


1920

Primeval Woman

W. M. Wise

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Recommended Citation

Wise, W. M., "Primeval Woman" (1920). *Stone-Campbell Books*. 410.
https://digitalcommons.acu.edu/crs_books/410

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VF Wise, William M

This booklet "Primeval Woman" was given to the Center for Restoration Studies on March 23, 1988 by Charles L. Busby, 4621 Catchin Drive, Ft. Worth Texas 76180.

William M. Wise, author of the booklet, was his great-grandfather. Wise was also the grandfather of Melvin Wise.

CENTER FOR RESTORATION STUDIES
WILSON CHRISTIAN UNIVERSITY

PRINTED AND BOUND BY THE
UNIVERSITY OF TEXAS PRESS

Primeval Woman

By
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Kennedale, Texas.

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and other tracts and sermons.*

Published by
CHRISTIAN MONITOR PUB. CO.,
Denton, Texas.



W. M. Wise and wife, Kennedale, Texas.

PREFACE.

The author of this little volume presents it to the public and brotherhood in behalf of the sisters' work in the church of Christ, and dedicates it to his wife, Mrs. Ellen Minerva Wise, to whom he owes much for her assistance in what little knowledge he has of the holy scriptures.

Wife was born in 1830, Jiels County, Tennessee. I was born 1824, Randolph County, Illinois. My father and mother were Scotch Irish. My grandfather from Scotland was one of the colonists, when the war for freedom commenced.

My dear wife and I perhaps can say more than many others can say. Our grandfathers served with Washington in the Revolutionary War, in the bloody conflict for freedom, from under the tyrannical Roman church and state power.

After the war my grandfather was one of the early settlers of Tennessee. My father was born in Bedford County, Tennessee. My mother's maiden name was Elizabeth Barrett of Tennessee. My father emigrated to Illinois in an early day, when traveling was done on horseback. I heard my father say there was not a wagon in the state of Kentucky when he left Tennessee. And old Virginia fathers rolled their tobacco to market, in what we green horns would call big "borles." My wife's father's name was Riles Taylor, her mother's maiden name was Nancy Morrow, of Jiels County, Tennessee. When I was a young man we were considered boys and ponies, but now in this fast age, boys are all men and horses. We have walked together hand in hand

in years passed by and gone. We have mingled our youth with our years, but now are in the road to the sweet bye and bye.

I am due the Misses Naomi and Susie Wise, my granddaughters of Fort Worth, many thanks for their assistance in preparing this volume for the press.

In my physical weakness, I have prepared this little volume; hoping God's blessing will attend both the book and the reader. This is the prayer of your old servant.

W. M. WISE,
Kennedale, Texas.

PRIMEVAL WOMAN.

CHAPTER I.

In the beginning God created woman in a state of innocence, to be man's helpmate. He created woman out of man; Adam said, "She is bone of my bones, and flesh of my flesh, she shall be called woman because she was taken out of man." Therefore, shall a man leave his father and mother and shall cleave unto his wife: and they shall be one flesh. Gen. 2:24. What, therefore, God hath joined together let no man put asunder. Matt. 19:6.

In the beginning monogamy marriage was the rule. God created one woman for Adam, and no more. Therefore, let every man have one wife and one only. In the marriage vow man and his wife became one flesh: and are to love and protect one another in this world. Nothing but death should separate them as husband and wife.

God in creating woman out of Adam to be his helpmate, didn't create her out of his foot to trample her under his feet, nor from his head to lord it over her, but from under his arm near his heart to love and protect her.

Paul says, "Christ loved the church and gave himself for it, so ought men love their wives as their own bodies. He that loveth his wife loveth himself." Eph. 5:25, 28. The union and love between husband and wife should be as enduring and perfect in love, as Christ and his church. The church is the bride, the lamb's wife. Rev. 21:9, and 19:7. The church is married to Christ, Romans 7:4, as the husband has one wife and is the head of the wife; even as Christ is the head of the church. Eph. 5:22, 23. The husband is to love and nourish his wife, even as the Lord did

the church. The church constitutes his body, of his flesh and of his bones. The husband is also joined to his wife and they are one flesh. Eph. 5:28-30.

I want to impress the thought just here, that Christ has but one wife, that is, one church. His Father raised him at his own right hand, and put all things under his feet and gave him power to be head over all things to the church which is his body. Eph. 1: 20, 22, 23.

God is not the author of polygamy nor divorce. The pharisees tempting Jesus said unto him, "Is it lawful for a man to put away his wife for every cause." They also ask, why did Moses then command to give a writing of divorcement. Jesus said unto them, "Moses, because of the hardness of your hearts, suffered you to put away your wives, but from the beginning it was not so. Have ye not read that he which made them at the beginning made them male and female, and said for this cause shall a man leave his father and mother and cleave to his wife: and they twain shall be one flesh." Matt. 19:3-6.

Divorce and polygamy were invented by wicked monarchs and kings, making slaves of women. David and Solomon were polygamous, their kingdoms fell to rise no more. The Lord told Samuel when Israel wanted a king like other heathen nations, that they would go after other Gods, rejecting him as their kings of old.

When monogamic marriage was the rule at the beginning, Gen. 2:21,24 and Eph. 5:31; God made woman better than man and constituted her by nature to occupy a more elevated plane of moral purity. Polygamy and divorce law pull woman down from that lofty plane on which God created her, for to be man's helpmate. Job says, "A prudent wife is from the Lord." Prov. 19:14. Polygamy treats woman as an inferior being, a slave for man. We have no record of any writing of divorcement being

granted until two thousand five hundred and forty three years of the world's history had passed away, then it was permitted by Moses; for the hardness of hearts making slaves of women.

The old Cannon Law of England was rigid and unfair to women, especially the law of marriage. The custody of a woman was that, her children after seven years of age belonged exclusively to her husband. She had not the privilege even to see them, in the great ancient monarchies of the orient.

The condition of woman was a debased one, for she was the servant of man. Polygamy prevailed and divorce was easy. The perial code of Ashur brings out the inferiority of woman in its statement of the rule of divorce as: "If a husband says unto his wife, thou art not my wife, she shall pay half mina and be freed; but if a woman repudiates her husband, she shall be drowned. Among the Teutonic Tribes, wives were articles of merchandise. Matrimony was recommended only as the sacrifice of private pleasure. Mohammedanism is no better than paganism in their treatment of women. When Mohammed subdued Arabia he treated woman as an inferior creature and he erected the harem. Mohammed says, "God is lofty and great." The exchanging of one wife for another, that is the divorcing of one wife in order to marry another, is not the only power that the tyrannical husband exercises over his wife. The female slave is at the absolute disposal of her master, to be toyed and sported with purely at his pleasure. Mohammed freed his own slave girl, Mary, and her leaving a son to him (unfinished). The institution of Arabia regards female slaves under the thralldom of Mohammedan masters. It is difficult to conceive of more signal degradation of human species. They are treated as an inferior class of beings equally restricted under the marriage contract, are excluded from any title conjugal rights.

J. W. McGarvey in his travels through Palestine says, "The most impressive to an American traveler is the gross oppression to which women and children are subject. All kinds of drudgery are heaped upon them while the man lives comparatively at his ease, riding on his donkey into the city, with two or three wives before him carrying heavy burdens on their heads for him to sell.

J. W. Fort says, "If he had to live in Egypt or Palestine and be a woman, a donkey or a dog, I would first be a dog and then a donkey and never a woman. 'God pity them.' " He also says, that he saw near Vienna on the roadside a woman and a dog hitched to a small wagon. Demoralization in heathen lands treats women as slaves for men, like the women of Turkey and the Mormon's wives of Utah are deceived by their men for the purpose of gratifying their lustful hard hearts.

I hear men say, that in the fall, woman fell lower than man. The same wicked lying spirit that deceived the woman, while in the primeval state of innocence, is working in man today; using all of his satanic power to deceive woman; making slaves of them to gratify their lust. Like Adam laying all the blame on Eve, "The woman whom thou gavest me, gave me of the tree and I did eat," which was a cowardly answer, blaming his wife whom he had named. He said, "She is bone of my bones and flesh of my flesh, she shall be called woman' united in the bonds of matrimony as husband and wife.,' Gen. 2:22, 23, 24.

The same lying wicked tyrannical spirit exists today over woman, that commenced in the Garden of Eden by the Devil. (See first Tim. 4:1-3.) While divorce and polygamy prevailed over women in heathen lands, we are sorry to say the same degraded spirit over women is permitted in our American Government today.

Gibbon, the archbishop of Baltimore, gives the number of divorces in the United States for the year ending June, 1874, seventeen hundred, and forty two applications for divorces were presented in the state of Ohio. In Connecticut there were four thousand three hundred and eighty five marriages, four hundred and sixty six divorces from the marriage band in the year 1875. The number of divorces obtained in the same state during the last fifteen years has reached five thousand three hundred and ninety one.

I want to say to the archbishop that divorcement in America is not the only wicked degradation exercised over the innocency of women in America.

The institution of the Catholic Church in America is permitted to betray the confidence of women. Roman Catholic nunneries, monasteries and convents are prison houses for women who are slaves for the priesthood. When a woman takes the black veil entering a convent, her doom is sealed forever. She takes the vow of poverty and charity and must yield the most implicit obedience to the lady superior, separated from friends and relatives. No escape from this gloomly prison is possible.

In Charleston, Ky., the Catholic church has a nunnery which has about two hundred nuns in it, who tend a farm of several hundred acres. The nuns are seen in the harvest field driving the ox cart, making fires for the priests, saddling his horse. All these labors are performed without the hope of pecuniary compensation, on this account the clergy are enriched by the degradation of these poor women. These nuns are unmarried women and unmarried priests have access to those establishments at all times and the inmates are expected to confess all their sins to them. Such affairs of the institution are concealed from the eyes of the public. A nun in Kentucky left the institution with which she was

connected and returned to her father's house alleging as her reason, the improper conduct of the presiding priest toward her. As her father and relatives were Catholics, they regarded this a horrid crime in preferring charges against one of the holy priesthood, so she was driven from home with threats of violence. She remained a short time in the neighborhood and was suddenly missing, and from that day to this nothing has been heard of her. The fate of Miss Millie McPherson, the lost nun, is still involved in profound mystery. Many believe and will always believe that she was murdered to prevent further exposure of the priests and nunneries. See the history of mystery by C. W. Webber. The Roman Catholic church during the dark age of the world when the murdering of men and women for being Christians was exercised, Cyprian the bishop of Carthage employed his talent in endeavoring to draw primeval woman from charity and conjugal faith. In the course of time he became acquainted with Justinia a young lady of Antioch whose birth, beauty, and accomplishment rendered her the admiration of all who came in contact with her. This lady had been educated in idolatry, but being converted to Christianity, she induced her father and mother to embrace the same faith. Her modesty was remarkable and her prudence in avoiding the carnal conversation of men was extremely commendable.

A pagan gentleman falling in love with her, and not being able to obtain her favor, applied to Cyprian for assistance in the attempt to do so. The bishop determined if possible to possess the lady himself, but his endeavors proving ineffectual, was fully convinced that a superior power protected her from his fascinations. This grand primeval Christian woman could not be influenced to give up her faith in Christianity, but by her modesty and charity convinced the Roman Bishop and her father and mother to embrace

Christianity, which finally brought them before the Roman Emperor and were condemned for being Christians, December 303 A. D.

Eulalie a lady of a Christian family was remarkable in her youth for a sweetness of temper and understanding, being apprehended as a Christian, the Roman power attempted by mild means to bring her over to paganism. But she answered him in such an ironical manner and ridiculed the pagan deities with such asperity, that the Judge incensed at her behavior ordered her to be tortured. Her sides were accordingly torn by hooks and her breasts burned in the most shocking manner till the fire catching head and face she expired by the violence of the flames on December 303 A. D.

Ancient Rome and Rome of today forces the same tyrannical spirit over woman. Ancient Rome tortured by burning them for being Christians. Modern Rome would do the same thing in America if our government did not prohibit it. However, they take the advantage of the government by their monasteries, nunneries and convents in which they keep women confined as slaves for the priesthood. The confessional act to lead pious woman away from her primeval state of innocence; for she must confess to the priests all the thoughts, feelings and emotions of her mind. Woman in her primeval state of innocence had greater confidence in humanity than man, and the man that will betray her is as mean as the Devil in the garden of Eden. Woman is the grandest piece of workmanship of the hand of Almighty God.

I don't mean to say that woman doesn't sin nor hasn't sinned, but I want to say that man is an instrument in the hand of the Devil to lead woman into sin, away from her primeval state of innocence in which God created her.

The United States government gives man pow-

er over woman. In all cities are permitted profane houses to accommodate the lusts of man from which women are made slaves for them.

The Roman Catholic church in America has convents in all large cities which are nothing more than profane houses for the priesthood, making slaves of poor women to gratify their lust. If man would not tolerate such houses, but give women honest employment, and enforce the law of charity and virtue, they could bring women up in the higher plane of life in which God created her. Woman's love for man is as strong as death. God gave woman her nature, and as she is a weaker vessel, it is wickedness in man to take advantage of it, and mislead her into sin.

Woman in early days of Christianity followed their husbands into exile; even in the late Russian and Japanese war, when Russia commenced forcing men to arms, the women followed their husbands to the station, when their husbands were forced into the cars, their wives stood before them to prevent the cars from taking their loved ones away.

The police drove the broken hearted women aside, but they would only run ahead to stop the cars. Finally the police gave orders to rush over them. A Christian woman, the wife of Ahan, who had followed him to the holy war, embraced her expiring husband and said rejoicingly, "Happy art thou, my dear, thou art gone to thy Lord, who first joined us together and then parted us asunder. I will revenge thy death and endeavor to the utmost of my power to come to the place where thou art. Because I love thee, henceforth, shall no man ever touch me more; for I have dedicated myself to the exercise of God." Without a groan, without a tear, she washed the corpse of her husband and buried him with the usual rites. Then grasping the manly weapon of her husband, sought the place where her companion

fought in the thickest of the battle. Her first arrow pierced the hand of the standard bearer, the fight continued till the evening and the Eyrians rested on their arms. A faithful Christian woman has a higher sense of honor and justice in discharging their obligation than man.

History teaches us that Christian mothers, and widowed women have raised up, and educated the best and greatest rulers or statesmen in any kingdom or government. Yes, mothers, the hand that rocked the cradle moves the world.

May God bless the mothers and sisters and preserve their lives long as an instrument for good in the church of Christ, is the prayer of your humble servant.

Primeval Woman of the Patriarchal, Jewish and Christian Age of the World.

CHAPTER II.

The picture of true womanhood presented by a noble woman, to her son, King Lemuel, whose mother was a pious Jewess. With what earnestness does she break forth! Her motherly heart seems all in a flame. "What the son of my womb and vows! Give not the strength unto woman, nor thy ways to that which destroyeth kings. It is not for you, O King Lemuel, to drink wine, but give drink unto him that is ready to perish. Open thy mouth for the dumb, in the cause of all such as are appointed unto destruction. Open thy mouth, judge righteously and plead the cause of the poor and needy. How passionately do I love thee! How intensely anxious am I that thou shouldst be a good man and a noble king! True and model woman, she worketh willingly with her hand whose candle goeth out by night, strength and honor are her clothing. She looketh well

to the way of her husband; openeth her mouth with wisdom, and in her tongue is the law of kindness; she stretcheth out her hand to the poor, she taught her sons, that they may be as plants grown up in their youth, and her daughters as corner stones polished after the similitude of a palace."

Gibbon says; "Of many illustrious examples of female saints, who in every age and almost every country, have promoted the interests of Christianity, the charms, influence and the devotions of Clatilda and her great grand daughter, Bertha, stand pre-eminent among others in the contributions, which they paid to the conversion of France and England. The influence of these model women will live in the pages of history, for the good of rising generations to come."

Woman's true mission in the world is disgraced by man. I hear them say woman in the fall, fell lower than man. Such a man hasn't much respect for his mother. I also see some brother's writings on woman's work in the church, using the expression: "All the men may speak with tongues and all men may prophesy, if any man be in Christ he is a new creature. If any man sin we have an advocate with the father." Such reasoning leaves women unsaved, out of Christ. With the same reasoning we can say that God saw the wickedness of man was great in the earth, and it repented the Lord that he had made man, so the Lord said, "I will destroy man whom I have created from the face of the earth." Gen. 6:5-6, and 13:18; 8:21.

The gospel scheme of redemption offers to woman an equal right with man to its promises and rewards, and declares that in Christ there is no distinction of male and female. Gal. 3:27-29. Where Christ and the Bible are not known, women are treated as slaves for men. Where in any other book, ancient or modern, can we find such a splendid ideal of womanhood, one that commends itself to our con-

science and our hearts. Let us hold up this ideal of womanhood, in her primitive state in which God created her. He created woman for a grand and noble purpose, and while in a state of innocence the serpent beguiled and deceived her by lying. The Lord God said unto the serpent, because thou hast done this thou art cursed above all cattle, and I will put enmity between thee and the woman, also between thy seed and her seed. It shall bruise thy head and thou shalt bruise his heel. Gen. 3:14-15. ✓

Woman lost her primeval state of innocence; sin separated her from God; God in the separation made her a promise, that her seed should prevail over satan, the promised seed was Christ. Gal. 3:16. When the fulness of the time was come, God sent forth his son made of a woman. Gal. 4:4. Christ, the promised seed, destroyed him that had the power of death; that is, the Devil. Heb. 2:14-15. God created woman to be the mother of his son. John 19:26 and Luke 1:43. Mary was the chosen one by whom the seed of the woman was to crush the serpent's head.

The Angel, Gabriel, was sent from God unto her and said, "Hail thou that art highly favored, the Lord is with thee. Blessed art thou among women and behold thou shalt conceive in thy womb, * * * and bring forth a son and shalt call his name Jesus. Luke 1:26, 28, 30. When he was born a multitude of the heavenly host appeared, praising God, saying, "Glory to God in the highest and on earth peace good will toward man." There was one Anna, a prophetess, the daughter of Phanuel of the tribe of Aser; she was of a great age and had lived with one husband seven years from her virginity, she was a widow of about four scores and four years, who departed not from the temple but served God with fasting and prayers night and day; and she coming in that instance gave thanks unto the Lord; and spoke of Jerusalem. Luke 2:36-38.

Elizabeth, the wife of Zacharias, was one of the daughters of Aaron. The Angel said unto Zacharias, "Thy prayer is heard and thy wife, Elizabeth, shall bear thee a son, and thou shalt call his name John. Thou shalt have joy and gladness; and many shall rejoice at his birth. He shall be great in the sight of the Lord, and many of the children of Israel shall be turned to the Lord their God to make ready a people prepared for the Lord." Luke 1:2.

God uses this primeval woman to consummate his promises made to the serpent. Through the instrumentality of this model woman, he has made known to the world his son, the promised seed which was to crush the serpent's head, and open up a scheme of redemption in Christ Jesus for both male and female. These model women, while Jesus was with them on earth, ministered unto him of their substance. One poor widow cast in her mite, which was all she had; that is more than some of the brethren will do today in supporting the gospel, which is God's power to save man. Woman was more consecrated to our Saviour while in this world than man.

A woman, while Jesus was eating in the Pharisee's house, brought an alabaster box of ointment; stood at his feet behind him weeping and began to wash his feet with tears, and did wipe them with the hairs of her head, also kissed his feet and anointed them with the ointment. He said her sins were forgiven, thy faith hath saved thee, go in peace. Luke 8:37, 38, 44, 47, 50. Jesus said, "Whosoever this gospel shall be preached throughout the world, this also that she hath done shall be spoken of for a memorial of her." Mark 14:8-9.

Let us preach it, brethren, to the world, what this grand model woman did and worked for Jesus, while with him in this world. This faithful, model woman followed Jesus to the cross, who also bewailed and lamented him. Jesus, turning unto them, said,

"Daughters of Jerusalem, weep not for me, but weep for yourselves and your children." Luke 25:27-28. "Many women were there beholding afar off, who had followed Jesus from Galilee ministering unto him;" Matt. 27:55. When Jesus saw his mother and that disciple standing by, whom he loved, he sayeth unto his mother, "Woman, behold thy son." Jno. 19:25-26. When Joseph took the body of Jesus down from the cross, wrapped it in linen and laid it in a sepulchre; these faithful, model women followed after and beheld the sepulchre and how his body was laid. "And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and they said among themselves,, 'Who shall roll us away the stone from the door of the sepulchre. And when they looked saw that the stone was rolled away. They entered in and found not the body of the Lord Jesus:" Luke 23:55, 56. The angel of the Lord had rolled the stone away, and he said unto them, "Why seek ye the living among the dead? He is not here, but is risen: And they returned from the sepulchre, and told all these things unto the eleven, and all the rest." Luke 24:1, 2, 5.

These grand and model women followed Jesus to his cross, then to his tomb, and were first to report to the apostles that he had risen from the dead. These words seemed like idle tales unto them, these women were more consecrated to Christ than man. The apostles gave up Christ at his cross and went to fishing, however, they were convinced that he had risen from the dead. They became his ambassadors to declare it to the world, and build up his church in the world; that both male and female should become heirs of God and joint heirs of Jesus Christ in the work, and worship together in his

church.

These model women followed the apostles in their mission to the place, where they were to commence the work of building up the church. After Jesus gave them the commission, he was taken up from them into heaven, then they returned unto Jerusalem, went up into an upper room with the apostles; they all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with his brethren. Acts 1:12-14. And when the day of Pentecost was fully come, they were all with one accord in one place with the apostles.

I don't mean to say these faithful women were included in the commission, that Jesus gave the apostles, to preach the gospel. But I want to impress the thought, that these model women were numbered with the one hundred and twenty chartered members of the church at the beginning on the day of Pentecost, and received their gifts in the measure of the Holy Spirit to prophesy. Acts 2:17-18. When Jesus ascended up far above all heavens that he might fill all things, he gave some apostles, and some prophets. Eph.. 4:10-11.

I am asked, were there any female prophets? Paul says, Philip the evangelist had four daughters, virgins, which did prophesy. Acts 21:8,9. I know some writers and teachers in trying to justify women preachers, take the position that the word prophesy, means to preach. There is no such meaning in the word prophesy; prophets in the New Covenant were to foretell future events.

A certain prophet named Agabus, took Paul's girdle and bound his own hands and feet, and said, "Thus sayeth the Holy Spirit, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." Acts 21:10, 11.

The spirit of prophecy was a gift of the Holy

Spirit, for the edifying of the body of Christ, the church. 1 Cor. 14:1, 4, 5, and 12:4, 7, and 8:10, 11. These gifts as helps of the Holy Spirit remained in the church until a perfect revelation of the Holy Spirit completed a government of the church. A perfect rule of work and worship of the church was given; then the gifts of the Holy Spirit ceased in the church. Faith, Hope, and Charity were to remain. The church left on a mission of love and mercy. May God help us to work by the divine rule given by the Holy Spirit. 1 Cor. 13:8, 9, 13. And let the women work in the church, let them be helpers in Christ Jesus; let them be servants of the church, like Phebe, Mary and Priscilla, who bestowed much labor on Paul. Romans 12:1, 3, 5. Let them sit together in Christ Jesus in heavenly places with the brethren speaking to one another in the fear of God; praying always with all prayer and supplication in the spirit, and watching there unto with all perseverance and supplication for all saints. Eph. 5: 18-20, and 6:18.

Both male and female are built up a spiritual house to offer up spiritual sacrifice, acceptable to God by Jesus Christ. 1 Pet. 2:5 and Gal. 3:28. I don't mean that women should go out into the world to preach the gospel, nor to be a missionary to heathen lands. Woman's place of work is in the church, being submissive to their husbands, and to the bishops, and deacons, who are appointed by the church to feed it with the sincere milk of the word. Watching and guarding the church against all innovations of men. Let us all be submissive one to another, both male and female in love; working together in the fear of God; striving for the faith once delivered to the saints; building up the church of Christ in its simplicity and glory, that we might be the means of saving a soul from death, and hide a multitude of sins. James 5: 20. May God help us all to work to that end, to save a soul from death.

Woman's Work in the Church.

CHAPTER III.

Woman, in this sinful age of the world, should bind the Bible to her bosom, and praise it above all blessings that God has given her. The gospel scheme of redemption in Christ Jesus, offers to women an equal right with man to its promises and rewards. Woman in Christ Jesus can occupy the position assigned to her at the creation with social equality with man. In their primeval state of innocence, both male and female worked and worshipped together. It is an evident fact that woman worked in the church in apostolic days. Paul writing to the church at Phillipi, says, "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I entreat thee, also, true yokefellow, help those women which labored with me in the gospel with Clement also and with others, my fellow laborers, and whose names are in the book of life." Phil. 4:2-3. These faithful women can say more than man, that they can rejoice in the Lord, that their names are in the book of life. Most assuredly the work of these faithful women was done in the church or by the authority of the church. Again Paul says to the church at Rome, "I commend unto you Phebe, our sister, which is a servant of the church which is at Cenchrea that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succorer of many, and of myself also. Greet Priscilla and Aquila, my helpers in Christ Jesus: likewise, greet the church that is in their house; greet Mary, who bestowed much labor on us." Romans 16:1-5.

These grand, model women were workers in the church; Phebe was a business woman and a servant

of the church at Cenchrea, how could she be a servant of the church and not work in the church and for it? Priscilla was Paul's helpmate in Christ Jesus, who for Paul's life laid down her own life for him. Priscilla and Aquilla were model workers in the church, they worked for the blessed cause of Christ, they did their own missionary work in building up a church in their house.

Mary bestowed much labor on Paul to assist him in preaching the gospel (Please read Romans, 16th chapter), then the entire Philippine letter to the saints in Christ. Paul, in giving instructions relative to taking widows into the care of the church, "If she has diligently followed every good work and well reported of for good works." 1 Tim. 5:9-10; also the bishop's and deacon's wives are to be reported of for good works. 1 Tim. 5:10.

Dorcas was another model woman, who "was full of good works and almsdeeds, which she did." Acts 9:36-37. It seems like some brethren have the idea that the work of the church is done in the public assemblage, on the first day of the week, and the women should sit still and say nothing. The saints meeting together on the first day of the week, both male and female, in heavenly places in Christ Jesus, "speaking to one another in psalms and spiritual songs, singing and making melody in the hearts to the Lord and breaking the loaf in memory of his dying love, is the worship of the church.

The work of the church is an every day work, always abounding in the work of the Lord, like those model women, in Paul's day, rich in good works. Christ has compared his church to a vineyard, and there are no idle workers in his vineyard, and there are none in his church. Every member of the church, both male and female, should be "steadfast, unmovable, always abounding in the work of the Lord." 1 Cor. 15:58. The church is a lighthouse for Christ,

doing all things harmless and blameless in the midst of a sinful world among whom the church shines as a light, holding forth the word of life. Phil. 2:14-16.

Every member of Christ's church, both male and female, should be a missionary, holding forth the word of life to convert the world in which they live. Christ's church is represented as a city set on a hill letting its light so shine, that others seeing its good works, may come to Christ.

In Paul's days, women were workers and helpers in the church. When he preached at Thessalonica, a great multitude of the devout Greeks believed, and of the chief women not a few. And at Antioch devout, honorable women accepted the gospel scheme of redemption and were baptized into Jesus Christ. Acts 17: 4, 12, 13 Chap. 49:50.

These primitive model women worked in the church, when Paul went to Philippi on the Sabbath day; he went out of the city by a riverside, where prayer was wont to be made and sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: she attended unto the things which were spoken of Paul. And when she was baptized, said unto Paul, "If ye have judged me to be faithful to the Lord, come into my house and abide there." Acts 16:13-14; and 8:12. Lydia was a model woman, a proselyte to the Jewish faith, met on the Sabbath day, with her female servants, to worship God by a riverside, where prayer was wont to be made. She was a praying woman and had strong faith in the Jewish worship. Her conversion to Christ was the first fruits of Europe unto Christ. The faith of this model woman parted not from the temple but served God with fasting and prayer night and day. Luke 2:36-37.

Widows in Paul's day possessed the same characteristics of these primitive women; for in taking them

in the care of the church: "She that is a widow indeed, and desolate, trusteth in God, and continueth in supplication and prayer night and day." 1 Tim. 5:5. We learn from these model women that they were praying women in the church. They prayed in like manner as man. Prayed; lifting up holy hands; adorning themselves in modest apparel, which becometh woman; professing godliness with good works. 1 Tim. 2:8-10. The deacons wives must be grave, not slanderers, sober, faithful in all things. 1 Tim. 3:11. I am asked if woman should pray in the public assemblage? They have the same right to pray in the church that man has. The primeval woman prayed in the Jewish Temple, in like manner, woman in the church, the Lord's Temple has a perfect right to pray in it. The members of the body of Christ are the temple of the living God, built together for a habitation of God; as he hath said, I will dwell in them, and walk in them, and be a father unto them, and they shall be my sons and daughters, sayeth the Lord Almighty. Eph. 2:21-22, and 2 Cor. 6; 16-18. Then as woman is a daughter of the Lord Almighty she has a perfect right to call him her father, through Jesus Christ her advocate with the father. 1 John 2:1-2. Women are mortal, and are likely to sin, and have a perfect right to go to God in prayer, in Jesus' name, to forgive them. They do not have to go to a priest on earth, but to Jesus, their loving high priest, in heaven.

But I am asked again, have women the right to go to God, in prayer, in the public assemblage? Women have the same right to make their requests known unto God, in the public assemblage, as man: for she is a part of God's family, a part of the household of faith. Jesus said his Father's house was a house of prayer. The first prayer meeting of the church, that we read of, was held at the house of Mary, the mother of John, where many were gathered together

praying. Acts 12:5, 12. You, that are opposing woman's praying in the public assemblage, would have but little praying in the church. How many brethren are there that pray in the public assemblage?

I am advocating the practice of the church in the apostolic age, when women prayed and worked in the church. My opposers to women's praying in the public assemblage of the saints, quote, "Women are to keep silent in the church; for it is not permitted for them to speak in the church, but to be in subjection, and if they would learn anything; let them ask their own husbands at home." 1 Cor. 14:34-35. You, reader, what was it they were to learn of their husbands at home? (By reading the 14th chapter of 1 Cor. until you read to the 34th verse) You will see that it was the different spiritual gifts, that the church possessed before a perfect rule of action was given to it. (Please read the thirteenth chapter, then the fourteenth of 1 Corinthians.) You will see there was confusion in church, of which God was not the author, that is what the women were to learn of their husbands at home.

Yes, it was a shame for a woman to speak of these things in the church; it is not permitted for a woman to be a public preacher, nor to usurp authority over the man, or the bishops and deacons. God never authorized her to administer his government to any nation of people: he has always used man as an instrument to administer and enforce his government. 1 Tim. 2:7-8, 10, 12. But woman has always worked and prayed in the government, which God has given for the enjoyment of both male and female. Woman's place of work is in the church, the body of Christ, which is one and hath many members, so also is Christ. The members of his body on earth are of one body, and also represent Christ. 1 Cor. 12:12. The body of Christ is a sympathetic body, and must represent him in love and mercy. If one member suf-

fer, all the members suffer with it; or if one member be honored all rejoice with it. 2 Cor. 12:26-27. Then as both male and female are one in Christ Jesus, all members in his body, where both male and female can rejoice, praise, and worship God together in the one spirit. Gal. 3:27-28, and Eph. 4:4.

For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. 2 Cor. 1:20. Then as a woman is a member in Christ Jesus, where all the promises of God are in him, she has a right to respond Amen, at the giving thanks and prayer. Moshieim says, "It was the custom of the church in the second century, to meet on the first day of the week, then the holy scriptures were read, hymns were sung at the last, the Lord's supper at the prayer and thanksgiving; all the people present responded, Amen. Moshieim Vol. 1, pages 135 and 138.) We learn here from Authentic History and Paul's teaching, that it was the practice of the saints at the church of Corinth, to respond, Amen, at the giving of thanks and prayer. 1 Cor. 14:10.

Oh! It would do my soul good to hear every brother and sister, in the Lord, respond Amen at the giving of thanks and prayer as both male and female are one in Christ Jesus and when both come together on the Lord's day, around the Lord's table as his family; when the thanks are given for the bread and wine all responding Amen. It would show the world that there is spiritual life in the body of Christ.

James says, "For as the body without the spirit is dead, so faith without works is dead," (also please read James, 2nd chapter.) you will see James is talking to the brethren. No wonder we have so many dead churches, there is no spiritual life in them.

Dear sister in the Lord, when you come to the house of God in prayer do not shave your hair; for Paul says every woman that prayeth or prophesieth with her head uncovered dishonoreth her head.

Her hair is given her for a covering and if a woman have long hair it is glory to her, but if a man have long hair, it is a shame unto him. It is a shame for a woman to be shorn, or shaven; for this cause ought the woman to have power on her head, because of the Angels. 1 Cor. 11:5, 15. But we are told that woman in prayer veiled her head for a covering, the holy scriptures say nothing about woman in prayer, covering her head with a veil. Paul says her hair is given her for a covering. 1 Cor. 11:15. Our school men do not agree as to the use of the veil, some say it is an emblem of power, of honor, or of dignity.

Edward Robinson, D. D., says the veil is a scarf or mantle, a fine upper garment; which females were accustomed to throw over their other garments when they went abroad, and also were worn by Chaldean women, this was a patriarchal custom in the primitive age of the world. 1 Cor. 11:16. It is an evident fact that Paul had reference to women praying in the public assemblage. Primitive women in the apostolic age of the church were faithful, praying, workers in the church.

Dear mother and sister in the Lord, don't suffer yourselves to be organized into woman aid societies nor any human institution of men. Do your work in Christ's church and whatsoever you do, do all in the name of the Lord Jesus Christ; giving thanks thereby. If you can't do anything in his name, don't do it at all. Jesus said, "If you give a cup of water in his name, you should not lose your reward. Whatsoever you do, do it heartily as unto the Lord, and not unto man." You can aid the preacher in preaching the gospel like those primitive women in Paul's day, who were helpers in Christ Jesus. Romans 16:1-5. You can assist the church in sending out missionaries into any land or country, you can also give assistance to the church in sending church money direct to the missionary at work for the church, independent of

state boards or conventions of men.

Paul says to the church at Philippi, "No church communicated in giving and receiving, but ye only for even in Thessalonica, ye sent once and again unto my necessity." Phillip 4:15-16, and 2 Cor. 9:9: 5, 7, and 8:2, :, 4, 7, 13 and 14. You can administer unto the necessity of the saints; can also assist the fatherless and widows in their afflictions; and keep yourselves unspotted from the world, in so doing you will lay up treasures in heaven. Let your prayers and alms ascend up in remembrance in the sight of God, Acts 10:4) as a memorial for you; be faithful until death. Blessed art they that die in the Lord. Yea, henceforth, sayeth the spirit, they do cease from their labor and their works do follow them. Set your affections on things above, not on vain things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then ye also appear with him in glory. Col. 3:1-4.

When Jesus comes in his glory, then shall the righteous shine forth as the sun in the kingdom of their father, and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven. Matt. 13:43 and 8:11. To him that overcometh will I grant to sit with me in my throne: even as I also overcame and am set down with my father in his throne. And to him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God. Yes, dear mothers and sisters, be faithful in the work of the Lord until death, then shall we meet in the Paradise of God with all the blood washed through that has gone up through much tribulation. Rev. 3:21 and 2:7.

John says again, Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter through the gates into the city. Rev. 22:14.

Paradise is in the city of our God in heaven, where will be found the throne of God, and the lamb, also the tree of life will be found in the midst of it. The redeemed of the Lord will enter through the gates into this golden city, where they will see God's face, and will drink the chrysal water that flows from the throne of God, also have a right to the tree of life; to eat and live forever.

Sin separated the man and woman, whom God created in a primeval state of innocence, to live in the beautiful garden, in which was the tree of life. It was God's Paradise, in which he walked and talked to the man and woman, whom he had created. It is said to be Paradise lost from the man and the woman; for God drove them out from it and from his presence, and placed a flaming sword to guard the way to the "Tree of life." Paradise and the tree of life are holy places, where God dwells with his angels and the redeemed in Christ, who have washed their robes in the blood of the lamb.

Thank God, dear mothers and sisters in Christ. Jesus the Christ of God, has conquered him that had power over death and the grave; opened up the way to the tree of life in the Paradise of God. And now the weakest saint in Jesus can sing the victorious song, "Oh death, where is thy sting? Oh grave, where is thy victory?" But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. 15:55. Dear mothers and sisters, live in peace, and the God of peace and love will be with you. In your trials and bereavements let your request be made known unto God. His ear is open unto the prayers of the righteous. 1 Pet. 3:12; Col. 4:2; 2 Thes. 3:16; 2 Cor. 13:11.

Dear mothers and sisters in the Lord, be obedient to your husbands that your prayers be not hindered; teach your children the holy scriptures. For this will make them wise unto salvation, like those model

women in Paul's days. 2 Tim. 1:5. Fathers, love your wives: even as Christ loved the church and gave himself for it. Provoke not your children, but bring them up in the nurture and admonition of the Lord. Children, obey your fathers and mothers in the Lord. May God bless all the faithful in the Lord, is the prayer of your old servant.

Mother's Love.

CHAPTER IV.

A home without a mother is like a barren wilderness; a house without a mother is desolate and empty, like a nut without a kernel. A mother's work in her house is never done, it is to be repeated every day. A mother's work in her house is like a farmer's work in his field; he is compelled to repeat his work every year; for the comfort of our great nation in which we live. A true and faithful mother presides over her house with a watchful eye.

A mother's love for her child is transcendently great, she guards its feeble steps while it totters around her lap, and watches it day and night. She hears its moans, which fill her heart with pain; she will give all for its relief. There is an enduring tenderness in the love of a mother that transcends all other affections of the heart. It is neither to be chilled by selfishness nor daunted by danger; it is not weakened by worthlessness nor stifled by ingratitude. She will sacrifice every comfort to her son's convenience, surrender every pleasure to his enjoyment, glory in his fame and exult in his prosperity. If misfortune overtake him, he will be the dearer to her for such misfortune, and if disgrace settle upon his name, she will still love and cherish him. If he

turn away from her and go off into sin and folly, her heart will still reach out after him. And if he, like a prodigal, returns she receives him to her arms and makes him all and all. A mother will not forsake her husband in any emergency, who will divide his sorrows, increase his joys, and lift the veil from his heart, throws sunshine in his path. The cares of life are forgotten, his home is made happy by a loving, faithful mother.

But there is a closing scene to every life. The hand of death will separate a child from a mother's love. The anguish of such a bereavement must be keenly felt, and when we mourn over the grave of a loving mother, we so much loved, there is a melancholy joy in the thought, that our loved mother has returned to rest. And that the influence of a mother's love will guard and protect, and be our Star of Hope in our journey through life in that home, sweet home of bliss. Nothing but death can break its spell from a mother's love. A home where there is a father's love, a mother's smile, a sister's embrace, a brother's welcome, is as attractive as the home of the angels in Paradise. Home is the spot where the child pours out all its complaint to its mother, and is the grave of all its sorrows. Home is the place where these are soothed and banished by the sweet lullaby of a fond mother's voice, a paradise of childhood, the Eden of Heaven: what tender associations are linked with a mother's happy home.

L. W. Yaggy says, "Twenty thousand people gathered, in the old Castle Garden, New York, to hear Jennie Lind sing as no other songstress ever had sung the sublime compositions of Beethoven ^{AND} Handel. At length the sweetest nightingale thought of her flight, she began with deep emotion to pour forth Home Sweet Home. The audience could not stand it. Tears gushed from the eyes of those thousands, like rain falling from the heavens. Beethoven ^{AND}

Handel ^{WEAE} was forgotten, that grand old song, Home Sweet Home, Happy Home will never grow old, it is sung in all national gatherings in memory of the Swedish nightingale.

In my imagination I can hear my mother's sweet toned voice singing that grand old song and kissing my lips, smoothing my hair, saying my son be a good boy, don't keep bad company, be sure to speak the truth in all things.

Dear young man, let me admonish you to always remember your mother's love, who gave you birth into this world, who bore you in her bosom and would give her very life blood for you. Remember as long as you have a living mother you have a living friend, who will never forsake you and who will always give you best advice in all things. Remember, young man, when you go out into the world away from a mother's protections, surrounded with evil temptations, her advice is, that true happiness is found only in doing right and speaking the truth in all things. Young ladies and young sisters in the Lord, let me admonish you to be obedient to your parents, do nothing without consulting your mother, lay all your plans before her, who is able to give you the best advice in the world. Remember, Hagar, when hunting water for her boy, "thou God seeth me." Mothers, let me encourage you, be faithful to your calling, be submissive to your husbands, be faithful in the work of the Lord until death. Then you will receive a crown of righteousness laid up in heaven for you, which will pay you for all your trials in the paradise of God. May God help us all to work to that end.

When you meet in the house of God, pray for me and sing that favorite song of mine, Home Sweet Home, Happy Home. May God bless you all and preserve your lives long as an instrument for good in the work of the Lord, is my prayer.

Mother's Appeal

CHAPTER V.

Women, in the primitive age of the church, dressed themselves in modest apparel. We learn from authentic history that the dress of Mary, the mother of Jesus, was made of uncolored sheep's wool. The pictures you see of Mary resemble a fine robe, but this is false and misleading.

You also see pictures of angels with wings, which too is deceiving and misleading to the youthful mind. Angels do not have wings: when God sent them on a mission in this world, they assumed a spiritual body, like a man's body.

Woman's dress should not only be modest but becoming. Neatness should characterize it, much has been written in the present age on woman's dress, as to challenge criticism and often awaken disgust. Woman's apparel should always be modest, never attract attention, or suggest the unchaste. Madam, says old John Newton, so dress and so conduct yourselves, that persons, who have been in your company, shall not recollect what you had on. A fashionably dressed lady once asked a clergyman, "If there was any harm in wearing feathers and ornaments?" He answered, "If you have the ridiculous vanity in your heart to wish to be thought pretty and fine, you may as well hang out the sign; The modest lady's dress, with holsters of silk and satin piled upon her back, with her hanging sacks of hair; cut from the head of paupers, convicts, or raging maniacs, on her head, and moving about limping and crooked with the Grecian Bend, is not only an outrage on decency, but on all esthetics.

A young Christian lady by her Christian example, may exert an untold power for good. The young

Christian woman with a high sense of duty will always receive confidence, and having this: she will secure respect, affection and influence. To be a woman in the truest and highest sense of the word, is to be the best thing beneath the skies. To be a woman is something more than to wear flounces, exhibit dry-goods, and sport jewelry. Favor is deceitful and beauty is vain, but a woman that feareth the Lord shall be praised. All young Christian ladies in the Lord should let their lives be a model life in modesty and in sobriety; let your speech be as becometh the gospel of Christ.

Much depends on the mothers for the health of their girls, growing up into womanhood. Dressing them with knee stockings, and short dresses, is unhealthy for girl children. A girl growing up into womanhood is framing her constitution for happiness in her life to come. Our best authors say warm feet and a cool head for health. I ask you, fathers and mothers, why is it that the average life of today is decreasing? Logic says, to ask a question is to answer it. Well, it is all in the practice and custom of the life in which we live, especially, children growing up into manhood and womanhood.

Read the history of the patriarchal age of the world. They lived to a good old age, their manners and customs of living were plain and simple, their dressing consisted of robes and wrappers. Our Saviour's coat was a seamless coat: His mother's dress of uncolored sheep's wool.

The raiment of John, the Baptist, was camel's hair and a leather girdle. His meat was locusts and wild honey. In the primeval age of the world, before materia medica was known; every man was his own doctor. He gathered his medicine out of the vegetable kingdom. The doctors, in this fast age of ours, are using mineral poison for medicine. Dr. Curtis says, in a postmortem examination, "Mercury was

found located in the blood, brain and marrow." Hence, children growing up with poison in their system and in the modern dress, is the fruitful cause of the decrease of the average life today. With love to the young sisters in the Lord, I copy these verses from The Lady's Annual Register by Caroline Gilmon, on injuries of lacing dedicated to the little waisted lady.

Why do ladies lace, Oh! Why!
 Indulge that graceless vice,
 And make their forms deformity:
 Their lives a sacrifice.

They scare sweet health from out her home.
 The roses from each face;
 Why haste their journey to the tomb?
 Why do young ladies lace?

Why do the girls tight lace, why wear
 Straight jackets—are they mad?
 It is for the distinguished air,
 Pray, who can't squeeze and pad?

'Tis very cheap, such stay of staff—
 It costs each wench,| not meager,
 Just sixty two cents and a half
 To sport the lost French figure.

Why do the girls tight lace, they scorn,
 A corset wearing dandy:
 Are stays less wrong by woman worn,
 The odds twixt gin and brandy.

Both killed the body—saved the soul.
 Its priceless charms efface,
 Corsets kill more than alcohol.
 Why do young ladies lace?

Why do young ladies lace, why screw?
Themselves to bone and skin—
Their outward waists made strange to view,
A desert waste within.

Why squeeze their hips to awkward humps?
Their bosoms out of place—
Their shoulders square and high the gumps,
Why do girls tight lace?

Why do the girls tight lace and crush,
Their lungs to this, no size?
All artifice should make them blush,
If caught, yet men have eyes.

Rouge, corsets stuffing, beauties grand;
Man wears his Maker's face.
Was woman formed by other hand,
That she should dare to lace?

Why, do the girls all lace? Not all—
I see true forms pass by,
Free, graceful, blythe, symmetrical—
Nature's no-bility.

They worship no,—the tawdry queen,
Of fashion ever base,
Foes to the frivolous, false and mean,
True ladies don't tight lace.

May God bless the model women, and preserve
their lives long, as an instrument for good in the
church of Christ, is the prayer of your servant,

W. M. Wise.

