

seek to employ all her powers. Woman's mission is not to the world, but to the Church. She is not sent out to proclaim the Gospel, but is rather sent in for the purpose of strengthening the faith, brightening the hope, and increasing the love of the saints of God. Hers is rather a *subjective* work, though her influence in its ultimate effects is not confined to the Church. It is certainly true that the Church is the "pillar and support of the truth;" hence it must be evident to every candid mind that the truth will succeed only as the Church is made efficient in promulgating it. Here then is the point to watch. Make the Church what it ought to be, and the world will soon be converted to Christ. But how make the Church what it ought to be? Certainly not by leaving almost wholly unemployed that portion of its membership which is capable of yielding it the most active and efficient service. Is not woman recognized as a *servant* of the Church in the Scriptures? Then may she not right-fully labor in such ways as she can best advance the cause of Christ? Surely no one who hopes for the successful propagation of Christianity can deny her this privilege. Who can be so efficient as she in the Sunday-school? I do not now stop to argue the importance of Sunday-schools. It has been said, and with considerable force, too, that Sunday-schools would be of little use were family government what it ought to be. But no matter how this is, Sunday-schools may be numbered among the most important agencies of the Church, and what a vast responsibility the conduct of these schools involves! Think of the thousands of lives who receive their first religious impulse here! The nations may stand with bristling armies ready to contend for empire; theologians may assemble in Ecumenical councils to discuss the recondite questions of theology; but allow me the religious education of the children, and I will soon be able to bring to naught ambitious rulers and the dogmatic prelacy, out of which have grown the civil and religious despotisms with which the world has been so long cursed. Women understand how to approach children and deal with them better than men. Hence the best teachers in our Sunday-schools are women. Let these be made to feel the importance of their work, and let others be inspired to emulate their example, and we shall soon have a new life manifested in this important department of Church enterprise. In visiting the sick, woman may exert a matchless influence. In fact there are many cases where she alone can be beneficial, and in almost all cases, she can render valuable service. Sympathy is frequently worth infinitely more than money. "Weep with those who weep," is a divine injunction; and it seems to be the nature of woman

to understand at once, and sympathize with, the afflicted. How many pastors, during their ministrations in the sick room, have felt powerless in the presence of the kind words and gentle deeds of some mother in Israel. She seems to know at once just what to say, and when to say it. Is it necessary to be cheerful? It is not feigned upon her part, but seems to grow out of the necessity of the occasion. Are sympathetic words appropriate? They come from a heart overflowing with love. Is an exhibition of courage essential to inspire confidence? Her frail form does not even tremble in the presence of death. Often have I felt utterly ashamed of my own feeble efforts to minister to the sick and dying, while watching the wonderful success of these angel visitors. There is another work which woman can do most successfully. There are almost always persons in the Church who need to be "instructed in the way of the Lord more perfectly." And wherever we find an ignorant Apollos, we need an earnest Priscilla to teach him what he should do.

In no way will woman's influence yield greater returns than in this kind of labor. Her peculiar methods of working, and her relations to society in general, make her efforts in this direction almost irresistible. She needs but to be faithful to her mission, to understand her opportunities, and she can be instrumental in leading many hesitating souls to a stronger faith, and a more comprehensive knowledge in the divine life. In all benevolent enterprises woman may perform an important part, and in the circulation of tracts, etc., she can succeed where men would utterly fail. Men will read a tract for a woman's sake if for no other reason, and reading it they become interested in it for the truth's sake, and will then read it again for their own sake. I know a gentleman in this city who will not listen to religious instruction except from a certain woman who was kind to him when he was sick. He will read anything she gives him and listen to anything she says. Sisters, think of it; you have it in your power to control the destiny of immortal souls. Can you then for a moment be indifferent to your responsibilities? Will you waste the precious time that God has given you in chasing the butterflies of fashion and folly, when you may be engaged in the grand and glorious work of leading the world to Christ? Surely no true woman would hesitate for a moment which course to choose. But you may ask, how is all this to be done? You may say that you are willing to work—willing to do anything that will be of service in the Lord's cause, but then there is no one who will instruct you *what to do or where to do it*. You feel cut off in a large degree from the active agencies of the Church. True, you feel it to be your duty to occupy

your place at all public meetings of the congregation. But you receive little or no encouragement to do anything else. You look around in vain for any organized movement among the sisters that will insure success. You say, give us encouragement and put us to work in a way where we can help one another, and then we will be, in deed and in truth, "helpers" of those who proclaim the gospel of Christ. This, my sisters, is just what we are trying to reach in this church. You have already shown your willingness and ability to work in the Lord's cause, and it is the purpose of the officers of the church to provide for your more efficient usefulness in the future. This example, I trust, will soon be followed in all the churches, and then I shall have an increase of faith in the early triumphs of the gospel.

In our next we will point out what we believe to be the fallacious reasoning in the pamphlet.

### Selections and Comments.

BAPTIZING SECTARIANS. — The following is from a letter written by Bro. L. B. Wilkes of California and printed in the *Pacific Church News*:

Sometimes the one who "changes the mode," or follows those who did, apply to us to do their baptizing for them. They are so unused to going down into the water as the apostles did, to baptize, and as the Savior did when he was baptized, and as John did, who baptized where there was much water, that they are awkward and embarrassed, and would put the job on some one else. Or it may be the act so condemns them that they beg to be excused; or they may have so condemned the act that they would avoid immersing their converts. Ought I to baptize for them, with the understanding that the baptized will unite with an unbaptized church or people? Baptism puts a person into Christ. Should I baptize a man into Christ who tells me that he means to unite with a people who are not in Christ, and who means to forsake or not unite himself with those baptized into Christ? I answer, no! I would, myself, be sprinkled, and call it baptism as readily as I would join a church of such. And I would do either as willingly as I would baptize a man who should notify me beforehand that he intended to spend his life in building up such a cause.

We regard this as sound doctrine, although not always practiced by our brethren. We remember distinctly of taking this ground on one occasion when a young lady demanded baptism at our hand while we were assisting one of our ablest preachers in a protracted

meeting. She had been brought up under the influence of the Presbyterian church. She attended our meetings and while listening to our preaching concluded she wished to be immersed. But she gave us to understand that she did not think much of "our church," and that her purpose was not only to unite with the Presbyterians, but to live and die a member of that church. Our good brother said she ought to be immersed; but we declined on the ground that she was not a proper subject of baptism. Our brother immersed her, and to this day we believe her baptism practically amounted to nothing.

OPIUM IN SAN FRANCISCO.—A late dispatch from San Francisco says:

None of the opium imported is going east, as most of it will be used in this city. Those best qualified to judge estimate that before July 1st, when the tax is increased from \$6 to \$10 a pound, over \$3,000,000 worth of the drug will have been imported and held for use in this city. This heavy importation shows to what extent opium is smoked here.

It is to be regretted that the opium habit is gaining ground so rapidly in this country. While we are engaged in the liquor war, would it not be well also to pay more attention to the opium habit in the larger cities?

### Original Contributions.

#### BIBLE TALKS.

BY M. R. LEMERT.

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At the sea, Israel were baptized into Moses, accepted the Lord for their God, who was to give them a country for a possession; and Moses as their leader, who was to conduct them to the land of their inheritance. But now, because of the evil report the majority made concerning the land, they turn away from the Lord, renounce Moses as leader, and in their hearts return back to Egypt. This causes the Lord to interpose, and his glory appears in the tabernacle in the sight of all Israel. His people had apostacised, and he said unto Moses, "How long will this people provoke me? and how long will it be ere they believe me for all the signs which I have showed them? I will smite them with the pestilence and disinherit them."

Moses dissuaded him from utterly