

Miriam, Huldah, etc., proof that the Divine spirit of leadership, government and prophecy was not confined to men.

"The same principle reappears in the New Testament—Anna, Phebe, Dorcas and the Marys are accorded a prominence which extends even into the government of the Church. In the recorded Church elections there is no hint of the exclusion of women, and if a woman could fill the office of the deaconate it is very improbable that she should be excluded from casting her vote for the officer.

"The argument from the Pauline writings proceeds upon his precepts, teaching the Church to avoid a course which would, in matters not supreme in importance, violate the accepted, conventional usages of society. He considered it right, yea, a matter of obligation, in Corinth and Ephesus, where the tendencies to licentiousness were very strong, that women should avoid everything which might give occasion for scandal. But I cannot conceive that, in our age, he would put any obstacle in the way of their most perfect enjoyment of all the common rights of humanity."

Rev. Septimus Jones says: "The right of women, under any system of representative government, to have a voice, if she will, in framing the human laws which men will compel her to obey, is surely self-evident. Woman is man's equal, not his servant or his slave. It lies not upon the woman to prove her right to vote, but upon the man to show why she should be denied it.

"As to the right of single women and of widows to cast their vote, I have not met with any objection worthy of formal refutation, but it has been urged, with some show of reason, that the exercise of the right might cause dissension between man and wife. I reply that, on the same ground, one might, with equal reason, compel every wife to conform to the religion of her husband. These matters adjust themselves.

"The stock Bible argument that the husband is the head of the wife is not to the point. In a family, as in every community, there must be a head, but, according to the New