

and do better. It is high time Blair's advice to acquire English by giving one's days and nights to the study of Addison were put up in the garret with the old loom and spinning wheel. Bacon, in his day, and Webster, in ours, are far better models. Sydney Smith said that in his time more was thought of the Greek utterance than the Greek thought. To-day more seems to be thought—at least in some quarters—of the English utterance, than the thought behind it. Somehow dainty writers seem to like to play with words as a boy plays with his marbles. But a leaden rifle bullet, though not so smooth nor as pretty as a "bull's-eye," does far more effective work—just as "dull lead" did for Bassanio. More Greek?—well, if you want it; but please don't forget that ordinary speech, writing and conversation in this country, and in this nineteenth century, are carried on in English.

A PLEA FOR THE BOYS.—Miss Frances E. Willard, in a speech in which she made a plea for the boys, urging that Temperance should be taught in both public and Sunday schools, used the following words: "I remember I had seven boys in my class, wild young fellows. Although I had taught them archæology and the history of the Bible, I dealt in the husk and did not penetrate the kernel. I did not forewarn and forearm against that awful foe that was to befog their brain so that they would never care to penetrate to the sweet, nutritious truth of Christ. I wish I had the opportunity to talk to some of those who have taken the downward road since then, but it is now too late. I recall what my little sister said many years ago to mother when she came home from school with her slate and arithmetic under her arm: 'Mother, I really can't spend any more time studying mathematics; I am too busy going to school for that.' I think some of our good Sunday-school people are too busy with the machinery of the school to attend to the subject of Temperance. Well, this boy in his home just opposite the saloon, and the family physician, beloved and trusted, comes in; and yet that boy may grow to manhood and never a word from the family doctor upon the evil of alcoholic liquors, but, on the contrary, the doctor may prescribe them. It does not help the matter, when it is too late, that the doctor meant well. It does not help the broken-hearted ones who saw their best beloved go down into shame and sorrow because of the careless prescription. I am glad

that we are coming more to see the temptations and the dangers of the young folks, and that members of the church do not ignore them. I would like all ministers and Sunday-school teachers to deserve the compliment that a little boy paid Christiana in 'Pilgrim's Progress': he 'liked her the best because she took the children along with her to heaven.' Our hopes are bound up in the future character of the young folks; let us remember them. Then you look on the front seat of the infants' class; there are just as many boys as girls, with their little innocent faces; but I have noticed that when you get into the intermediate class the boys are pretty well weeded out; when you get into the Bible class they are conspicuous for their absence, and when you get into the church two-thirds of the congregation are women. I am pleading for the boys. They have not half a chance to grow up pure and wholesome. Many gentle women have said to me: 'Of course I will join the Temperance ranks, because I have little boys at home; and lovely girls have looked into my face and have said: 'I would not dare to refuse to put my name on your pledge, for my brothers are getting so they spend their evenings out.' I am here to plead for those who can not plead for themselves, who mourn over 'their strong staff broken and their beautiful rod.'"—*Ex.*

### Original Contributions.

#### ORDER, AND THE MAJESTY OF LAW.

BY M. R. LEMERT.

(Continued.)

God designed that his children should have his revealed will as a rule of action. In the beginning of the Christian era the Old Testament as a rule of life was obsolete and the New Testament was not then written, that it might be studied for a rule of action. To remedy this manifest want, spiritual gifts were freely distributed among all. This thought is happily expressed by the beloved John. "These things have I written unto you concerning them that seduce you. But the anointing which ye received of him abideth in you, and ye need not that any one teach you." 1 John 2: 27. This shows their independence of a written revelation. The anointing remained in them, and taught them—re-

vealed God's will. (See 1 Cor. chs. 12, 14.) "There are diversities of gifts but the same Spirit." "To each one is given the manifestations"—a revelation—"of the Spirit to profit withal"—for the advantage of all. To one is given through the Spirit the word of wisdom; to another, of knowledge; to another, faith; to another, working of miracles; to another, prophecy; kinds of tongues; interpretation of tongues; but the one and same Spirit works all, dividing to each one severally even as he will. (See Rev. Ver.) "According as each hath received a gift, minister it among yourselves, as good stewards of the grace of God." (1 Peter 4: 10.) By the mouth of two or three witnesses shall every word be established. John, Peter and Paul testify and agree that spiritual gifts were distributed among all, for the benefit of all.

"The Promise of the Father" paraphrased. Under the reign of my Son I will pour out of my Spirit upon all, without regard to caste, who shall submit to his reign, of every nation, kindred, tribe and tongue—upon sons and daughters—upon bond-servants and bond-maidens, and they shall prophesy. The fulfillment of this impartial promise, set men and women, alike, to prophesying in all apostolic churches. Many years after churches had become numerous, Paul incidentally speaks of the fact, that with covered heads, women were praying and prophesying in the churches in general, with apostolic approval. "We the apostles have no such custom as permitting women to pray and prophesy without a veil upon their heads; neither have the churches of God this custom." (1 Cor. 11: 6.) Then they had the opposite—permitting these acts with covered heads; or we are mocked in the use of language, which cannot be. A father cannot say, I do not permit gentlemen to the table with my family, with their coats off, unless he does with coats on. Then when Paul wrote his letter to the Corinthians, women were active in all churches; set to work by God who works all things after the counsel of his own will. I will pour out of my Spirit, and they shall prophesy—sons and daughters.

Paul, in chap. 12, contemplates the children of God as the body of Christ collectively, and individually, in possession of gifts differing

one from another, as members of the body; and illustrates by the human body, with its many members, differing one from another, but all indispensable to the perfection of the body—even the more feeble and less honorable were necessary. He affirms that the wisdom of God is in the arrangement. "God has set the members in the body, as he saw fit," without consulting the will or judgment of the members. For this reason, "the eye cannot say to the hand, I have no need of thee; nor the head to the feet, I have no need of you." One member was not under the control, nor at the disposal of another. So in the body of Christ; God had placed the members—apostles, prophets, teachers, etc., as he pleased, leaving none at the disposal of another—an apostle could not say to a prophet, prophesy not; nor to a teacher, teach not. This is the same limitation of apostolic authority already considered—powerless to derange the divine order and arrangements.

The children of God will next be considered as officers of the government—priests to God—the efficient laborers for the promotion of the interests of the government, its perpetuity and extension. The priesthood, together with the duties of the office, was typified in Judaism. The priests, the sons of Aaron, typified all in Christ. These priests before serving were consecrated, or ordained to office, by washing their bodies in water, then priestly robes were put on; they were then sprinkled with the blood of animals; oil was also applied, then their ordination was completed; they were then to enter the holy place, type of the church, tend the lamps, which enlightened the place, which typified edifying the church; burn incense upon the golden altar; type of offering prayer, praise, thanksgiving, and adoration to God; and eat of the show-bread, type of spiritual food. This was the common service of all; there being but one grade or class of priests under their high priest, who was a type of Christ, our great High Priest over the house of God. The ordination or consecration to the priesthood under Christ, is very similar; first in baptism the body is washed in water; robes of Christ's righteousness are then put on, then sprinkling of the blood of Jesus, and the reception of the Holy Spirit—the anointing—completes the ordina-