

Apostle declares to be unseemly and shameful. Submission was the principle which he laid down, and this principle abides for ever; "silence" and "veiling," according to the custom of those Orientals, were the evidences and manifestations of it. But it is patent to all that, although subjection is still the law, the manifestations of it may vary and change according to the custom of different ages and peoples. I infer, then, that while subjection is still to be the law of a woman's life, it is not necessary that she should show it by "silence" in the church. If "veiling" is not exacted by us, why should not "speaking" be allowed? Because a peculiar obligation was enjoined by the Apostle upon a certain church, and for special and particular reasons, is it legitimate reasoning to say that it is equally binding upon all churches and peoples, in all circumstances and times? To argue from a special case to a general one, from a particular to an universal, I submit, is a fallacy in logic. Many things were enjoined upon Apostolic Churches which very few will claim to be binding upon us; to wit, washing the saint's feet, anointing the sick with oil, greeting one another with a kiss, and the "veiling" of women. So of this obligation of "silence," the customs of society with us give a woman greater liberty in her practices, without any infraction of the rules of modesty or the laws of her being.

If, then, her "dome of thought" be all right, and its furnishings are of the required standard and order; if she feels herself called by the Holy Spirit to bear a message of life and mercy to the guilty, who shall dare say to her, "Be silent?" Are there any duties in the church, of such sanctity and importance, that she should be excluded from them, simply because she is a woman? Is Queen Hecuba still bound to excuse herself, or to be compelled into "silence" by others saying, "It is indecent for a woman to look a man in the face" As far as I can see, the question resolves itself into one of expediency and propriety. It must be governed by a due regard to times and circumstances, to rule and order. Indeed, this is Paul's final injunction upon the matter,—*"Let all things be done decently and in order,"* 1 Cor. xiv. 40. If she goes upon such a mission she must be under the control of rightful authority, and possess a proper adaptation and devotion to the edification and comfort of those to whom she ministers. I would not ordain and induct her into a pastoral charge, with authority to perform all its manifold functions; but I would employ her in the work of an