

in recent years have any of the other denominations acknowledged the right of women to preach; some have not yet done so, and largely on account of a few misunderstood statements of Paul, ignoring at the same time many passages in the scriptures which clearly uphold their divine mission. We are pleased to note that the subject is becoming more and more a burning question in the churches, and that the women as preachers are gaining ground steadily.

Friends cannot but view with interest this struggle for the equality of women in the churches of the present day, and rejoice at the fact that for 200 years our women have enjoyed the privilege which is only now being granted them in other denominations. The refusal to allow a young lady missionary to address a convention last summer inspired Dr. A. J. Gordon, of Boston, to prepare an article on "The Ministry of Women," which appeared in a recent number of *The Missionary Review of the World*." In this he points out the inconsistencies of some of the translations of scripture bearing upon this subject. For instance: when the same word translated "minister" in the case of Paul and Apollos, and "deacon" in the case of other male officers of the church, is transcribed "servant" in the case of Phœbe. Also when the same word, when referring to men, is translated "quietness," is made "silence" when referring to women. The article is altogether a very interesting one from the standpoint of a more liberal member of the church. But we must pass over much of his argument in favor of women preaching, and some remarkable instances in both ancient and modern times, and shall quote:

"We vividly remember, in the early days of woman's work in the foreign field, how that brilliant missionary to China, Miss Adele Fielde, was recalled by her Board because of the repeated complaints of the senior missionaries that in her work she was transcending

her sphere as a woman. 'It is reported that you have taken upon you to preach,' was the charge read by the chairman. 'Is it so?' She replied by describing the vastness and destitution of her field—village after village, hamlet after hamlet, yet unreachd by the gospel—and then how, with a native woman, she had gone into the surrounding country, gathered groups of men, women and children—whoever would come—and told out the story of the cross to them. 'If this is preaching, I plead guilty to the charge,' she said. 'And have you ever been ordained to preach?' asked her examiner. 'No,' she replied with great dignity and emphasis—'no; but I believe I have been foreordained.' O woman! you have answered discreetly; and if any shall ask for your foreordination credentials, put your finger on the words of the prophet: 'Your sons and your daughters shall prophesy,' and the whole Church will vote to send you back unhampered to your work, as happily the Board did in this instance. How slow are we to understand what is written! Simon Peter, who on the Day of Pentecost had rehearsed the great prophecy of the new dispensation, and announced that its fulfillment had begun, was yet so holden of tradition that it took a special vision of the sheet descending from heaven to convince him that in the body of Christ 'there can be neither Jew nor Gentile.' And it has required another vision of a multitude of missionary women let down by the Holy Spirit among the heathen, and publishing the gospel to every tribe and kindred and people, to convince us that in that same body 'there can be neither male nor female.' It is evident, however, that this extraordinary spectacle of ministering women has brought doubts to some conservative men as to 'whereunto this thing may grow.' Yet, as believers in the sure word of prophecy, all has happened exactly according to the foreordained pattern, from the opening chapter of the new dispensa-