

churches, for it is not permitted to them to speak," and how can she proclaim or testify, and at the same time keep silence. Many have used this text as a sweeping rule, forbidding women to speak or pray in a church meeting. I do not know if they have been so consistent as also to forbid women to sing in the assembly of the saints. To many women, indeed, who have longed to speak from the fulness of their hearts of the love and mercy of God towards themselves, this text has come as a rebuke, whilst others more timid, have sheltered themselves behind it, and so put out of their lives all the work of testifying which it seems to prohibit.

What, then, is the meaning of this text? Previous to the writing of this letter, the Holy Spirit had used women's voices in spreading the Gospel. Does the passage mean that the Holy Spirit now prohibits any further use of such means? If so, I ask why has God's blessing come, since then, in many remarkable ways upon the testimony of women in the churches? Again, in this very letter Paul had previously spoken of women praying and prophesying in the Corinthian church, and he gave explicit directions as to their manner in doing so. If the Spirit, through Paul, intended to prohibit this, why give directions as to the manner in which it should be done? Are we not justified in believing that the Holy Spirit would not thus needlessly contradict His own teaching? When we turn to the Greek, we find that the word used for speaking was not the word for prayer or testimony, but a word used to denote idle chattering, with a sense of evil. This was a necessary command to women who had so lately been reclaimed from the evils of heathen Corinth. It is also a lesson for women of all ages, in that it enjoins quiet, womanly, reverential behaviour in the assembly of the church.

Again, is there, or should there be any difference between the atmosphere in a church meeting for prayer and praise and that in a home, which would make it immodest for a woman to pray or testify? Are not the members brothers and sisters, and shall the sisters never speak above their breath of their Lord?

Thirdly, the disciples were to teach—"Go preach—teaching." But you say that the work of proclaiming the Gospel borders upon teaching, that preaching and teaching are so near akin that it is well nigh impossible to separate them, and that Paul distinctly prohibits a woman from teaching. The teaching that he prohibited was evidently a teaching that sought to usurp authority or to have dominion over the man. If we couple with this prohibition the fact that Christ did not choose a woman to be an apostle, we may perhaps assume that Paul referred to public teaching which claimed for itself a position of authority in the church.

It could not be the same kind of teaching that Priscilla, along with Aquila, gave to Apollos at Ephesus,

when they "expounded unto him the way of God more perfectly."

It surely does not refer to the teaching which mothers owe to their sons as well as to their daughters. Nor can we believe that it would prohibit the teaching of women in heathen lands, those poor women who can only be reached by their happier sisters from Christian homes.

Nor do I think that Paul meant to prohibit the teaching that so many women have done, and successfully done, in the Sunday Schools.

In fact, as I understand it, the only difference between man's work and woman's work in the church is that to man has been reserved the public ministration of the Word in the pulpit. I know that there are some who quarrel with this reservation, but if we as women really set about the work that is waiting for us to do, we shall find no time to question any limitations the Holy Spirit has placed upon us. Hitherto we have erred in the "not doing," rather than in the "going beyond our sphere." Let us commit ourselves and our work to the Spirit's guidance. He will solve all our doubts as to what to do or leave undone. Remember that the time is short, the work is great, and the laborers are few.

A TALK WITH MISSIONARY VOLUNTEERS.*

BY BISHOP J. M. THORBURN, OF INDIA.

What are some of the qualifications most necessary for every missionary?

1. The first question to settle is the *call*. Are you called to foreign mission work? "Oh, yes!" you reply. "I have been called." That is a hopeful sign, and yet many young men and young women go to the foreign field with a great deal of enthusiasm, thinking they are called, and when they get there the call seems gone, and in a few months they cool off. They were sincere, but they did not know what they were doing. You ask to be sent to foreign lands; do you know what you ask?

I had graduated at college and stood at the head of the class, but no post of any kind was open to me till a letter came from a presiding elder, saying he could give me a place. Now I reasoned, Here is an open door; every other is closed. So I concluded I should go, and went. The remuneration would be 32s. a month; and I found I was to preach in a large circuit, and should have to keep a horse. These are the kind of things that test one's call. My colleague asked me what I would do for a horse. I said I would do without, and walk. But as we sat at dinner, the farmer with whom we were dining suddenly asked me if I had a horse. I said: "No."

"If you will break it in, I will give you one for a year," he said.

Of course I agreed, and I borrowed a saddle from him, and then a doctor gave me one.

Well, I came through the first year, and saved 830 out of my salary, and learned the great secret which God had brought me down to: keep inside your income. Trust in God in the mission field, but live within your income. don't get into debt.

* Notes of an address given to the students of Harley College