

*became in*; but the expression *γίγνεσθαι ἐν* is always used of entering or falling into a particular state (Luke xxii. 44; Acts xxii. 17; 2 Cor. iii. 7; Phil. ii. 7). This explanatory statement has often been deemed strange, or partially misapprehended, from not sufficiently regarding the precise light in which the matter is contemplated by the apostle, and the purpose for which it is here brought into consideration. As already indicated, the case is referred to as a grand though mournful example, at the commencement of the world's history, of the evil sure to arise if in the general management of affairs woman should quit her proper position as the handmaid of man, and man should concede to her the ascendancy. She wants, by the very constitution of nature, the qualities necessary for such a task—in particular, the equability of temper, the practical shrewdness and discernment, the firm, independent, regulative judgment, which are required to carry the leaders of important interests above first impressions and outside appearances, to resist solicitations, and amid subtle entanglements and fierce conflicts to cleave unswervingly to the right. Her very excellences in other respects—excellences connected with the finer sensibilities and stronger impulses of her emotional and loving nature—tend in a measure to disqualify her here. With man, on the other hand, in accordance with his original destination, the balance as between the intellectual and the emotional, the susceptible and the governing powers, inclines as a rule in the opposite direction. Hence, in the great trial to which the parents of the human family were subjected as the test of their allegiance, it was Adam who was mainly charged with the responsibility, and who *should* have been, in everything relating to it, the prime agent. But Eve, affecting to play the master, and to decide the question for herself and her husband, soon gave proof of her incompetency; she was overreached by a subtler intellect than her own, and induced, under specious pre-

texts, to prefer an apparent to the real good. "The serpent beguiled (or deceived) me, and I did eat" (Gen. iii. 13), was her confession before the Judge, thereby in effect acknowledging her weakness and folly in taking her impressions from such a quarter, and acting independently of her appointed head. But Adam, says the apostle, was not deceived, although the representation of Eve may, in point of fact, have wrought like a deception on his mind. That, however, was not exactly the point of weakness in his case, nor is anything said of it in the original account. "The woman whom Thou gavest to be with me," was *his* confession to the Lord, "she gave me of the tree, and I did eat" (Gen. iii. 12). Yes, but God had given her, not for authority and rule, but for kindly ministrations; to be a helpmate by his side, not a directress to control his judgment or determine for him the course of life. And in allowing her to become this, in what touched the very heart of his calling, whether it might be in the way of deception, by the constraint of love, or by threats of evil, it booted not; anyhow, Adam showed that he had fallen from his true position, and ceased to rule, as he *should* have done, with God. This aspect of the matter, however, it was not necessary for the apostle's purpose to bring out. As his theme was the place and calling of females in respect to things of public moment, he contents himself with pointing to that part of the transactions connected with the fall which more directly concerned Eve, and presents it as a beacon to future generations, in particular to the female members of Christian congregations, lest, amid the greater liberty of gospel times, they might be tempted to assume functions which they were not qualified or called in providence to fill.

Ver. 15. *But she shall be saved through the child-bearing, if they abide in faith, and love, and holiness, with discretion.* It is clear from the structure of the passage, that while Eve