

ed, and if women were not permitted to speak or pray, except to express a desire to be prayed for. Such ideas would naturally lead to the conversation about women's place and work in the Church.

*W.* Just so: but I could not help smiling to see Mr. Novice so pliable; for Mr. Elder made many assertions that he did not attempt to prove, and yet Mr. Novice yielded to them, and relied upon them, as if they had been followed by the most convincing arguments.

*P.* We can easily account for that. He was convinced more by his respect for Mr. Elder than by arguments, for Mr. Elder is greatly beloved and adored by his congregation. Many of them so rely upon his words that a "yes" or "no" from his lips is sufficient to settle any religious dispute that may arise among them. Let it also be observed, that it is extremely difficult for men to renounce the prejudices in which they were educated; and when they do become partially extricated, it requires but a feeble effort to get them back into the same old rut. Indeed, few there are who possess sufficient originality of thought, and independence of spirit, to think and speak and act unmoved by natural prejudice. Can you mention any arguments that Mr. Elder produced?

*W.* His chief argument was founded on 1 Cor. 14., 34-36, "Let your women keep silence in the churches: for it is not permitted unto them to speak;" &c., and 1 Tim. 2, 11, 12. That command he considered binding upon all churches, under all circumstances, throughout all ages. Is that idea correct?

*P.* Far from it. Every minister of the Gospel has authority, in his own congregation, to make certain rules and regulations, and change them as he sees fit; but he has not the same authority elsewhere. That particular command given to the Corinthian church, was not binding upon the church of Ephesus, nor the church in Philadelphia, nor any other church in the world. It was a special command, given under peculiar circumstances.

*W.* Will you explain their peculiar circumstances?

*P.* With much pleasure. Observe: there is something in the carnal mind that tends to degrade or lower the female sex in the estimation of man. This tendency increases with the increase of moral darkness and degradation; so that "where Christianity does not prevail, women are degraded, and often enslaved." The properties most prized, are physical strength, and warlike courage; while social refinement, tenderness, and delicacy of feeling, are ignored. But, as the world emerges from moral darkness and degradation, and advances in the light of Christianity, social refinement, tenderness, and delicacy of feeling, become more prized, the female sex rises in the estimation of man, and sexual partiality vanishes. Thus, justice, liberty, and equality of rights and privileges flourish with the growth of Christianity. In the apostolic age, Greece was sunk in darkness and idolatry: was civilized, but not christianized.