

sionaries needed further training; and of all the men and women in the church in Cenchrea, Phœbe alone was immortalized by her Christian service.

It must have been a matter of disappointment to Paul, when he crossed the Hellespont and entered Philippi, that he did not receive a welcome from that "man of Macedonia" whom he had seen in his vision. But the only welcome he found was in a woman's prayer-meeting by the river side, and Lydia, a woman of affairs and of aggressive Christian influence, became his hostess and his chief patron.

As for the *men* of Macedonia, his first encounter was with a sordid syndicate who were making merchandise of the wild vagaries of a demented girl. She had been restored and converted and their business was ruined, and in consequence Paul was mobbed. The last chapter of the Epistle to the Romans shows how extensive and how free was woman's work in the church at Rome.

In the days of martyrdom woman bore her part in heroic courage and in suffering unto death. In Carthage and in Rome, in far off France, and wherever the long struggle of Christianity with heathenism was waged, the delicate forms of women and of girls were tortured and mangled for their faith. In hundreds of instances also woman, who in the bloody invasions of savage tribes was spared from carnage only to be borne into slavery, became a herald of the Cross. Even in the courts of savage kings we find her the centre and source of gospel light. The conversion of Vladimir of Russia through his Byzantine wife was a case in point.

In no country has woman's early influence in the propagation of the faith been more remarkable than in France and Britain. Clovis on the eve of battle vowed that if victory should be given him he would thereafter worship the God of his Christian wife, Clotilda. The victory was won and in pursuance of his vow he was baptized with three thousand of his court and his army. It has been truly said that not merely Clovis and his army were baptized, but a great empire and the whole civilization and destiny of Western Europe.

When the rude Saxons of Britain were to be reclaimed, and that Christianity which their savagery had well-nigh trodden out on the shores of Kent was to be restored, the way was opened by a Christian princess of Burgundy, who in her marriage to the King of Kent had stipulated that she should be free to worship the true God and His Christ. Canterbury was really founded by Queen Bertha, who prepared the way for Augustine and his monks.

In the modern movement of Christian benevolence the women of the Roman Catholic Church were earlier in the field than those of the Protestant churches, but they worked under the rules and restrictions of conventual orders. It is quite to the credit of Romanism that its sisterhoods have in modern times been mobilized for active service