

spoken only by Moses; hath he not spoken also by us?" and when the prophet Micah would recount the blessings God's ancient people had received, Miriam is not forgotten: "O, my people, what have I done unto thee? and wherein have I wearied thee? testify against me, for I brought thee up out of the land of Egypt, and I redeemed thee out of the house of servants, and I sent before thee Moses, Aaron, and Miriam." We infer the meaning of the word prophet, or prophetess, from Genesis, xx. 7: "He is a prophet, and he shall pray for thee." The prophet, being one in communion with God, is made the medium of God's communications to man, and as the prophet was received as God's messenger, so men made him the medium of their prayers to God.

In Judges, iv. 4, we have mention made of Deborah, a woman, a prophetess, a judge, and a military leader, in the full exercise of religious, civil, and military authority. Deborah not only regained, but maintained peace unbroken for forty years, and among the judges of Israel she alone lived and died without censure. "Hath not the Lord God of Israel commanded, saying, Go and draw toward Mount Tabor, and take with thee ten thousand men of the Children of Nanthali, and of the Children of Zebulun." Such were the words of a woman to the captain of the hosts of Israel.

The song of Deborah in the fifth chapter is unsurpassed; it stirs one in far other times like the blast of a trumpet and the headlong rush of conquerors. "Awake, awake, Deborah! Awake, awake! Utter a song! Arise, Barak! and lead thy captivity captive, thou son of Abinoam!"

In 2 Kings, xxii. we hear of Huldah, the prophetess. Jeremiah had received the Divine commission some five years previously. Zephaniah also prophesied in the reign of Josiah. Hilkiah was the high priest, and the priest's lips should retain knowledge. Shaphan was scribe, and must have been conversant in sacred affairs, yet Huldah, of whom we know nothing, but of this circumstance is consulted as to the meaning of the book of the law, for the secret of the Lord is not with Hilkiah, the high priest, Shaphan, the scribe, nor any of the servants of the court, or minister of the temple. Huldah, according to Jewish writers, was the only person

not of the house of David buried in Jerusalem.

Many other women might be mentioned who served God with their lives, whether like Shallum's daughters, rebuilding the walls of Zion, or uttering inspired songs and prophecies that the church has not been unwilling to receive as Scripture: "The Lord gave the word, great was the host of women publishing the victory," or, as Clarke translates, "the Lord gave the saying, of the female preachers there was a numerous host. (Psalm lxxviii. ii.)"

The publication of good news or any joyful event belonged of right to women in ancient Jewish times. After David's conquest of Goliath, all the women came out of the cities of Israel to meet Saul, "with tabrets, with joy, and with instruments of music," and forming themselves into two choruses they sang alternately:

"Saul has slain his thousands,
And David his ten thousands."

Had women larger liberties under the old dispensation, and more important functions to fulfil? Were women "unsexed" by speaking in the name of Jehovah to the men and women of those times? The records of the past have been preserved for our learning. Do we learn from them that women have not been ministers of Jehovah, and that the God of the spirits of all flesh is bound and obliged to use male creatures only; to make known to the world the gospel of salvation through faith in Mary's Son, who was also the brightness of the Father's glory and the express image of His person. In next month's INDEPENDENT I hope to call attention to the position of women in the New Testament Scriptures, and "Rejoinder" will, I hope, discover that I "shrink" from nothing that is sound in argument and reverent in thought on this question. ITA.

THE TRINITY AND THE IMPERFECTION OF HUMAN INTELLECT.

BY HON. AND REV. B. MUSGRAVE.

I.

In the desire to express a clearer conception of what has been called "a personal Trinity," the Godhead has been regarded as