

the difficulties of our question, "Shall women be licensed to preach?" another question is hereby propounded: "Shall women license themselves?" When Wesley urged the Bishop of London to send out a bishop to the Methodist societies in America, that functionary turned aside with disdain—the societies were so few and the country so far. Wesley, loyal churchman though he was, then yielded to demands he could no longer ignore and authorized the ordination of Francis Asbury, the first Methodist bishop in America; and that decision cost the Episcopal Church its future in the New World, as time has proved. History repeats itself. We stand once more at the parting of the roads; shall the bold, resolute men among our clergy win the day and give ordination to women, or shall women take this matter into their own hands? Fondly do women hope, and earnestly do they pray, that the churches they love may not drive them to this extremity. But if her conservative sons do not yield to the leadings of Providence, and the importunities of their more progressive brothers, they may be well assured that deliverance shall arise from another place, for the women of this age are surely coming to their kingdom, and humanity is to be comforted out of Zion as one whom his mother comforteth.

The National Woman's Christian Temperance Union has a department of evangelistic work, of Bible Readings, of Gospel Work for railroad employes, for soldiers, sailors and lumbermen, of prison, jail and police-station work; each of these departments being in charge of a woman called a national Superintendent, who has an assistant in nearly every State and territory, and she, in turn, in every local union. These make an aggregate of several thousands of women who are regularly studying and expounding God's Word to the multitude, to say nothing of the army in home and foreign missionary work, and who are engaged in church evangelism. Nearly all of this "great host" who now "publish the glad tidings" are quite beyond the watch-care of the church, not because they wish to be so, but because she who has warmed them into life and nurtured them into activity is afraid of her own gentle, earnest-hearted daughters.

The spectacle is both anomalous and pitiful. It ought not to continue. Let the church call in these banished ones, correlate their sanctified activities with her own mighty work, giving them the same official recognition that it gives to men and they will gladly take their places under her supervision.*

* The work of D. L. Moody and his associates is without a parallel in Christian annals, and constitutes the great exception to the rule of official church recognition. It is the writer's humble belief that the church would better lay her hand upon all these consecrated men for her own sake. What will India think of the importance of ordination when the most successful of preachers comes to her without it? One thing seems certain, ordination will cease within a hundred years to hold the people's reverence, or the church will enlarge her borders to take in those whose whole lives are dedicated to ministerial work.