

element. But, it may be asked, cannot the case of the Samaritan woman be so construed as to favor the opinion that He employed a woman to preach His Gospel? We may grant that she was very highly privileged, and honored, in announcing to her fellow-townsmen, Jesus as the Messiah. In this she joyfully did a very proper thing; at the same time it would be rash to infer, from this fact, that Christ ordained her to preach His Gospel. There is no such commission mentioned in the narrative. Granted, again, that He sent Mary Magdalene to announce His resurrection to the disciples; but this was a simple and private message to them, and an attempt to wrench an argument from it to prove that Christ ordained woman to preach the Gospel, would be as wise as an attempt to poise the pyramid upon its point. We beg to state, however, that while Christ, according to the record, did not command woman to preach, neither did He ever forbid her. Query, is it lawful to do anything which Christ has not forbidden? This would be a fine question for the moralist to decide; and we admit that an argument for the affirmative, constructed upon such premises, would not be very encouraging.

But we are encouraged when we enter the "Acts of the Apostles," and the Apostolical Epistles. Gal. iii. 28 has been claimed, by some, as a warrant for women to preach,—*"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ."* The contention is that, in relation to all Christian work, the Gospel knows no distinction of sex. Without challenging this contention, as a general principle, I submit that it has no support in the passage quoted. Paul, certainly, places "male" and "female" upon an equality in the presence of sovereign mercy, where both alike are welcome to the blessings of salvation; but, there is not the shadow of a hint about the official position of the sexes in the work of the church. Those "Helps," however, mentioned among the officers of the church (1 Cor. xii. 27, 28) are generally conceded to have been *women-helpers*. We have frequent reference to them in the New Testament. Now, while this text contradistinguishes them from "apostles," "prophets" and "teachers," it gives them, at the same time, a position beside them as assistants and fellow-laborers in the church. This view is strengthened by other texts. Phillip's "four daughters which did prophesy," (Acts xxi. 9) were among these "helps," as were "those women that labored with Paul in the Gospel" (Phil. iv. 3). Then we read (Rom. xvi. 1) of Phoebe, who was a "servant