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WOMAN'S WORK IN THE CHURCH.

BY REV. WASHINGTON GLADDEN.

What can Christian women do? To what kinds of service does Christ call them? There have been those who found but little warrant for the active employment of women in the work of the Church. A little more careful attention to the word of God would have shown those scrupulous brethren that in the beginning no such misgivings were entertained.

Miriam and Deborah and Huldah and Hannah and Esther in the Old Testament times; Anna, the prophetess, "who departed not from the temple, but served God with fasting and prayers night and day," and who was chosen of the Lord to disclose the advent of the Messiah; the six Marys of the New Testament, all of whom were called to honourable service; Salome and Johanna, with other noble but nameless women, who "ministered to the Lord of their substance;" Dorcas, of Joppa, "full of good works and alms deeds that she did;" Lydia, in whose house at Philippi a Church was organized, herself, no doubt, the "leading member;" Euodias and Syntyche, who, in the same Church, "laboured much in the Lord" with Paul; Phoebe, deacon of the Church at Cenchrea, sent on an important errand to the Church at Rome, and commended by Paul "as a succourer of many and of myself also;" Priscilla of Pontus, who led about a husband named Aquila, and who, as the stronger of the pair, bore no doubt the chief part of their abundant labours, being one of the first theological professors in the Apostolic Church (Acts xviii: 26); Tryphena and Tryphosa, who, as Paul writes to the Romans, "labour in the Lord;" "the beloved Persis, which laboured much in the Lord" in the same Church; the mother of Rufus, whom Paul tenderly greets as one who had been a mother to him; Julia, perhaps the wife of Philologus; the sister of Nereus; Lois and Eunice, the grandmother and mother of Timothy; Claudia, claimed by our Anglican brethren as a British churchwoman of high degree; the Lady Electa, conspicuous enough in the Church to be the recipient of a pastoral epistle from John the Apostle,—all these are names of women who in the early days were trusted and honoured as Christian leaders. In the salutations sent by Paul to his fellow labourers in the churches, almost as many women as men are mentioned. The public records of Christian work in modern times do not contain so large a proportion of women's names. In spite of the fact that in Rome and in Corinth and in Philippi the social conditions were far less favourable than those which prevail in this country to the active employment of women in Christian work, the women of those cities in the time of Paul were, if we may judge from his notices of them in his epistles, more prominent in public service than they are in America to-day. Paul's counsel to the women of his time indicates that they