

send in their pledges so we will see what can be done? Do the churches want missionary work done? How much do you want done at your expense my brother? The Master is come and is calling for you. How much do you love him and humanity for his sake? Brethren the time has come when this question must be met in Oregon. We shall sleep but not forever. There must be a quickening. Or after a little the Savior will say "Sleep on now and take your rest." "Awake thou that sleepest; arise the dead and Christ will give you light."

J. W. SPRIGGS Cor. Sec.

Salem, Or., Nov. 21 1883.

Original Contributions.

MAN'S WORK IN THE TEMPLE.

BY M. B. LEMERT.

(No. 6 Concluded.)

As has been seen, the object, in constituting saints priests, was that they might offer spiritual sacrifice, acceptable to God. In this they were engaged, while exercising their gifts in the assembly. Paul tells us that, as priest, Melchisedec was without father and mother. This authorizes the assertion that as priests, women, offering spiritual sacrifices in the spiritual temple, of which she is as living stone, has no husband, of whom to ask questions at home. This fact, so well understood by Paul, utterly forbids the application of his prohibitory language, to the exercise of spiritual gifts. The context does the same. Just preceding this language he says, "For you can all prophesy one by one, that all may be comforted;" and just after it he says, "Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues." This is not the kind of speaking he prohibited. Hear him, "I would have you all speak with tongues, but rather that ye should prophesy." Is it claimed that the word "all" in these quotations mean all the men, exclusive of women? Such a claim is unwarranted—a perversion of the Scripture, necessitated by a misapprehension, and a misinterpretation of the 34 and 35 verses. To whom was this epistle addressed? to men? No. To women? No. Let us see. "Paul, called to be an apostle of Jesus Christ, unto the church of God which is at Corinth, even them that are sanctified in

Christ Jesus, called to be saints. Grace to you and peace from God.

I thank my God always concerning you, for the grace of God, which was given you in Christ Jesus; that in every thing ye were enriched in him, in all utterance and all knowledge; even as the testimony of Christ was confirmed in you; so that you came behind in no gift."

From this we learn that, ignoring nationality and sex, the church—the saints in Christ Jesus, was addressed—a body, individually and collectively, endowed richly in the spiritual gifts, for the confirmation of the testimony of Christ in them. Then, necessarily nationality and sex are ignored in directing the exercise of the gifts. It follows then that in saying "I would have you all speak with tongues" he meant every individual church member; and in saying ye can all prophesy he meant the same as far as ability to do so would permit; and he desired those who had not the gift of prophesy to seek to obtain it, as gifts might be obtained by prayer.

NUMBER VII.

In the prosecution of my work, showing that Paul's prohibitory language is restricted to the correction abuses, without including the improvement of talent bestowed—the exercise of spiritual gifts divinely conferred. I quote. "But let her be in subjection, as also with the law." Governmentally, the law subjected woman. God said to Eve, because of her transgression, "Thy husband shall rule over thee." This law is still in full force. Paul disclaimed increasing the penalty attached to the original transgression, and entailed upon Eve's daughters—disclaimed, in what he was saying, laying any additional restrictions upon woman, not placed upon her by the law.

This sends us to the law, to learn what restraint she was under; also what privileges were granted her. In the law we find no restrictions upon her tongue in prayer, praise adoring, and magnifying God, and prophesying. God sent three prophets before his people Israel—Moses, Aaron and Miriam. (Mic. 6: 4). After crossing the Red Sea, Moses and the children of Israel sang a triumphant song of praise to God. "And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out

after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord." Ex. 15: 20. Miriam did not get up a private meeting with the sisters, and have service outside of the camp, where they could not be observed by their brothers; but right in their midst, and in response to their song, exhorted them, saying, "Sing ye to the Lord, for he hath triumphed gloriously." Private meetings by women, for the worship of God, is untaught in the Book our Father has given us. Miriam was the first prophetess under the law, and Anna the last we have record of. Anna the prophetess lived to be very old, and was very devout; but where did she resort for devotional exercises—in some private cot or garret?

No; but right in the temple in Jerusalem. "She departed not from the temple, worshiping with fasting and supplication night and day; and coming in at that hour she gave thanks unto God and spake of him to all them that were looking for the redemption of Jerusalem." (Luke 2: 36-39, Rev. Ver) As otherwise translated (L. O.) "Gave thanks to the Lord and spake concerning Jesus to all those in Jerusalem who expected redemption." Anna spake in the temple, type of the church, thanked and praised God, and publicly proclaimed Jesus to all devout listeners, either men or women, in the temple, and continued this, I doubt not, till death stilled her tongue. This is the only lock the law put on woman's tongue religiously; and Paul disclaims anything more restrictive.

Having spoken briefly of the first prophetess under the law, and of the last, we will glance at some of the intervening. After the death of Joshua for some four hundred and fifty years God raised up judges over Israel. Among these was Deborah, a prophetess. She both judged Israel and communicated to them the word of the Lord; raised an army of ten thousand men, cut off the Canaanite together with their king, who had enslaved Israel, and thus obtained a grand release for her people, after which she dictated and sang a triumphant song of praise, glory and gratitude to God, falling little short of the song sang by Moses. It is recorded (Jud. 5.) in the book written for our learning, for the benefit of all readers of all succeeding ages. In the first and second chapters of

1 Kings are the prayers and praise of Hannah, the mother of the prophet Samuel, a woman whose faith in God, fidelity and sacrifice, places her by the side of Abraham; and but a little lower than him; he, by the express command of God, offered up his only son; she, without any such command, gave forever to the Lord, her then only son, soon after he was weaned, prompted by gratitude and love. In the days of Josiah who reigned in Jerusalem, Huldah, the wife of Shallum, was prophetess and dwelt in the college in Jerusalem. The king Josiah sent a priest, accompanied by four men, to Huldah, for the word of the Lord; and obtained, through her, an important message from the Lord. This, too, was under the law; it did not prohibit women any more than men, from prophesying. Others are spoken of in the Old Testament, but we will come to the New, while yet under the law. Here we learn that Elizabeth, wife of Zacharias, was full of the Holy Spirit, and prophesied; so did Mary, the mother of Jesus, in the days of Anna the prophetess, already noticed. Paul did us a favor in sending us to the law to learn what restrictions were placed upon woman. While here, learning from these authoritative lessons, let us examine a little more minutely, two cases, already called up. We quote "The Lord raised up judges which delivered them out of the hand of those that spoiled them"—the Israelites. Jud. 2: 16. This is quoted simply to show that the judges of Israel were not usurpers—self-constituted—but God appointed. Nor could one assume to be a prophet, but was necessarily so constituted by God himself. Deborah was both prophetess and judge in Israel. "She dwelt under the palmtree of Deborah, between Ramah and Bethel, in mount Ephraim; and the children of Israel came up to her for judgment." Though she had a husband, to whom she was loyal, and honored, she dwelt under a palm tree, bearing her own name; and God had his people go to her for judgment; something as they crowded around Moses in the wilderness, for the same purpose; and God spoke to his people through her, and delivered them from the hands of oppressors, through her, and through her wise counsels, and prudent judgment, he gave his people peace and prosperity, for a long series of years—possibly forty.