

Biblical scholars, generally, do not adopt this translation ; but it seems to me to be the one which most harmonizes with the entire context. Does not the very mention of "their own husbands" give it material support ? The mention of "the law" (Gen. iii. 16) also points to the same conclusion, viz., the headship of the husband and the submission of the wife. Then the *gune*, in the quotation from Timothy, appears to me to require a like interpretation, as the mention of Adam and Eve, in the following verse suggests. If this be correct, then the "silence" imposed is demanded of those who are *wives*, or *married* women, and of these only. It is a striking coincidence that most of the women mentioned in the New Testament as "prophesying" and "teaching," were either virgins or widows. If this hypothesis be adopted it will, at least, reconcile Paul with himself, and remove the supposed embargo which has been interposed in the way of certain women preaching. It should be remembered that Paul wrote this epistle to the Greeks, by whom a sharp distinction was made between married and unmarried women. The latter were allowed greater freedom than the former. These distinctions were insisted upon in church assemblies, as well as in other places ; not only were the men separated from the women, but the married from the unmarried.

This distinction will give additional force to the Apostle's utterances respecting unmarried persons—virgins and widows—in 1 Cor vii. 32-4, 1 Tim. v. 3-16, where special duties and privileges were accorded to this class of workers for the Lord. Their cares were fewer, and their desires less divided than those of the wife and mother, and for this reason they have been set apart, in all ages of the church, for high and useful service. Anna, the prophetess, after her husband's death, dedicated herself, in some definite and exclusive way, to the service of the temple : "For she departed not from the temple, continuing with fastings and supplications night and day." The "silence" and the "veiling" were both imposed as symbols of the wife's subjection. The *alla*, both in 1 Cor. xiv. 34 and 1 Tim ii. 12, shows a contrast,—“It is not permitted unto them to speak *but* to be in subjection.” “I permit not a woman to teach nor to have dominion over the man, *but* to be in quietness.” To break “silence,” and to cast off the “veil,” in public or promiscuous church assemblies, was a violation of her symbolic profession of modesty, faithfulness, and subjection. Public authoritative teaching was an approach to ruling and having dominion over the man, which the