

Magdalene proclaimed his resurrection from the dead and prophesied his ascension to God.

*W.* Mr. Elder quoted Albert Barnes, who allows women to speak and pray in a Sabbath School, or in meetings of their own sex, and affirms that "neither of these come under the apostle's idea of a Church," but makes no attempt to prove it.

*P.* Indeed, he might as wisely assert that a woman's speaking or praying in a promiscuous prayer-meeting, or praise-meeting, or class-meeting, or inquiry-meeting does not come under the apostle's idea of a Church. The one assertion must stand or fall with the other. In the Sabbath School, women not merely speak in Church, but even teach. As for female prayer-meetings, they are very good and useful in their place; but the like is not once mentioned between the first letter in Genesis and the last in Revelation. In the Scriptures, Jew and Gentile, bond and free, male and female, all unite in the worship of God. Sin and darkness raise walls of separation: light and holiness pull them down. The further we travel into the regions of darkness and superstition, the wider the gulf appears between the sympathies of men and women, until we come to monasteries and nunneries, where, looking around, we discover scenes of horrible superstition and unbridled cruelty. Then retracing our steps, as we move into the light, those isolating walls are seen crumbling into ruins, until we come to where the Church walks in the light as God is in the light, where men, women and children worship God in christian fellowship and enjoy religious liberty. Then moving onward till we come to the verge of heaven, we lift the veil that hides from mortal eyes the glories of the future world: and as we see the saints and angels shouting and harping and praising God, with sexual distinction lost in the glory of the skies, we are reminded of the scenes of early youth, and the innocence of childhood days, when at our mother's knee, we were taught to pray, "Thy will be done on earth as it is done in heaven."