

ritual gifts, whatever. I have since paid some attention to the writings of uninspired men on this subject, their reasonings, deductions and conclusions, in which insupportable assumptions abound. The reverence they manifest for the sacred writings is admirable—the only redeeming quality their writings possess. Macknight's confusion, upon this subject, is very palpable. Of J. W. McGarvey's writings upon this subject, what shall I say? Well, a wrong interpretation of leading Scriptures upon any subject, renders consistency difficult. My judgment is that his writings manifest self-confidence, hesitancy, doubts—that they are self-contradictory, self-stultifying. But let us see. In an article from his pen in the CHRISTIAN HERALD, copied from the *Christian Evangelist*, are two questions submitted to him for a reply. One, as to the extent and duration of the silence enjoined on women; the other in reference to the right conferred by the fulfillment of the prophesy of Joel, of which he says, "As far as it refers to women, it was a mere prediction that in the Christian period some of them should prophesy." "A mere prediction"—hardly credible! "That some of them should prophesy." What a reckless *diminution* of a sacred prophesy, which places man and woman side by side, without giving the least preference to the man! Again, "The term prophesy in the Scriptures invariably means to speak by inspiration, and for this reason the prediction of Joel has nothing to do with our present question!" Did the Spirit select and employ inappropriate agents that would be a disgrace—unsuitable instruments for the work of the church in the commencement, which, for this reason, must necessarily be stopped as soon as the Spirit ceases to speak through them? Man, then too, spoke by inspiration. If woman must cease to speak, when inspiration is no longer granted, must not man do the same? If not, why not?

He next speaks of Paul's prohibitory language in reference to its extent, its basis and its nature. In its extent, it embraces all women, in all churches of all ages. For its basis we are referred to Paul's language 1 Tim. 2: 9-12, "Adam was first formed then Eve, Eve being deceived was in the transgression;" and 1 Cor. 14: 34,

"They are commanded to be under obedience; as also saith the law." He thus informs us that "the reasons given for the restrictions are dependent for their validity" upon what transpired in the garden, and consequently have this extensive application. From this the question is pertinent. Does the basis increase in strength with age, so that it can prohibit, in a later age, what it freely granted in a former? I speak as to wise men. It has been abundantly shown that the law placed no restraint upon woman's tongue in reference to prayer and prophesying; but permitted a free indulgence in both, in the temple and out. As to the nature of the enjoined silence, he affirms that it is absolute in reference to all spoken of by Paul in seven verses—5, 12, 14, 15, 19, 23, 26, then adds, "It is silence in regard to these—to all of them without exception." Then let us see what is in them. In verse 5, speaking with tongues and prophesying; 12, spiritual gifts in general; 14, praying with the spirit and with the understanding; 15, singing with the spirit and with the understanding. This indisputably includes social singing as certainly as individual. Verse 19, speaking with the understanding; 26, a psalm, a doctrine, an interpretation and a revelation. Then, if a woman in possession of the gift of prophesy, had a revelation by the Spirit, her lips were sealed, and she dare not communicate, but must necessarily quench the Spirit. This is fighting against God, and makes Paul contradict himself, as in verse 30 he says, "If anything be revealed to another, that sitteth by, let the first hold his peace." I think, for a leader in Israel to seal woman's lips, so closely, that she dares not sing in church, if she has any conscience, is going a good ways, and needs to call a halt. It is reported of Luther, that when a monk hawking indulgences, proposed to forgive all sins, present, past and future, for money, that his soul took fire, and he vowed to expose it, if it cost him his head. When woman's lips are so sealed, that she may not sing the praises of her Redeemer in church, a Luther is loudly called for. Prof. J. W. McGarvey is consistent in this; for if Paul prohibit praying and prophesying, he certainly prohibits singing on the part of women. The truth is, he prohibits neither. But we will hear from the Professor on another occasion.

In a private communication from his pen, bearing date, Lexington, Ky., Feb. 24, 1882, he says, in reply to querist, "The verses referred to in chap. 14 unquestionably refers to the making of public speeches, and prohibits this practice in unmistakable words. As to Paul's remarks about praying and prophesying, if he means leading in prayer, then he did not regard this as making a speech." See his confusion, do you? He don't know what Paul was talking about. If Paul did not consider prayer making a speech, then he did not prohibit leading in prayer! Again, "As to prophesying, those women to whom God imparted the gift of prophecy, were by this circumstance, made exceptions to the rule, and were to exercise their miraculous gifts as the Holy Spirit moved them." "Were by this circumstance made exceptions to the rule!" Then the rule is not without an exception. Then if the gift of prophecy rendered the recipient an exception, the gift of speaking with tongues, also the gift of interpretation, the gift of the spirit of wisdom, of knowledge, etc., rendered the recipients exceptions to this rule. Then Paul's prohibitory language had no reference to the exercise of any spiritual gift. This is satisfactory.

At the expense of being considered tedious, I must consider a position relied on by some to solve the difficulty—Woman's gifts were given to be exercised outside of the church assembled, to which the following is my reply, Woman is a living stone *in the temple*—a fixture there—there to offer up spiritual sacrifices, and she can no more be separated from the church, than the church from Christ. Further, "the man is not without the woman, nor the woman without the man in the Lord." Separating them in worship is not pleasing in the sight of the Lord. He delights in no scisms in the body—formed by separating sex, or any other way. To get a place in this temple, woman cheerfully complied with all the terms of entrance, demanded of man—to be proscribed? With man, she is a regularly ordained priest. This fact, according to the above sound conclusion of our Professor, entitles her to perform, in the church, all that was typified by the service of the priests, in the holy place. The exercise of the tongue of woman, in the church, is just as appropriate, fitting and helpful, as in the family

circle. Does it add anything to enjoyment there? The fact that the Scriptures give no account of a woman prophesying in church is of no force, as it gives none of man's prophesying in church, excepting the apostles. Neither have we an account of a man's praying in the church assembled. Shall we therefore affirm that a man never prayed in church? The Scriptures give no specification of the proceedings of any church session, telling who took part, or what part any one took.

Hebron, O., Oct. 25, 1883.

The Future Outlook.

If there is any one city on the continent that demands special Christian effort for young men, more than others, that city is Portland, Oregon. The number of drinking saloons, low theatres, gambling dens, etc., which are patronized and sustained by men entirely, speaks loudly to the thoughtful mind. Young men will have, must have, recreation and amusement of some sort. It rests largely with the business men of our city to answer this question: Shall a place of rest, recreation, amusement, instruction, such as our Association offers, be thoroughly maintained, or shall it be allowed, for want of funds, to put forth only a feeble effort to stay the tide of evil that flows with such rapid current?

The Board of Managers of the Association have faith enough to believe that the citizens of Portland will sustain them in refitting and refurnishing the rooms of the Association, and now invite a close inspection of our work, that when the opportunity is offered to contribute to its support it may be done intelligently. The Association will, during this month, make a thorough canvass of the city, in its churches and stores, for financial aid. Mr. McCoy, the General Secretary of the San Francisco Association, who has had a large and successful experience, has kindly consented to aid us in presenting the work in its different branches.

Monthly Bulletin.

Don't live your life alone, without forming friendships and love; poor nature needs love; you were made for it, and other natures need you. You are robbing yourself, you are robbing others, if you live like a hermit. Therefore go out into God's world, and live your life for others.