

Our Contributors.

WHAT KNOX COLLEGE NEEDS AND SHOULD HAVE ON THE FIRST WEEK IN OCTOBER.

BY KNOXIAN.

Knox will have a jubilee celebration on the first week in October. We are not very sanguine about the success of the celebration. Why? Because Knox has never been good at celebrations. If the theology of the institution had been as weak as its efforts in the show business the institution would have died long ago.

The college has had little or no experience in the celebration line. Its work has always been quietly and modestly done. In fact, the modesty of the institution is so great at times that it ceases to be a virtue. Perhaps the Knox men may wake up in October and have a jubilee that will make them wonder at themselves. Men who seldom laugh sometimes take immoderate fits of laughter. Peaceable men fight like lions when they are forced to fight. If a confirmed bachelor becomes enamoured he usually displays marked activity and devotion. If men who never celebrate once take it into their heads to have a celebration they may eclipse anything that has been done in that line for a long time.

One thing is clear. If mistakes are made this time the opportunity to correct them may not come. Very few of us will be here to utilize our experience when the century celebration comes round.

Knox needs and should have its mortgage of \$26,500 taken off. That mortgage is so old that one can hardly remember whether it came into existence by evolution or by a direct act of creation. If we rightly recollect, it was evolved from a balance due on the new building and from arrears on revenue that had been accumulating for years. Anyway, like the human family, however it came, it is here now, and the most important question is not how it came, but how and when it is to go. Why is a mortgage like Mowat? Because it does not go. This mortgage will never go unless it is sent. The first thing on the programme for October is to send it. The interest on \$26,500 is a serious drain on the annual revenue. How can any loyal Knox man jubilate in good style if he knows that old mortgage is hanging over the institution. Off with the mortgage.

Knox needs and should have improvements in the college building. The present building is about twenty years old. During these years very little has been done in the way of making improvements of any kind. The rooms need new furniture. The old coal-oil lamps should be exchanged for something better and safer. The interior of the building from ground floor to garret is plain enough to suit even the most extreme Patron candidate. There are dozens of high schools in Ontario, a long way ahead of Knox in the matter of furniture. There are scores of Public schools fitted up in far better style by a single school section than the Presbyterian church fits up her most largely attended college. If you don't believe this, just go up and see the next time you are in Toronto. If a walk in the halls and an examination of the rooms do not convince you, just stay over night. One night's lodging in almost any room will send you down Spadina avenue thoroughly satisfied that the college needs new furniture.

Knox needs more revenue. Money has lost part of the earning power it had a few years ago. The endowment may never be able to earn as much money as it once did, for the simple reason that money may never again bring as high a rate of interest as it brought a short time ago. One good way to raise the revenue would be to pay off the mortgage. The annual interest on that mortgage is \$1,590. Save that sum and you add just that amount to the annual revenue. Off with that mortgage.

Knox needs several other things that we may refer to again.

The late Sir Hugh Allan began life by sailing a tug boat on the St. Lawrence. He did not try to run his splendid fleet at the same expense as he ran that tug. The church seems to be trying to do with some of its col-

leges what Sir Hugh did not try to do with his vessels. The Knox building has had little money spent on it for improvements in twenty years.

What would a farm or a store, or a school house, or a dwelling house, or even a barn look like if a dollar was not spent on it in twenty years?

THE PLACE OF WOMAN IN THE CHURCH.

The two great modern discoveries are woman and child. All these ages the world has been attending to men. Men have made the world's history; they have set up its governments, and thrown them down; they have absorbed all its attention, its glory, its privileges, its enterprises. Children have been tolerated because of their possibilities—especially male children. But women have been barely tolerated as a necessary evil—and then merely as slaves or toys. Only the dim original as obscured in early Bible story and the Divine Man's life and ministry threw golden streaks of light on the black shadows of the child's and woman's eclipse. But in this revolutionary century, child and woman have asserted and are asserting themselves. The former has become a despot in the home, and appears as if he might even attempt to "boss" the state and the Church, and woman is in the front to claim attention and to secure her rights in society, in the state and in the Church.

There are two main reasons for this great revolution. The *first* is in the emancipating spirit of the Gospel. It broke down the exclusiveness of the Jewish spirit, and the subjection of slavery, and it must in time restore woman to her rightful place as the equal—or more correctly, as the half or necessary complement of the individual man. Although Paul's teaching in some cases in the circumstances may have afforded apparent warrant for the social subjection of woman, his teaching in general and its uniform spirit as well as his practice, made that subjection to become manifest as a clamant social crime.

The *second* reason was the fact that half a million of men fell in the great American War, and necessity was laid on thousands of women to become breadwinners, while manly sympathy helped to open to them the doors of hundreds of positions previously monopolized by men and boys. There is more danger that this reform will go too far than not far enough. The human mind runs to extremes. For the knowledge of the truth in regard to woman's place in the church, we go to the Scriptures.

THE NORMAL OR PERFECT MAN

In the mind and purpose of God, consists of male and female—two persons of co-relative sexes in one unity—Man. In Genesis 1: 27, and 5: 2, we read, "God created man in His own image, . . . male and female created He them, and called their name Adam ('Man,' in marg.) in the day when they were created." Paul also emphasizes the same truth: "For as many as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one man in Christ Jesus." (Gal. 3: 27, 28, Rev. Ver.) Not only does the Apostle here proclaim the equality of the sexes before God, but in leaving out the disjunctive "nor" from the last of the couples, and using the conjunctive "and" instead, he shows that the husband and wife are properly not separate individuals. They are only one individual—the normal man. This is what Jesus meant. "They are no more twain, but one flesh." It is in the destruction of this constitutional unity that the sin of adultery and polygamy lies. And for a similar reason, the celibate fails to attain the Divine ideal of manhood. He, too, sins against nature and God, except as he may be justified by necessity. And whatever in society tends to make celibacy a necessity—as for example, war or insanitary pursuits—is also a sin against the Divine will. God's purpose was to make MAN, to multiply MAN; but the MAN consists of a duality—male and female joined in the family.

* The above address read at the May meeting of the Ministerial Association of Galt and vicinity, and published in pamphlet form by request of the members, has been slightly condensed by the editor.

This plural-unity is also in some way and degree a shadow of the plural-unity in the Divine Nature. Paul likens the leadership of a husband to his wife to the leadership of the Divine Father to Christ. But we refuse to acknowledge any inferiority on the part of Christ to the Father. "He counted it not a prize to be on an equality with God." (Phil. 2: 6, R. V.) The Divine Son is conceded equal in titles, rank and power to the Father, yet He undertook the work of redemption in which there was the humiliation of the Incarnation and the crucifixion. So also woman is the perfect equal of man in honor, rank, and dignity, although to her belongs the suffering incident to the office of the motherhood of mankind. But as Christ fills all the offices and does all the work of God in grace and nature, so woman fills all the offices and works of man on a perfect equality with him. In God's arrangement, the greater is he who serves most. Jesus said, "Whosoever would become great among you shall be your minister and whosoever would be first among you shall be your servant" (Matt. 20: 26-27)

WOMEN AMONG THE JEWS.

In the time of Christ, Jewish tradition considered women inferior to men. In a ritual used even to this day, the man prays, "God, I thank Thee that I was not born a woman;" while the woman meekly prays, "God, I thank Thee that Thou hast made me as I am." The Rabbins taught that a woman should know nothing but the use of her distaff. All such language is repugnant to the spirit, and teaching, and practice of the Old Testament. Women were recognized as equal with men, and the sexes were accordingly educated together. In the home their parents were the instructors. And the normal instructors were the prophets who were also female as well as male. "The equal education of the sexes is at the bottom of their equal honor." Even the highest functions in the Hebrew Theocracy—of speaking and ruling on behalf of God—were granted to women as well as men. Miriam was a prophetess. Was she divinely endowed? Then God used a woman to proclaim His glory in the public assembly. (Ex. 15: 20.) Prophecy was more than foretelling. It was chiefly to speak for God, deliver God's message. It was the Scriptural equivalent of our modern "preaching." Deborah was also divinely inspired as a public teacher. Indeed she appears to have combined the offices of Governor and Judge with that of public religious teacher. The success of her administration is tersely affirmed thus: "The land had rest forty years;" Huldah, to whom King Josiah sent to know the mind of the Lord, appears to have been a professor in a College or Theological Seminary. (2 Kings 22: 14-20.) An Old Testament prophetess in New Testament story, was Anna, who "departed not from the Temple, worshipping with fastings and supplications night and day. . . . (who) gave thanks unto God, and spake of Him (Jesus) to all that were looking for the redemption of Jerusalem." (Luke 2: 37, 38, Rev. Ver.) It is objected that only a few women were divinely endowed prophetesses. The answer is, only a few men also were so endowed; but if any women were endowed, then women as women may teach and preach as well as men.

WOMEN IN PROPHECY.

There are three passages in the Old Testament, in which the work of women in the Gospel is especially foretold. The *first*, Psalm 68: 11, is rendered in the Revised Version:

"The Lord giveth the word; The women that publish the tidings are a great host."

In the Psalmist's mind the immediate reference was to Miriam and Deborah and their maidens, or to other women like them praising Jehovah. But Paul applies the Psalm to Messiah in the New Dispensation. Then, if the person addressed in the 18th verse is the ascended and reigning Christ, "the women who publish the tidings" can only be the women of the Christian Church—"a great host."

The *second* passage is in the 40th chapter of Isaiah. From the third verse to the eighth, the prophet foretells the work of John the Baptist as the herald of Christ. Then, in the 9th and following verses we read, translating

literally: "O heraldess of good tidings to Zion, get thee up into the high mountain! O heraldess of Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, behold your God." The special heralds of the Gospel are in this prophecy, John the Baptist and women.

The *third* passage is Joel 2: 23, 29, the meaning of which is given by an inspired Apostle, and illustrated in a most suggestive New Testament incident. Joel said, "It shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy. . . . And also upon the servants and upon the handmaids in those days will I pour out My Spirit." Peter explained this to mean, that in the Gospel dispensation the Holy Spirit would not be limited to the exceptional prophets, or priests, or leaders; that He would be bestowed upon all God's people—women as well as men.

TREATMENT OF WOMEN BY CHRIST.

Turning to the New Testament, we *first* notice the example and teaching of our Lord. Clement, who is believed to have been a co-laborer of the Apostle Paul, quotes our Lord as saying, that His Kingdom would come "when that which is without shall resemble that which is within, and when there shall be neither male nor female." Whether Jesus gave utterance to this sentiment or not, we know that his conduct and teaching were in harmony with it.

He went contrary to the custom of the Rabbins of His day in receiving women as well as men as pupils, and on similar conditions. He could say, as He pointed to those sitting at His feet as pupils, "Look! my brother and sister and mother are these hearing the Word of God and doing the will of My Father Who is in Heaven." (Matt. 12: 49, 50; Mark 3: 34, 35; Luke 8: 21.) Jesus expressly annulled the old Mosaic enactments where they conflicted or appeared to conflict, with the perfect equality of the sexes. In Matt. 5: 32, He is reported to have said, "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever marrieth her that is divorced committeth adultery." Jesus thus puts men and women on a perfect equality of guilt and corresponding disability. Guilty males must not punish guilty females.

After He rose from the dead, the Lord revealed Himself and the wondrous fact of the resurrection, first to women. The risen Lord also gave His first commission as His ministers to women. They were to publish the good news that He had risen from the dead; that He would soon ascend to His Father; and that in the meantime He would meet them by appointment.

Summing up the facts of Christ's life and practice, we find that He admitted women to His Theological College on an equality with men; that He exalted them to an equality with men before the law, even annulling an express Mosaic statute contrary to that equality, and correcting unequal processes of law against the sex; that He first revealed to women the fact of His resurrection and His contemplated ascension; that women were the first preachers of the Gospel commissioned by the Lord Himself; and that He expressly taught, that sex is secondary in His Kingdom—in Heaven all "are as the Angels of God"

WOMEN IN THE NEW TESTAMENT CHURCH.

We *next* note the place of women in the church under the Apostle's care and in the Dispensation of the Spirit.

Women were in the company to whom Jesus said, "Receive ye the Holy Ghost: whosoever's sins ye forgive, they are forgiven unto them; whosoever's sins ye retain, they are retained." See Luke 24: 23 and John 20: 21-23. Women were also of the company to whom Jesus said, "Ye shall receive power, when the Holy Ghost is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." See Acts 1: 8. And women were in the company on the day of Pentecost upon whom the Holy Spirit descended, in fulfilment of this promise. Compare Acts 1: 14 and 2: 1-4, Rev. Ver. The Apostle Peter taught, in explanation of the phenomena, of that occasion that Christian women were