

Mr. Smith takes is ridiculous by representing the ten toes as ten kingdoms. Page 87, A. D. 483 he gives as the starting of the ten kingdoms. Now if we had a boy ten years of age that would draw such a monstrosity of a picture as Mr. Smith represents the God of heaven and earth, and who has created man with his wonderful mechanism and all else so beautiful and perfect, I should consider him a fit subject for the insane asylum. First we add 606 before Christ to A. D. 483, and we have 1089 years, covering the whole body from the crown of the head to the sole of the foot. According to Mr. Smith's own figures and from A. D. 483 to 1883, we have a period of 1400 years, making the God of heaven to draw a picture of man with toes longer than the whole body of the image.

WHAT SHALL WE SISTERS DO?

[This article was prepared for the HERALD some months ago, and the writer had about concluded not to send it, till a number of the brethren and sisters requested it.]

Editor Herald:

Much is being said in our papers about "Women's Work," "Women Speaking in the Churches," &c., and I have concluded, with your permission, to say a few words. I don't feel qualified to argue this question, but I should like to know some things that I do not. Our preachers sometimes speak of women talking or praying in an assemblage of the saints. What is an assemblage of the saints? Was the meeting in Acts 16: 13, an assembly of the saints, or does it take men to make it so? Or if it was a sisters' prayer meeting alone, was it proper for the brethren to go there? I must say that after reading some of the articles found in our religious papers I am at a loss to know what the brethren want us to do. Sometimes I hear preachers say, "Oh! she may pray" as though it was he who gave her the privilege. Brethren and sisters, it is either right or wrong. It is either our duty or it is a sin for us to do so. Now, if Bros. Wilkes, Floyd and others are contending that women should not preach, we do not know of a brother or sister in the Church of Christ that claims she should. But if you think she should pray and prophesy, why don't you say so. I should like to know what your decision is; yet if it is my duty to take a part in our prayer meeting this late in life perhaps it would be better for me

not to know it. I fear I am too old to learn now. I have been trying to live the life of a Christian for more than 30 years, and during that score and half of years I have not grown in grace and knowledge as I could wish. Wherever I have lived young ladies have joined the church and then been left to go back into the world or float along with nothing to do for Christ. It is a law that we can not ignore that if we would grow physically and mentally we must exercise. The same is true also of our spiritual nature. Brethren must exercise in our prayer meetings that they may grow in grace; but we, poor sisters, don't need to grow, we don't want to preach, we don't want to speak, we would like to sing, but we can't do that and keep silent. But we are not satisfied with what our sisters are doing in many places, and I want my daughters and my dear young friends who are so capable of working in the vineyard of the Lord to do more for his cause than I have done, and, my brethren, they need encouragement from you. A very few discouraging words from your lips or pen would have more influence than I could overcome in months of labor, exhortation and prayers. You may say we do not oppose it; but in what sermon, letter or conversation did you ever encourage such work. I have listened for it all my life and have heard but little of it. You don't object to prayers? Of course you do not; but do you exhort the young sisters to pray, to read God's word? Let them know there is something expected of them, and they will prepare themselves for the work. Away back in the "Prairie State," where I first began my Christian life, I used to attend the prayer meetings. I remember one Godly saintly mother Bennett could lift my young heart nearer the throne of God by her prayers than all that others could say. She has long been gathered to her fathers, but the sweet influences of her prayers will live with me through time. Oh! if I had been taught then that I ought to labor earnestly in this Christian warfare I would not feel now, so much like I do at times, that I have done so little for my Master who has done so much for me, and yet, as Paul said to the Phillipians of those women who labored with him in the gospel, I desire and pray that I may do enough that my name may be found in the

Book of Life.

But then what are we to do? I find with the open Bible in my hand that Miriam was a prophetess of the Lord. Ex. 15: 20; Num. 12: 45. In Judges we read of Deborah as a prophetess, judge and mother in Israel. In Kings we read of Huldah the prophetess in the college in Jerusalem; she worked with and for God. Dr. Clark says Hannah was one of the first that prophesied of the coming of Christ into the world; but all this was under the law. But when we come to the New Testament we find in Luke 2nd that Anna was a prophetess, and that she was in the temple and spoke of Him to all them that looked for redemption in Jerusalem. Yes, she spoke in the temple, and if there were no men present she must have performed all the worship in that great temple; but they were under the law even if Messiah had come; but we can only wonder if she held such high positions under the law that she is denied all under Christ. The woman of Samaria converts many of her people by telling them of Jesus; she told them the Messiah had come, &c., but we are still under the law. The prophet Joel said, "It shall come to pass," &c. (referring directly, so all agree, to the gospel dispensation) "I will pour out my spirit upon all flesh, and your sons and daughters shall prophesy." We have that prophesy fulfilled in 2nd of Acts. Joel did not say she might prophesy if there was no opposition; but he said she shall prophesy. Philip the evangelist had four daughters that did prophesy. I suppose all will say women ought to pray, but some say she should not pray before men. Acts 2: 4, "And they were all filled with the Holy Ghost and began to speak as the spirit gave them utterance." But you say it says nothing about women, neither does it say men, but it says all, and in Acts 1: 14 it says, they all continued with one accord in prayer and supplication with the women, etc. (Peter says these are not drunken but reminds them of the prophesy of Joel). Yes they continued with one accord and it must have been a glorious prayer meeting for they were one as our Savior prayed his disciples might be one and we see the object of their prayer on the day of Pentecost. The facts of the gospel are the death, burial and resurrection of Christ. Had he not risen then the scheme

of redemption would have been a failure. After he has risen he appears first to the women and says to them "Go tell my brethren, etc. Matt. 28: 10. I don't believe the disciples told them that they were in too great haste that they had no business to be first at the sepulcher and then tell them the glorious news. Peter says, Acts 10: 40 him God raised up the third day and showed himself openly not to all the people, but unto witnesses chosen before of God, even so of us, etc. Who were those witnesses, Luke tell us 24: 9, 10, Mary Magdalene, and Joanna and Mary the mother of Jesus and other women that were with them which told these things unto the apostles. None but women's eyes beheld the heavenly messengers and to them it was said, "Why seek ye the living among the dead, he is not here but is risen." Jesus Christ and his apostles were not so afraid of women praying with them as some Christians in our day. I believe this is one great hindrance to the progress of Christianity. When they do pray in some congregations many will say it is not right and thus hinder the work of God. Read Acts 12: 12, there were women there, at least it was at Mary's house and Rhoda came to the gate—I know Paul says in Cor. 14: 34, 35 Let your women keep silent, etc.—and let them ask of their husbands if they would learn any thing, etc., and just here let me say, I wish every disciple would read what Pres. Bruner, of Abingdon College, wrote for the *Evangelist* last summer. In his able letters he does explain that so clearly to my mind. It is evident they were causing confusion by asking questions. If I think it is my duty to pray in our prayer-meetings would Paul say keep silent; if you would learn any thing ask your husband at home. Pray tell me what connection would there be in my desire and Paul's answer? Would Paul give direction for her praying and prophesying in one part of his epistles and then command her not to do so in another? We know he did nothing of the kind. 1 Tim. 2: 11, 12. Does that mean not to teach or usurp authority over her husband or the church? If it means you must not teach in the church I am a great sinner, for many years I have taught boys in our Sunday-school, and have been made to rejoice when I have seen them confess their Savior. Brethren, I don't