

monk of the Middle Ages considered her the emissary of the Devil. Not only was she forbidden to lead the devotions of the people, but sometimes, when she was allowed to be present at worship, she was put behind a screen that she might look on at that in which she was not permitted to take part. Our highest term for God—"Our Father"—echoes the ancient idea of the superiority of the male; so much so indeed that Theodore Parker, the great preacher of Boston, in his beautiful volume of prayers changed it into the phrase, "Our Father and our Mother—God." In our own time and country woman is said to keep the churches alive, but what place has she in the supreme deliberations of church bodies? In the Presbyterian Church she may not be an elder or sit in Presbytery or Synod or General Assembly. In the Methodist Church she has no place in the Local or General Conference. In the Anglican Church she is not represented in the Synod or the Pan-Anglican Council. No woman had a seat in the Committee of the Presbyterian, Methodist and Congregational Churches which recently brought to a conclusion its deliberations as to the union of these three churches. And with the exception of a few of the smaller Protestant denominations, no woman is admitted to all the privileges of the Ministry.

Thus, we see that in every important sphere of life, woman thus far has been compelled to occupy a narrow and inferior position. Where the strong hand of man has not forced her into the status of a slave or a drudge, and she has been allowed a relatively free life, she has been taught to think of herself as dependent on man, and of her duty as summed up in the obligations of love and tenderness