

will make the subject of it a distinct object of vision. His whole life is a continual clash and conflict with the solicitations of the world in the most public manner. Therefore, his stern self-denial and preter-natural duties and achievements draw attention, and surround him with singularity and sacredness. Such a verbal attestation of the results of grace in the heart is both a duty and a privilege. Nor is it restricted to the male sex. It is woman's heritage and obligation. The principle or prejudice that would doom woman to perpetual silence in the Church is a relic of barbarism. It is that which, if not restrained by civilization, would rank her with animals of burden, and blot her name from the calendar of immortalities. Who anointed man to be the exclusive high priest of religious experience? Who authorized him to hush the prayer and stifle the testimony of woman in the house of God? These godly exercises are means of grace to men. Are they not equally so to women? Must she be put on half rations while man's eyes stand out with fatness? Shame on the prejudice that so often buries superior gifts and grace in woman, that the drivelling insipidities of some weak man may have vent.

The symbolism of Jesus supports visible sanctity.—"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle to put it under a bushel, but on a candle-stick, and it giveth light unto all that are in the house." Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." In this beautiful passage three aspects of the Church are presented. 1. She is an object of universal vision, an orb like the sun which pours her mellow light over all the world. Her position is so elevated and central, her light so expansive and brilliant, that she cannot be hid.

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