

right to it (Ezek. xiii. 17). On the border line, between the old and new dispensations, stands another prophetess, the venerable *Anna*. Entering the temple, when the aged Simeon held the infant Christ in his arms, the Holy Spirit came upon her, and she identified the child as the long-expected Messiah. Finally, with her stands *Mary*, the Mother of Jesus, evidently inspired with the same Spirit that rested upon Deborah and others, for she pours out a song which sounds like an echo of theirs. It should be noted, however, that apart from the spirit of prophecy and song, which rested upon these women, and to whose impulses they occasionally gave utterance, we meet with little, or nothing, in their lives to distinguish them from the quiet, retired, and unostentatious lives of other pious women in the old Jewish Church. If, on the other hand, Deborah *did* judge Israel, her office included holding up the law to the people, and bringing them back to its rule and righteousness. The function of the prophetess was not only to predict future events, but to declare, to teach, and to interpret the Divine will.

It is a noteworthy coincidence that, amid the revived interest in woman's work in the church, the R. V. of Ps. lxxviii. 11, should be so striking and emphatic,—“The Lord giveth the word: the women that publish the tidings are a great host.”

We have reached two points, then; first, that woman was frequently called upon to do special work for God under the old Covenant; second, that the Jews did not consider sex to be a disqualification for high and responsible offices in the church.

In the New Testament the voice is more distinct and emphatic. The Gospel enthrones the “weaker vessel,” puts “honor” upon her head, and opens fields of usefulness which will tax her highest and holiest powers. Christ treated her with the profoundest tenderness and regard. He defended her, mingled His tears with hers, entered into friendly intercourse with her, and gave her His last and dying thoughts. She, on her part, tracked His footsteps, ministered to His necessities, sympathized and wept with Him in His woes, and stood faithful to Him under the shadow of the cross, when all His disciples forsook Him and fled. And yet, it is rather significant that no woman was included among the “seventy,” whom He sent forth to herald Him among the cities, or the “twelve” whom He ordained to establish His kingdom on the earth. If, then, it could be proved that He provided a pattern for the office of the ministry, it would follow that woman must be ruled out of the preaching