four years. If the girl is wise she will not try to be grown up all at once, and will not con-

sider her training and education finished because she has left school. She will, if possible, attend some class, and will not give up Sunday School. If her home is a religious one she will try to continue under the same guidance : and let all children lay to heart the peculiar blessing promised to those who learn to honour their father and mother. She is bound to follow her parent's wishes as to choice of work, and so long as she lives at home she is bound to render them due obedience ; and to be careful not to encourage any companions, boys or girls, without her mother's knowledge and permission.

Probably at this time will come her confirmation, which must necessarily be a land mark in her spiritual life. Hence forward she will have to a much larger extent than heretofore to think and settle for herself. If her parents are religious, her duty will be comparatively easy and clear. If, as is unfortunately often the case, her parents have little care about the matter, she may find many difficulties in the way, and will need the advice of some older friend (Sunday school teacher or clergyman) as to her duty in such matters.

So many homes are unfortunately irreligious, and parents careless of anything but their children's

earthly welfare that it is necessary to say something to those girls who having learnt at school somewhat of better things, find themselves after school days left entirely to themselves. It is difficult for them to honour parents whom they know to be in the wrong, but here I feel sure that the blessing of the fifth commandment will not fail if in all things indifferent they are careful to obey and honour their parents, whilst in matters of conscience, as daily prayers, Confirmation, Communion, Churchgoing, Honesty, and Truth, they obey their heavenly Father. The steady patient living up to what they profess will tell in the end, but if Church-going is made an excuse for idleness, or contempt, or, if disrespect is shown to parents, or home is neglected, only harm is done both to parents and children, and the name of Christ is evil spoken of.

RELIGION.

I said in a former paper that Confirmation is a landmark in a girl's spiritual life. Just as leaving school marks a change in her daily life, and throws her more upon herself, so does confirmation in things spiritual. In a good home her spiritual life will expand under the mother's care, but in godless homes, where possibly the girl is the only one who is a communicant, or in any sense religious, she will have to choose and decide for herself. Under any circumstances the girl's religion to a great extent depends upon herself, because no one can come between God and the soul.

What then do I mean by religion? Not feelings, not ceremonies, not prayers, not sacraments, not God's word, though all these have their place in a religious life, but I mean the bond that binds the girl's soul to God, and regulates her life by His Will. If the girl recognizes that she is not simply one of many human beings, one of a crowd, but a beloved child of God, a member of Christ, bound to Him by the closest tie of love, her life will be a truly religi-

ous one, and she will welcome all means that will serve to keep up and strengthen that union. She will try everything, her chances of success, her places of work, her condition of life, not by the standard of her own interest, but by that of God's will.

The first of all religious help must be the Sacraments. The life of a Christian is bestowed in Baptism and grows and perfects itself by Sacraments. Sacraments must be used and persevered in, although the girl does not *feel* any benefit from them. God does not always give a sensible knowledge of our progress, but if Sacraments are from any cause given up, the girl will speedily be worse if even though she may fancy she *feels* better.

There are two dangers that beset the spiritual life. The one to set too much by forms and observances and to consider that careful and regular attendance is itself religion. The other to trust to feelings, or as they would express it, to trust to the spirit, and be careless of the express commands of Christ to do this.

There is also another and great danger, the depending entirely on some one person, be it lady-teacher or priest, and when they are for some cause removed caring little for religious duties and gradu-

ally giving them up. Of course the influence and help of those who first guided us to God must be great, and the desire to please them and show our gratitude cannot help being an inducement to us to do our best, but when they are removed from us we must remember that it is God who takes them away for a little while, in order to teach us to trust more fully on Him, and do all for His sake. We cannot give them greater sorrow, or put them to greater shame, than to let them find that we would do for love of them what we would not do for love of God; and moreover we may remember that meet them again we shall one day, and their joy will be full if they find again the bread they cast upon the water, that their teaching has had its effect, and their prayers (offered when they could no longer give personal help) were not without fruit. I am sure there is no greater sorrow either for teacher or priest than to find that their children have given up trying to lead a good life because they have gone away and there is "nobody to care now."

The keeping of the Church's seasons will be a great help. This does not mean keeping the feasts and neglecting the fasts. The poor and hardworking cannot make much difference in their food, but they

can, if they will, find some mode of marking Fridays and Fast days, so that the feasts may be real holy-days.

The Church's general rules about public worship on Sundays and Holy Communion are sufficiently plain and distinct. Attendance at Church every Sunday, and Communion three times a year is the least that any of her members can do. The times of the service must depend a great deal upon our employers, but no girl ought to undertake work or enter service without a distinct understanding that she shall have time for regular attendance at Church and at Holy Communion. This should be clearly understood before work is undertaken, not left to chance arrangements afterwards, and no mistress of sense would refuse a girl an opportunity of monthly Communion and Sunday worship. These should never be omitted except for some grave cause, as illness. Private prayer should be said morning and evening, and kneeling down. Saying them in bed is not a reverent way. A moment of thought at noon, (without stopping work) is a great help if it be only the saying of the Lord's Prayer. Daily reading there may not be time for, but when there is, a few verses of the Bible should be read and thought

over. Regular Communion and daily prayer must never be given up ; they are safeguards of the religious life. Each night the day's sins and shortcomings should be thought over and confessed, and before each Communion careful self-examination should be made that the soul may be sure that she is "repenting truly of her former sins," and is in "charity with all men." Almsgiving should not be forgotten. It is a duty which we owe to God. From the time we begin to have money of our own, whether it be pocket money or our earnings, we ought to set aside a certain portion, a tenth, for God. We may give it in church, or direct to some one in need, but we should be careful never to omit our thank-offering to God, for that with which He has blessed us.

Every girl will probably have some book to help her in her daily prayers and preparation for Communion, but this paper would not be complete without a few words on spiritual direction. Books are necessarily general and will not supply every need. Personal difficulties often need personal help. There are some who do not experience any difficulties but what they can themselves overcome. God speaks to them sufficiently clearly and they can see their way, but in most souls, if not in all, at some crisis

of their lives, there will come the craving for personal sympathy and guidance. Many there are, especially girls and women, who need it often—who cannot rely on themselves, and need guidance, not, mind you, to submit themselves blindly to any guide however gifted, but be guided to think for themselves and taught how to act. As a matter of fact, women as a rule, will be guided by someone's opinion, and it is surely better to have an experienced and religious guide than a chance one. The proud and self-reliant may turn away scornfully, the sincerely loving hearts who have never known severe temptation may wonder, but Christ who knew what was in man and provided means, and left power for the comfort of the sorrowful and for the guidance of the humble, will through those whom he has appointed, minister comfort to those who come to Him. I say, therefore, to those who feel the need, let them not be afraid of the foolish outcry against confession or spiritual direction. The actual need of confession, the frequency, &c., must be decided according to the needs of each case, and by the person from whom advice is sought, but call it by whatever name you will, personal guidance is not to be rejected, where the need thereof is felt. The rule of the Church of England

is clear. She offers the help to all, and leaves each free to accept or refuse it.

One word more before I leave the subject of religion. All gossip is bad, but religious gossip is worse than any other, and approaches sometimes very closely to taking God's name in vain. I do not mean to say that clergy are infallible or above criticism, but the less said the better, comparing clergy with clergy, or church with church, criticising sermons, quizzing peculiarities, or worst of all, speaking about our religious feelings, or chattering about the advice we have received, should be stopped at once. When questioned about your religion, don't be ashamed to answer for yourself ; when others are ignorant and really want to learn, don't shrink from speaking and helping them as far as you can, but this is very different to gossiping. High Church or Low Church it makes very little difference, the making our personal religion, our intercourse with God, a matter of mere gossip, shows a sad want of reverence toward Him whom we profess to honour and worship.

What others may say about our religion we cannot help, but one thing we must be careful about, and that is, not ourselves "to give occasion to the

enemies of the Lord to blaspheme." People will notice what we profess—our prayers, our communions, our church-going—and if they find that our life is very different to our profession, that while we talk of the love of Christ we make no attempt to curb our tempers, or follow his gentleness, or while professing to serve Christ we are always trying to get the best for ourselves, they will accuse religion of being a sham and harden themselves against the truth. Faults I know cannot be conquered at once, and the struggle against sin will continue till death, and because of our failings neighbours will cast it in our teeth—"Ah, she goes to church, she is a communicant,"—and the temptation will come to give it up and live as others. No, we must never give up trying. So long as we try there is no real reproach against us. If we are ready to acknowledge our faults where they have injured others, and try ever to "live more nearly as we pray," we shall make progress, and even win others to God, and may be the opportunity will arise that shall prove that humbly striving to follow Christ, does not only make us pleasing to God, but also a blessing to our neighbour.

REFINEMENT.

WHAT is refinement? Oh nothing to do with poor people, it is the property of the upper classes. I think not. It is, or ought to be the characteristic of every Christian, man or woman, but especially of woman. Refinement is the clinging to all that is pure, lovely, and of good report, and the shrinking from all appearance of evil. It is the keeping of the Baptismal promise to renounce all the sinful lusts of the flesh. If the heart is pure within, the words and deeds will be refined, although the person is uneducated, and the station of life the very poorest. No doubt refinement is much easier to the wealthy. Crowding together in small rooms, hard work, and little time to oneself, tend to make girls careless in little matters of delicacy, but they need not become unrefined or coarse, so long as they bear in mind whose they are and whom they serve. Let them remember that their bodies, though earthly, are the "temples of the Holy Ghost" and that the earthen vessels are to be kept in "sanctification and honour." There is a danger on the other hand lest too much

care and attention be given to the body and the result be self-indulgence and vanity. The right course is to steer between the two extremes, to keep our bodies in subjection, and to preserve them in sanctification and honour.

Girls, whether at work or in service, must necessarily mix very much with the world, and a great deal depends upon the spirit in which they commence life. Temptation is sure to come, and woe to those who have cast off or despised the armour of God. If girls wish to be respected they must respect themselves. Let them take their model of true womanhood and try to act up to it. I do not mean that they are to be prudish and stiff, though better than the other extreme. There can be plenty of brightness, plenty of cheerful intercourse, plenty of fun, without being loud or coarse, or tainting the perfect bloom of maidenhood : anything that is fast or doubtful, must be avoided. "Just for a lark" must not be allowed as an excuse for something a little out of the way. Men may laugh and chaff with girls who have plenty to say for themselves, and "don't mind a bit of a lark," but they do not respect them, nor do they look upon them as the kind of woman they would choose to be their helpmeet

through life. A refined mind will shrink from anything like evil, while at the same time if duty takes it into the way of vice, or the opportunity of helping another presents itself, it will not hesitate to enter in and do its work. A refined mind will avoid all doubtful conversation, abstain from curious enquiries, refuse to read police reports or books of doubtful character, and will not lower itself by even pretending to enjoy jestings which are not convenient.

Oh that girls would try to be modest in their appearance, careful in their conversation, and particular in the way they are treated, how much might they do for men. There is less manly refinement amongst men of the lower classes than in those above them. Why? Not because gentlemen are more religious, but because society will not stand coarseness. Certain things are not permitted in general society. If a gentleman swore in a lady's presence or came to the house intoxicated, it would not be overlooked. The lady might not be religious, and might not object upon religious grounds, but it would be considered ill-bred. It is not indeed the best motive, but it does a great deal to keep up the tone of society. Why then may working men speak and act coarsely? Because the women permit it. I don't mean the poor

illused wife who can only meekly submit to the treatment she receives, but the women in general, and especially the young unmarried women. Let them use their power. Keep themselves refined and refuse the company of those who will not respect their presence. Let it be understood that certain things cannot be said or done in the presence of women, and many men will cease from them. Women if they are refined themselves will also raise the tone of the men. Yes, if they are refined. The mischief, I fear often begins here. Want of refinement amongst girls and young women. The conversation that goes on amongst themselves in the workshop, in the servant's hall and at other times is often not modest or refined, and I say it with sorrow, actually unholy. It is a very little step then first to allowing and then joining in the coarse conversation and jokes of men. It is hard to hold your own, but it is possible and will have its reward. Why should you let yourselves be led and governed by the least worthy. You have as much right as they to choose the subject of your conversation. As a rule, and certainly at first, most girls would like to preserve their modesty in conversation, but are overborne by the elders, and frightened by their loneliness. One

who would stand up for the right, even by her silent disapproval, would soon find others to join her, and if it were not so she would have borne her witness for her Master, and preserved her own dignity and honour. There is a false idea of honour which prevents servants from speaking about the wrong-doings of the household. All tale-bearing and spying is hateful, and a girl may do much harm by trying to set everybody to rights, but where distinct wrong is going on, or where she finds herself placed in temptations unknown or unthought of by her mistress she is bound in honour to speak. She may try first, if it is in her power, to stay the wickedness by giving warning of her intention to speak out, but it is not honourable to her mistress to leave her in ignorance of the wickedness of her household. There is honour towards the mistress as well as towards one another.

DRESS.

DRESS is a subject which naturally interests girls, and upon which it is specially difficult to write because they naturally resent any interference therewith. Perhaps I shall obtain a better hearing if I state at the beginning that I am not one of these persons who think dress a subject upon which girls should not waste much thought, nor do I consider dressing well a privilege of the upper classes. Everyone ought to dress carefully and well. Dress is, I believe, a very important matter, and may become a serious temptation. While on the one hand the thought of dress ought to humble us as being the badge of sin, on the other hand we may remember that it was God himself who clothed our first parents, and that He therefore did not look upon it as a subject beneath his consideration.

S. Francis de Sales says that married women should adorn themselves to please their own husbands, whilst to a maiden a greater liberty in point of ornaments may be allowed "because they may lawfully desire to appear agreeable to many, although with no

other intent than to gain one by holy marriage," and further he remarks, " For my own part I would have my devout people, whether men or women, the best clad of the company, but the least pompous and affected," and so would I. A girl then should be well clad, whatever she wears should be good and real—good throughout, not a good looking dress covering rags and scanty underclothing, but good, clean and tidy.

Her dress should be modest. This to some extent depends upon the fashion. What at one time would be looked upon as almost immodest may become so general as to escape blame as, *e. g.*, the size or shape of bonnets—but everything that in itself borders on immodesty in form or fashion should be avoided; and in matters not clearly wrong it would be better if modest girls would refuse to be the slaves of the shop-keepers and wear dresses they themselves dislike because they are the thing.

In Good Taste.—Half the complaints of overdressing should be made against bad dressing. Colours may be very pretty, but they don't all suit everybody, and few can bear three or four at the same time. Girls would do well to think more as to how one thing will suit another—to choose dresses (*e. g.* of

neutral tints or subdued colours) that will go well with anything, and then little ribbons, &c., will make pleasing varieties. They should remember that what will suit one will not necessarily suit another. Tall and short, stout and slim, fair and dark girls, cannot dress alike unless they wish to look ridiculous.

Suitable to Station and Means.—“ Ah ! yes, I thought as much, now we are going to be told that servants should be neat, wear cottons and poke bonnets, and leave costumes and fashions to their betters.” Quite mistaken. By suitable, I mean just what I say. A bricklayer would not go to work in broad cloth and kid gloves, though, if he can afford it there is nothing to prevent him dressing in that fashion on Sundays. So with a servant or work girl, let her dress while at work be that which is most convenient for her work. At other times let her dress as she can afford to do it, only in good taste. Ladies will wear a different style of dress for walking, or driving, or evening, so let the servant remember that, unless she has her carriage, it will not suit her to dress as her mistress would under such circumstances. Dress suitably both as to position and means. If you dress in a manner that you cannot

really afford you are breaking the eighth commandment. If you care only for the outward show and not for the goodness of the material you are wasting your money.

Refined.—Yes, the working dress, or the walking dress, and here I would refer not only to the clothes themselves but to the whole “get up.” A refined woman will dress so as to look thoroughly well. Not to be noticed for any particular thing, but will look nice, as a whole, from the cleanliness of the pocket handkerchief to the gloves without holes, even though they be a little worn. Refinement will reject all sham jewellery or ornament. I know it is very much the fashion, and among educated people too, but it is essentially vulgar. Refinement will avoid anything obtrusive or fast, and will be careful that everything is neat and orderly. This will of course prevent all untidiness or unbecomingness in the arrangement of the hair. The hair is the glory of the woman, but many seem to endeavour to make it their shame. They will rob it of its colour, friz it out of all shape, or cut and mangle it till women—women may be seen I will not say glorying in, but flaunting about, with hair cut short like a man’s, or trained down between their eyes like a skye terrier.

Let women take thought for their adornment, that their dress be neither slovenly, nor vain and hurtful, and they will not be far from the apostolic precept of “adorning themselves in modest apparel with shamefacedness and sobriety.”

AMUSEMENTS.

SOME kind of recreation and amusement is necessary for every body. A great deal depends upon a person's temperament and their condition of life, but no one, I am sure, can fulfil their duty where God has placed them, without some opportunities of relaxation and amusement. A great deal depends upon the quality and quantity thereof, but if care is taken that the recreations are harmless, and do not take up too large a portion of time, there is nothing contrary to our profession in good open hearted recreation.

Girls will naturally crave for something more than the friendly walk, or going out to tea. I have said something in a former paper about home recreation and pleasures, now I would make a few remarks upon pleasures outside the family resources.

I suppose the average girl would say that one great pleasure to her would be dancing. Well so it is; but I take it that this is an amusement seldom within the reach of ordinary girls. Small houses do not admit of it, and the only chance will be at a

village feast or school treat, or sometimes perhaps in the servants' hall. It may be a misfortune that there are not more opportunities for innocent amusement of this kind, but as there cannot be, girls must content themselves without it, and never run into danger for the sake of a doubtful pleasure by entering public dancing rooms. They might simply go for innocent pleasure, but it cannot be done without great danger.

Another amusement is reading, and this I think should be encouraged as far as time permits. It would be well if girls would not take as their only reading love stories and such like. It would be better for them if they employed some of their spare time in reading history, or the lives of men and women who have left their mark in the world's history. With regard to novels and lighter reading I would advise not goody goody books, but sensible stories and standard works, many of which are now published in cheap forms or in monthly parts, as *e. g.* Walter Scott's Novels.

Miss Yonge's stories, or books by writers such as the author of John Halifax, gentleman, or Mrs. Ewing are first rate, and if they cannot be bought at a low price, might be obtained from the parish

or other lending libraries. Good poetry, such as Walter Scott, Longfellow, or Adelaide Procter will do good, but avoid, if you are wise, all the cheap trash of silly and improbable love stories, with wonderful titles such as the "Mysterious Unknown," or the "Terrible Secret," and never look at it, if you are a Christian maiden, any of these stories which are not only silly but wicked, that describe scenes and hint at sins of which it is a shame even to speak.

There remains one more class of amusements which are available for a day out, theatres and places of amusement. Now with regard to these I would by no means lay down a hard and fast line, and denounce them as altogether wrong. They depend like other amusements on quality and quantity. For a day out, there need be no harm and may be a great deal of good in a day at the Crystal Palace, or Hampton Court, or a happy day at Rosherville. There need be no harm if the girl goes with proper companions, and behaves herself modestly and quietly. A girl should never go out with companions whom she cannot trust to behave properly, nor with any youth or man without her mother's or mistress's knowledge and leave.

Places of amusement for an evening will be either theatres, music halls, concerts, or conjuring and such like entertainments. With regard to music halls, I say unhesitatingly that no modest girl ought ever to go inside one, not even with her parents. With regard to theatres and other places of amusement it must depend entirely upon their character. Some theatres it is best to avoid. Some are harmless. The best rule, I think, is that no servant or work girl should go to a place of amusement where a lady could not be present. The cheaper seats in the better theatres where their mistresses or teachers would not themselves see any harm in going to, are the best for them to choose. Here as in the day out, care should be taken both in choice of companions and in behaviour. Strangers should not be spoken to, either at the place, or returning home. With due care amusements and places such as these, would do no harm. So long as we take care that our rejoicing is in the Lord, a moderate amount of recreation and amusement will help us over many of the ups and downs of our daily life.

PARENTS AND CHILDREN.

“Honour thy father and thy mother.” A good deal more is meant than mere obedience. Ready obedience, outward respect of word and manner, and true hearted love and reverence. Now I grant that this is often a difficult task, but it is the child’s duty. It is the child’s duty not only in early childhood but through life, although as the girl grows into the woman the simple obedience changes into the glad reception of advice. The girl as she grows older must depend more and more on her own judgment, and relation between mother and daughter becomes the true friendship of two loving women.

In a really Christian home there ought to be little difficulty between children and parents. Happy those homes where father and mother rule their household as Christians, and look upon their children as lent to them by the Lord. Here perhaps the chief difficulties will be in matters of detail. The particular church to be attended—early or late celebrations—spiritual direction—joining a guild or matters of that sort. In all these and such like ques-

tions which are not matters of principle the parent's command must be obeyed. No religious duties, however Catholic or primitive in themselves, will bring a blessing if followed up against the express commandment of the parents. Here I believe obedience is better than sacrifice. The case is different where a girl is really troubled in mind and doubtful of her fitness to receive Holy Communion—then she must follow the Church's rule. She must seek council and advice, but this would be a very different thing to going regularly to confession against the express wish of her parents. In houses where Christ is not recognised, the difficulties will be greater. Ready obedience must however be rendered at all times, except when the command is wrong, *e. g.*, no parent's command may be obeyed that would lead into danger of sin, nor must daily prayers or regular Communion be given up to please them. There "we ought to obey God rather than man."

Outward respect of word and manner, may and must be shown even though the parent be drunken and depraved. The girl should strive to show respect. Father and mother are honourable names, even though the bearers thereof fail to act up to them. The child's respect, offered in spite of their degrada-

tion because it is father or mother, may do something to bring them to a better mind, and the prayers of a dutiful child will not be offered in vain to her Father in heaven.

True hearted love and reverence. This is more difficult still and well-nigh impossible in some cases, where cruelty and neglect are the portion of the child. Still there is an opportunity for a great work, and for a great reward. Pray that your love may not fail, and pray that repentance may come so that you may be able to offer the reverence where you naturally would desire to give it.

Let parents strive to watch over, train and reverence their children and the thought of the love of father and mother will be to them a tower of strength through life. Let children love, reverence and help to the utmost their parents, and they will not lose their reward.

BROTHERS AND SISTERS.

IT is a very common remark that brothers are much more pleasant with any other girls than their own sisters, and girls more agreeable to any boys than their own brothers. This ought not to be so, and the fault probably is pretty equally divided between the two, still I fancy that girls have it in their power greatly to remedy the evil.

There is a rough and ready affection as youngsters which too often changes almost into dislike in after years. A certain family affection remains, and if an outsider interfere they will stick together, but there is little real love and no courtesy one to the other. "Those girls" are always bothering, and "these boys" are such a nuisance. Now I am not sticking up for the boys' faults—they often are a nuisance, they bully sometimes, they expect to be waited upon always, they are unreasonable, and if not actually rude they quiz and chaff unmercifully. Yes, but many of these faults they would outgrow, and of many they might be cured by their sisters.

A good-natured elder sister, if she does not nag, or try too much to rule over them, and does not tell tales, may do much for, and be loved much by the boys. Any sister, specially one of about the same age, may be companion and help to a boy. She will share his confidences. He will not mind telling her his scrapes, as he knows she will not blab, and will sometimes make use of her to get him out of them. If she does not make too much of little things, and at the same time refuses to approve or take part in anything really wrong, she will help to keep him straight. She will be to a certain extent his slave, and will have to bear with his tempers, but if she herself is cheerful and good-tempered, she may exercise a good influence over him, and keep him up to a higher standard of honour than other boys. He will very likely differ from her sometimes in religious matters, will not be so ready for church going, &c., (and sometimes perhaps an extra church going will be well given up for a walk with him) yet, on the other hand, he will keep her up to the mark. He won't stand talk about religion with no results, and will not hesitate to point out the difference between her profession and her practice. He will often have a better grasp

of religious principles than his sister, and each will help to develop the other; the thoroughness of the boy will deepen the inner life of the girl, while the devotion of the sister will inspire feelings of true reverence in the brother. He will even stand sometimes a little "preaché" from his favourite sister, and will act upon it, though at the time he may simply chaff her for her pains. He will insist upon his sister being up to the mark in all things, whilst she will teach him the real courtesy that should be rendered from one to the other. They will, in fact, polish one another, and most brothers and sisters require a good deal thereof.

A sister must be prepared to give up much, and bear with much, but if she do so cheerfully she will have her reward in a brother's love, not often expressed in words, for it is not their way, but she will feel and know that it is hers. It may be the brother will fall back, and again and again need the sister's help; she may seem to be wasting health and money on a worthless brother, but it will not be so; independently of the reward that must crown her work, she will often find that her love and unfailing help, given without reproach, has sunk deeper than many words, and been the means of winning back the wanderer at last.

One trial that a sister will probably have to face will be that the time will come when she has not the first place in her brother's heart. Then the thoroughness of her love will be shown if she can unselfishly rejoice for him, and receive her new sister with a sister's love. The whole duty of a sister is, however, not toward her brothers. Her sisters also have a claim on her attention and love, and where parents are careless, the religious training and the future life of the little ones may depend much upon their sister. It is much harder very often to be as gentle and kind to sisters as to other girls, especially where they are near of an age; still it can and ought to be done. One good-tempered, self-forgetful sister may be the peace-maker of the family. She will probably not be the most prominent member, nor the most thought of, but she will be the one that mother can always trust to do a thing, and to whom all, brothers or sisters, will turn when they are in want of anything—"Oh, so-and-so is sure to make time,"—"She'll do it for me like a brick."

Those who have had sisters like this know their value, and if any girl is stirred with a desire to do some great thing for God, let her learn in this way first to "show piety at home."

FRIENDSHIP.

A girl without a friend is a lonely being ; a girl with a great number of friends is nearly as bad. It is impossible to have a close and real friendship with a great many. We may have many acquaintances, many we care for, but not many friends. A girl is, I think, all the better for one true friend.

Sister's and mother's love is very dear, and is sometimes so close that no other friendship is sought after, but, as a rule, a girl looks beyond home for her friend. Friendship may be a help or hindrance, according to the style of person on whom the friendship is bestowed. A girl wants someone with whom she can talk over things, in whom she can confide, but she should be careful who she makes her confidante. It should, I think, be considered the first rule in making friendships, that no one should be chosen of whom mother disapproves. Girls are too fond of taking a sudden and violent liking, which expends itself in a little while, wearies of its companion, and tries another. This is not real friendship. Another danger in girls' friendships are

the little quarrels. Some little matter of offence, or fancied slight—"she looked the other way," or "she looked as if I was not good enough for her to speak to,"—then neither will speak first—"I'm not going to humble myself to her," and the quarrel lasts on till they have forgotten what it was all about. True friendship ought to be free from little jealousies, and where some little quarrel has unfortunately arisen, each should strive to be the first to speak, and put an end to the difficulty.

True friendship must have its root in love, and true love ever tries to do its utmost for the object of its love; is only happy when its friend is happy; loves to be with, or work for her, defends her when absent, and is continually thinking of her.

The friendship of one older than ourselves, or of one in a higher station than ourselves, may if rightly used be a great blessing. One who can supply our deficiencies, whose wider knowledge can teach us without hurting our feelings, whose age can guide our youth, and whose example and experience will be a help and support to us. At the same time, we must be careful that our love for our friend does not make us blind to her faults, or lead us to act contrary to what we believe to be strictly right. To

have a friend whom we can love and trust as ourselves is one of the greatest blessings. It may be our stay and support while together upon earth, and a link to higher things when God calls our friend home. Friendship has its trials as well as its blessings. Sometimes it involves great suffering. We must share the griefs as well as the joys, but true friendship will help us to bear the one, and guide us safely through the other.

YOUTH AND MAIDEN.

YOUTH and maiden are words that I am very fond of. They express something so very different from "the young man" of the present day and the "girl of the period." They seem to describe something very different from the "object who walks out," and "the object that is walked out with." The one a prematurely old boy in badly made clothes, a stylish hat, a little cane, and a bad cigar; the other a flashy forward badly dressed girl, vulgar in appearance, and loud in voice, who does her best to match the fellow by her side. This is something very different from the manliness of youth and the dignity of maidenhood.

It is, I think, too much the fashion to separate youths and maidens. Clergy and Sunday school teachers are apt to look upon the associating together of youths and maidens as decidedly improper; and, as a consequence, that which might be simply innocent enjoyment of one another's company, becomes a stolen pleasure—is done on the sly, and as if there was some undefined wrong

about it, and the young man and young woman idea is encouraged, if actual wrong is not itself suggested. I suppose God knew best when He said it was not good for man to be alone, and all attempts to improve upon God's providence are sure to be failures, and the outcome thereof either hypocrisy or wickedness. It is only natural and right that there should be enjoyment in the mutual society of youth and maiden. Why should not brothers take pleasure in the society of their sisters' friends. The interchange of thoughts, pleasant conversation, and a moderate amount of chaff, may be perfectly innocent and free from harm. There may be nothing more than the moment's enjoyment, there may be the beginning of that which shall deepen into a life-long love; and so long as due bounds are observed, both youth and maiden will benefit from one another's society. The one will learn the manly courtesy due to woman, whilst the other's character will gain strength and softness. There is no doubt danger here as elsewhere, and much, aye, almost *all*, depends upon the maiden herself.

Such intercourse may develop into freedom and vulgarity, the maiden losing her modesty, which is

her greatest ornament, and the youth, while perhaps enjoying the lark of the thing, lowering his idea of woman, and losing his true manliness. I say much depends upon the maiden. She can stop at once any approach to familiarity, and show plainly that she is offended and hurt by any conversation or manners which would imply that her presence was not respected. Her manner, dress and conversation, should show that she knows what is due to her, and she should treat as an insult any intentional disrespect. She need not be prim and prudish, but she should be refined and modest.

A maiden will naturally care for notice, and up to a certain point there is no harm, but if she finds that she is striving after it, or vexed when she does not receive it, or jealous if anyone else is preferred before her, then she should begin to fear that she is caring too much for the things of this world,

A maiden's mind may rightly dwell sometimes upon love and courtship, but if she is always thinking of it, and wondering what others think of her, or talking and chattering about it with other girls, she is either empty-headed or wrong-headed. A girl who has the reputation of being a flirt, has either lost or despised the dignity of her maidenhood.

One who is trying to gain admiration from everyone and at all times, is one who must have forgotten her baptismal vows, who is neither endeavouring to renounce the vanities of this wicked world, or to do her duty in the state of life where God has placed her. Marriage may be the state of life to which God will call many, and in which they are to serve Him, but the true maiden will have the modesty to bide her time. A maiden should remember that her first duty is to God. To keep herself free in her love to Him, and to be ready to follow where He leads. If she keeps this thought before her, and examines herself daily as to whether her life is according to God's model of true maidenhood, taking note of, and sorrowing over all vanity and thoughtlessness, she may without sin or shame, enjoy the brightness of her young life, and the society of those friends whom God gives her, without sullyng the brightness of her robe, or unfitting her for the duties of life whether as the matron of her household, or as the handmaid of the Lord.

SERVICE AND WORK.

How is a girl to earn her living? Two courses are open to her—domestic service, or some trade—which shall she choose? To girls of special mental capacity there is an opening as school mistresses, and to some the work of Hospital nursing, but for the majority the choice lies between domestic service and trade; which is the best? I answer undoubtedly, domestic service. I know this is not the popular idea, there is a false notion that there is something degrading in domestic service, and that independent work gives a better position; I think not. A servant's life is the best for a girl, first, because it gives her better lodging and food at the very time she needs it most. A growing girl needs good food, and this she is not very likely to get as a member of a large family. She must work hard and go out all weathers with scanty food and insufficient clothing, and the result is the sowing seeds of disease which often bear painful fruit in a few years. I can earn much more, is the reason generally given for going to work. It looks more at first

sight; 8/- or 10/- a week looks more than £8 a year, and beer and washing. Add to this the cost of lodging and food and you will find that the young servant, even from a money point of view, is better off than the young work girl.

A servant's life is the best because it is the nearest approach to home life. Boys and men are often better for leaving home and roughing it in the world, but for a girl, the more homelike her life, the better it is for her. A girl who has to hold her own in a workshop or factory, and mix with other workers, men and women, is less likely to preserve her modesty and gentleness than a servant in a good household.

A servant's life is the best because it is a better preparation for the future. A well-trained servant will make a far better wife and mother, than a work girl who has lived at home and been "done for" by mother, or who has managed for herself in a cheap lodging.

I do not wish to seem to be running down work girls or to say that it is impossible for them to live as true women; I know the contrary, and that many must get their living in that way, but I do affirm that a maiden will find less danger, and more last-

ing advantage in service, than at work, and that for the present at least domestic service is better paid, and good servants can always be sure of good places. Work girls are under-paid and often over-worked, and have little to look forward to. At their best they can only earn enough for their present wants, and cannot lay by anything for old age or sickness. It looks all very well, while they live at home and pay so much to mother and keep the rest for themselves, but when father and mother are dead, and 15/- or 16/- is the utmost they can earn, they will find it a hard matter to lodge, board and clothe themselves upon that sum. If servants would look upon their work as an honourable employment, it would be far better for them. There will of course always be difficulties, no mistresses are perfect any more than the servants. It must always take a little time to fit in and learn ways of work, but I believe, if servants would determine never to leave their place under six months except for some grave cause, they would in that time have got over the little difficulties and find themselves happy and comfortable. A great deal depends upon the first place, and it is better to get into a good house under a good servant, though the wages

at first are very small, than to learn bad ways at a higher wage in a little place. "I've just got a nice little place for Polly, where she can come home of a night." Better get a good place and she will turn out a good servant.

Servants, at least so the common complaint runs, are not what they used to be. It is I suppose partly true, but I do not think it is altogether so. Good mistresses can get and keep good servants, and good servants can find good homes. Ah, there it is, servants used to look out for good "*homes*," but now they look after comfortable "*places*." If servants looked upon themselves as members of the family and not simply as individuals, doing as little work as possible for as much wage as they can get, the relations between mistress and servant would be more pleasant. Young servants must of course change their places. The young girl who has come to be trained may after some years rightly look for more wages, and if there is no room in the household for another finished servant she must seek a better place. A wise mistress will not be injured, but will be ready to aid her in her search. It is however a great mistake for a servant to be always trying to better herself; a few shillings more wages is not

always a bettering. Get rid of the silly idea that there is anything degrading in domestic service. Look at the old family servants and tell me if they occupy a degrading position. A good servant is looked upon as a friend of the family, and their loss is a matter of mourning. Bond or free we are all the servants of one master, and the only real honour is to do our work thoroughly "as to the Lord and not unto men."

COURTSHIP.

A woman, in England at least, is free to choose for herself whom she will marry, and the choice ought not to be made without deep and prayerful consideration. Too often I am afraid the choice is made very thoughtlessly and the common proverb is verified, "marry in haste and repent at leisure." Amongst the upper classes there are more opportunities for young people to become acquainted with one another, and as far as worldly prospects are concerned, more care is taken by parents or guardians. Amongst working people the opportunities of knowing much of one another are limited, and the choice to a great extent depends upon the girl herself. Some parents endeavour to stop all thought about such matters and invariably fail. Teachers and lady friends too often avoid the subject altogether, as if there was something improper in having a lover. While on the other hand courtship and "my young man" are the subjects of continual and very silly jokes. Both are, I venture to think, mistaken ways of dealing with the subject.

It is a question that ought to be gravely thought over, and the mother or teacher who avoids it, misses the opportunity of giving help where it is often greatly needed, while the silly chatter about it lowers a girl's idea of the seriousness of the choice. I do not mean to say on the one hand that it is to be a constant theme of instruction, or that a little playful joking on the matter is wrong.

There must of course be some beginning to a courtship: some means by which the two parties become acquainted. They may be old friends, or friends of a brother, but very often they will be almost or altogether strangers. They may meet casually, at the door, or in the shop, and then the usual mode of becoming acquainted with one another is by "walking out." This is, I believe, very often the only way by which a man and woman can have any opportunity of seeing whether their casual friendship is likely to ripen into anything more, and whether there is a reasonable probability that they will suit one another. Allowing this, I think the "walking out" period ought not to be a very long one. A little while will be long enough for a girl to see whether the man is one she can honour and love, and one with whom she could hope for a

happy life. If she finds that while he is an agreeable companion he is one whom she cannot thoroughly respect and trust, without religious principles, or of unsteady dispositions, she should at once put an end to the acquaintance. No modest girl should continue to walk with a man after she has settled in her own mind that she could not engage herself to him.

The real courtship begins when the man has asked and the girl has pledged her love. This is a most important step; the betrothal, the pledging of heart to heart, and upon it may depend the earthly and eternal happiness of both. If the betrothal is made, let it be with a free and true heart, and this cannot be without these conditions.

First.—That the consent of parents or mistress be willingly given. A maiden should not be the sole judge of her future. If there be real love between the man and woman it will not hurt for waiting a while, and without a parent's blessing the new home is not likely to be a happy one. A mistress' consent is another matter, and I only mention it as a matter of justice. A girl has no right to encourage a follower without her mistress' knowledge as long as she continues in her service.

Second.—That the man to whom she pledges herself be one whom she can honour. Love, honour, and obey is the promise she will have to make; one on whom she could lean for support in trial or trouble. Now this cannot be unless the man is really a Christian. A member of the same branch of Christ's Church, and one who leads a holy life. The believing wife, in holy Scripture, was not to desert her husband whom she had married before her conversion, but Christian maidens were only to marry in the Lord, and so it should be now. No promises for the future will be sufficient. It will be a hard struggle, but a Christian maiden may not put anyone in the Lord's place, and however deep her love may be she must not deny the Lord. She cannot cease to love; she should not cease to pray for him, but never should heart and hand be pledged to one who either denies the truth or holds that her form of religion is not the true one. So in like manner with regard to a man's life. If he be of unsteady habits she has no right to marry him even on the promise of reformation, in the hope of curing him. It is the wrong way of going to work. The wife is to be the helpmeet, not the reformer of her husband. She

is to look up to and honour him, and how can she promise to do that, when she means to keep him in order.

Third.—There must be true love. That is to say the full trust in and love for the man himself. A love and trust that will be above jealousies and complaints, that will remain true and entire, “for better, for worse, for richer for poorer, in sickness and health, till death do part.”

Under these three conditions, consent of parents, character of the man, and true love, the engagement may be entered upon with the hope of a blessing upon it. Whether the engagement should be short or long must depend upon circumstances. To marry before there is sufficient, not only for present needs, but also something to fall back upon in case of need, is a mistake. As soon as they have sufficient let them marry, but if they have to wait for some time it need not do any harm. The patient waiting, and careful saving, will not diminish their love if it be true—and here by the way I would impress upon girls the duty of saving something out of their wages, not necessarily as a provision for marriage, but for any need that may arise. A little, however small, laid by regularly

will be hardly noticed at the time, but will form a comfortable fund to fall back upon in time of need.

There are of course special dangers and difficulties in long engagements, but if the man and woman really love one another they will pass safely through the one, and bear patiently with the other.

The girl should remember that when once she is engaged she is bound to be careful in her manners that she be not disloyal to her lover or unjust to other men. An engagement is not marriage, and may be broken off for good cause, but whoever causes the pledge to be broken is responsible for a great deal.

While speaking on courtship, I would gladly pass over one subject, but I feel it may be not omitted. I have spoken of the girl's duty after her engagement, to be watchful over her manners and loyal to her lover, but there is another duty, and a most important one, to be *loyal to herself*. It is far too common, and a fearful blot it is to a Christian land, for the marriage to be forestalled, and she, who stands before God's altar to be married to the man, is a maiden only in name. It is not reckoned by many as a sin, if they are, as it is called, true to one another, and the marriage takes place before

the birth of the child. They call that a misfortune which God calls a deadly sin. It is a sin and a misery which works through life. There cannot be that perfect trust one of another. There cannot be the blessing of Him who graced the marriage in Cana with His presence, unless the sin has been bitterly repented of. Let the Christian maiden be true to her lover and true to herself, and thus prepare to be a real helpmeet for her husband. Let their courtship be honourable and pure, and their marriage life will be blessed to them; and for the marriage itself let it be a really religious act, not a flutter and excitement, not a scene of dressing up and irreverence, but the solemn pledging before God of a life-long love, the sanctifying and blessing of their union. One thing more is wanted. If possible let Him be invited to their marriage who was present at the feast in Cana of Galilee, and their union blessed by Communion with Him who is the source of all holiness and blessing.

WIVES.

Married.—The life-long vow made, “till death us do part.” It is not all sunshine. The married woman has much to learn, She has probably bright hopes and happy plans for the future. She does not, if she is wise, shut her eyes to the probability of some share of suffering, but still she looks forward with hope. The first duty of a married woman is to see that she reverences her husband. The husband should be the head, and the wife the helpmeet. The first thing that husband and wife have to do is to learn one another. Possibly the first year of married life will not be altogether the happiest. The wife may be will discover that her husband has a temper, and so will the husband. Each will have their likes and dislikes, and it will take some little while to learn, and a little longer to manage to fit in and give way. Rubbing off corners is rather sharp work sometimes, but it is more comfortable when they are gone.

A great deal depends upon the wife. She may sink into a mere drudge, afraid of her husband and

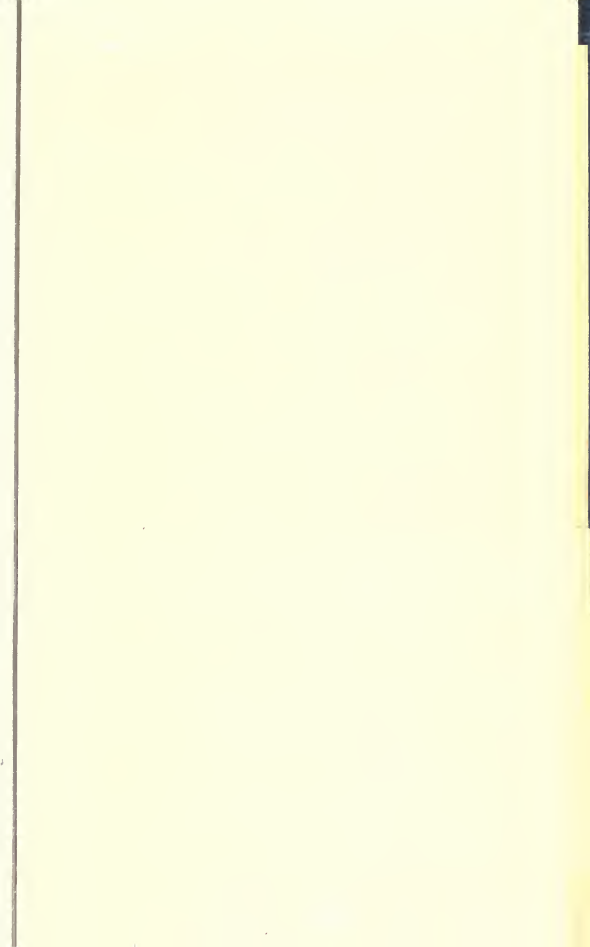
the slave of her children; a useless frightened woman, afraid to speak the truth, unable to keep order, and yet longing for better things. On the other hand, forgetting her right position and disregarding her vow of obedience, she may become a scolding wife, and a hard mother; her home probably will be respectable and clean, her husband looked after, and her children cared for, but the father will be without respect, because his wife has usurped his place, and the mother unloved because she has ruled by threats and not governed by love.

She may develop into a selfish woman, caring for her husband only so far as he adds to her comfort, and neglecting home and children for her own pleasure. Her home will be untidy and miserable—her children neglected. Her husband will seek comfort away from home, and she herself probably end life as a drunkard. A true wife will put her husband and children before everything else. Self will be forgotten. That her husband and children should be prosperous and happy will be her chief desire. The picture of the virtuous woman in the Proverbs will be her pattern, and this, her ideal, she will strive to carry out whether her lot be cast in happy lines or not.

Thank God there are many who will answer to this description, aye and many a one who struggles on, keeping home respectable and shielding her husband from blame, though her heart sinks within her, and she longs for the bright future which she once pictured to herself. I have spoken in a former paper of the duty of a Christian woman only to marry one who is a Christian in faith and practice, then there is a reasonable hope that each may help the other, in building up and ordering rightly a Christian home. It will, however, often happen, that mere affection has dictated the choice, and the wife finds out when it is too late the mistake she has made. She must then do her best. No wife ought to allow her husband's wishes to interfere with her religious duties. With family duties she cannot be as often at church as formerly, nor ought she so to be, but she should never give up her private prayers, her public worship once a Sunday, and regular, though perhaps not so frequent, Communion. Her husband will respect her consistency though he may pretend to despise it, and she may gradually bring him to accompany her. The good wife will train her children and will not leave all religious training to church and schools.

A Holy life, devout towards God, fulfilling her daily duty, will be her best witness for God, her best example for her children, and will gain her a blessing in the end. Her children will come to her for advice and help when they have passed beyond her government, and her husband will cling to her in life and mourn her loss in death.

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