

of the church;" Persis, who "labored much in the Lord" (v. 12); Priscilla, Paul's "helper in Christ Jesus" (v. 3), and who "expounded the way of God" to Apollos. After a careful study of these cases I am forced to conclude that they cover considerably more ground than could be occupied by acts of benevolence and private teaching. Phillip's daughters, for instance, "did *prophesy*,"—but what is it to *prophesy*? Woolrych informs us that, according to its derivation, the word signifies, "to utter in front, before all." Prof. Cremer says that its special element is not a prediction, "but a shewing forth of God's will, and, especially, of His saving purposes." Thomas Lewin, Dean Plumtre, and Conybeare and Howson, admit that it is nearly allied with our idea of teaching, preaching, and expounding the Word. Bishop Bloomfield is very emphatic, "this must, in the full sense, denote *speaking under Divine inspiration*," and includes "speaking and teaching the truths of the Gospel, exhorting, &c." By turning to 1 Cor. xiv. 22-25, we learn that "prophesying" is for a sign to them that believe, and a means of conviction and examination to the unbeliever, or uninstructed.

By the mouth of Joel, (ii. 28, 29) "prophesying" is promised, as a distinguished gift, to woman under the Gospel dispensation,—“I will pour out my Spirit upon all flesh, and your sons and your *daughters* shall prophesy.” Peter quoted this promise in justification of the conduct of both men and women, at Pentecost. If Pentecost is to be regarded as the distinct charter and institution of the Christian Church, then the gift of "prophesying," by the Holy Spirit, is part of woman's heritage, and to use it is her expressed privilege. Says H. W. Beecher: "When, then, the Spirit of God rests upon the women, and they have a message to give, and their hearts burn within them, if you undertake to set up the letter of Paul around them, I set up the letter of the Holy Ghost, 'On my *handmaidens* will I pour out My Spirit and they *shall prophesy*.'"

I concur with this utterance of Mr. Beecher, and draw attention to the fact that the precedent set, on the day of the church's inauguration, was followed, more or less, throughout the Apostolic age. I am aware that the traditions and usages of the Presbyterian Church are not very friendly to the position here taken. I am aware, also, that I shall be confronted with the Apostle's well-known imposition of "silence," and his forbidding her to "teach, or usurp authority over the man." See 1 Cor. xi. 1-15, xiv. 34-35; 1 Tim. ii.