

cas, Elizabeth, Eunice, Euodia, Joanna, Julia, Lois, Lydia, Martha, Mary of Bethany, Mary of Magdala, Mary of Nazareth, Mary of Rome, Mary the mother of Mark, Mary the wife of Cleopas, Persis, Phoebe, Priscilla, Rhoda, Salome, Susanna, Syntyche, Tryphena, Tryphosa, etc. Moreover, there are many women on whom the Lord bestowed signal favors, but whose names have not come down to us; for example, Peter's mother-in-law, the widow of Nain, the daughter of Jairus, the woman with the issue of blood, the Canaanite mother and daughter, the woman with the eighteen years' infirmity. Once more, there are the many anonymous women who tried, in one way or another, to serve the Lord Jesus; for example, the woman at Jacob's well, the penitent adorer in Simon's house, the widow with her two mites, Pilate's wife, the wailing women on their way to Calvary, the praying women of the upper chamber, etc. Indeed, it may be doubted whether any secular history so small as the four Gospels was ever written in which the womanly element so largely prevails as in the life of Jesus the Christ.

"Nor is this surprising. For, first, woman's distinctive temperament makes her, if one may so say, a natural believer in Jesus Christ. He is emphatically 'the seed of the woman.'

"Not she with traitorous kiss her Saviour stung,
Not she denied him with unholy tongue;
She, while apostles shrank, could danger brave,
Last at his cross, and earliest at his grave."

"Secondly, woman owes an incalculable debt to Jesus Christ. His birth marks the turning point in woman's history. Hitherto, as in heathen countries to this day, she had been the victim of man's caprice, cruelty, lust, scorn and tyranny. Even the Hebrews themselves, although taught from the beginning to reverence woman, had been wont to regard her as man's handmaid rather than his equal; in fact, a Jewish morning prayer prescribes that a man shall bless God for three things, namely, that he was not born a Gentile, a slave, or a woman. But when the fullness of the time came, and God sent forth his Son to be born of a woman, as well as under the law, then was woman herself emancipated and restored to her paradisaical equality with man. Henceforth, at least in the realm of the spiritual life, there was to be neither Jew nor Greek, neither bond nor free, neither male nor female; for all are one in Christ Jesus. It has been so ever since; wherever Jesus Christ has been best known, there woman has been most honored. Woman owes everything to the Son of Mary."

D A V I D B R A I N E R D.

[EDITORIAL.—J. M. S.]

HAVING sketched the Life and the Character of this extraordinary missionary saint, it only remains for us to touch upon the matter of his expulsion from Yale College and vindicate his memory from the aspersion cast upon his good name by that unjust and cruel act, and offer a few remarks suggested by his life and experience.

His expulsion was as high-handed a measure as the annals of college discipline can produce. Viewing it even from this distance of time, it fills us with amazement and indignation. If we were a member of the Faculty of that venerable institution, we would not rest until that iniquitous measure was expunged from its records.