

Chapter 1 : Full text of "What shall we do with our daughters? Superfluous women"

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Email We build the kingdom when we nurture others. We also build the kingdom when we speak up and testify of truth. Tomorrow is Easter Sunday, and I hope that we also are stricken in our hearts to acknowledge the Savior, repent, and obey with gladness. In this general conference, we will hear inspired direction given by Church leaders, both male and female. Building the Kingdom through Nurturing We build the kingdom when we nurture others. However, the first child of God we must build up in the restored gospel is ourselves. Letting go of them may require the emotional support and nurture of another, as it did for me. When I was born, my parents planted a magnolia tree in the backyard so there would be magnolias at my wedding ceremony, held in the Protestant church of my forefathers. Good thing I loved and trusted my future husband and the Lord! The door openedâ€”I stood there like a scared rabbitâ€”and Aunt Carol, without a word, reached out and took me into her arms. She, who had no children of her own, knewâ€”her nurturing heart knewâ€”that I needed a place to belong. Oh, the comfort and sweetness of that moment! My fear melted, and there came to me a sense of being anchored to a spiritually safe place. Love is making space in your life for someone else, as Aunt Carol did for me. Mothers literally make room in their bodies to nurture an unborn babyâ€”and hopefully a place in their hearts as they raise themâ€”but nurturing is not limited to bearing children. It could mean giving emotional life to the hopeless or spiritual life to the doubter. With the help of the Holy Ghost, we can create an emotionally healing place for the discriminated against, the rejected, and the stranger. In these tender yet powerful ways, we build the kingdom of God. Following His plan and becoming a builder of the kingdom require selfless sacrifice. Building the Kingdom through Speaking and Testifying We also build the kingdom when we speak up and testify of truth. He speaks and teaches with power and authority of God. Sisters, we can too. Women generally love to talk and gather! As we work by delegated priesthood authority given to us, our talking and gathering grow into gospel teaching and leading. Beck, former Relief Society general president, taught: The more we follow Christ, the more we will feel His love and direction; the more we feel His love and direction, the more we will want to speak and teach truth as He did, even when we face opposition. Some years ago, I prayed for the words to defend motherhood when I received an anonymous phone call. As she went on, I began to pray for help, and a gentle thought came to mind: But in my own small way, I was able to speak in defense of family, mothers, and nurturers because of two things: He encourages growth and goodness. Women and sisters, we can do these things! Primary girls, is there someone in your family who needs your love and kindness? You build the kingdom by nurturing others too. He provided a place for us to grow and develop faith in His atoning power. Faith in Jesus Christ and His Atonement is the ultimate place of healing and hope, growth and purpose. Our high responsibility is to become women who follow the Savior, nurture with inspiration, and live truth fearlessly. As we ask Father in Heaven to make us builders of His kingdom, His power will flow into us and we will know how to nurture, ultimately becoming like our heavenly parents. In the name of Jesus Christ, amen.

Chapter 2 : What shall we do with our daughters? | Open Library

About the Book. These essays on women's education, industrial training, employment, etc., reflect the rising concern in the late 19th century with the growing numbers of unmarried women for whom the traditional role of domesticity was irrelevant.

Those who construct the poem on the plan of a drama can find no proper place for what follows unless as a meaningless epilogue, and the want of cohesion with the main body of the work is so evident that many scholars have rejected it as a later addition; others have tried to find a place for it by re-arranging the whole poem. But if the various sections are, as above explained, only a succession of different presentments of the same story of courtship and marriage, made without any regard to order, but simply as they occurred to the memory of the poet, this conclusion presents no difficulty, either from its position or its meaning. With a view to artistic form, we might wish it away or in some other part of the poem; but the author had no regard to artistic form, or not the same conception of it as we have. Her brothers are supposed to be debating how to deal with her when an offer of marriage should be made for her. In the day when she shall be spoken for? At present she is unmarriageable. Pulpit Commentary Verse 8. The term "little" refers, of course, to her tender age, as in 2 Kings 5: The question which the bride asks of King Solomon refers to the promise which he is supposed to have made, and which he is virtually pledging himself to fulfil by this visit to the country home of his queen. Let us consult together" cf. It must necessarily be difficult to find satisfactory interpretations forevery detail in such a poem of human love as this. Those who are themselves the objects of it, being full of exquisite happiness, desire to call others into the same joy. This is true both of the individual and of the Church. What shall be done for others? That is the question which is awakened in every heart where true love is at work. There is no need to explain the language further. But the allegorists have been very ingenious in attempting to find meanings forevery allusion of the poem. Who is the little sister? What is her virginity? What is the day in which she shall be spoken for? Some, again, take it to mean the whole body of Jews and Gentiles yet to be converted. Others would see in it those that are weak in faith, the beginners in Christian life. And, again, it has been regarded as pointing to the "daughter of Zion" at the time of the first beginnings of her conversion to the heavenly Solomon, which is the view of Hengstenberg and others. There is no end to such fancies. The broad general meaning is all that we can rest upon. The bride naturally thinks of her sister. It is a lovely incident in a perfectly idyllic poem. The visit to the home is quite in harmony with the fresh, pure, and simple life which reveals itself in all the utterances of the bride, and is honoured by the devoted attention of the splendid monarch. It is a real touch of nature when the young bride, in her family life once more, asks what shall become of her sister. It is an exquisite type of that sisterly solicitude with which all true Christians will care for the souls around them. Delitzsch thinks that the question which is asked by the bride is answered by her brothers, as they were the actual guardians of the little sister see Genesis But there is no necessity to introduce any new interlocutors at this point. The words are certainly addressed to Solomon. It is quite natural that he should reply to them in a royal style, with the pluralis majestatis which suits the corresponding position of the bride as a suppliant for her sister. Matthew Henry Commentary 8: Those who are brought to Christ themselves, should contrive what they may do to help others to him. Babes in Christ are always seen among Christians, and the welfare of their weak brethren is an object of continual prayer with the stronger believers. If the beginning of this work were likened to a wall built upon Him the precious Foundation and Corner-stone, then the Gentile church would become as a palace for the great King, built of solid silver. If the first preaching of the gospel were as the making a door through the wall of partition, that door should be lasting, as cased with boards of durable cedar. She shall be carefully and effectually protected, enclosed so as to receive no damage. The church is full of care for those yet uncalled. Christ says, I will do all that is necessary to be done for them. See with what satisfaction we should look back upon the times and seasons, when we were in his eyes as those that find favour. Our hearts are our vineyards, which we must keep with all diligence. To Christ, and to his praise, all our fruits must be dedicated. All that work for Christ, work for themselves, and shall be unspeakable gainers by it.

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These essays on women's education, industrial training, employment, etc., reflect the rising concern in the late 19th century with the growing numbers of unmarried women for whom the traditional role of domesticity was irrelevant.