

out or back out. Goods are sold at fabulous prices. Chances are offered you in which all the chances but one are against you and that one scarcely for you. They will sell votes on the handsomest girl, the most popular lady, etc. If possible to get you excited and ambitious to win for your favorite or spend all your money. It is just as noble to make a man drunk that you may steal from him. But this is done you know in the name of the Lord. Of course the Lord can bear it. Has it come to this that the Lord's cause must subsist by such childish, foolish, shameful freaks? Is it true that without these lotteries and swindles, these extortions and craftiness, the preacher must starve, the church rot down, the choir sing without an instrument, and the heathen die without the gospel? Ah! 'tis but the price we pay for our own shame and the disgrace of the cause of Christ.

Then if there be a sociable, a concert or a supper, let there be dignity, piety and honesty as well. Give an equivalent for what you receive as any honest business would suggest. Otherwise unholy is the seed you sow. Disgust, dislike, disgrace, indifference and infidelity is the harvest you reap.

Parsons, Kan.

OUR MANNER OF PREACHING.

BY C. KENDRICK.

It seems to me that our manner of preaching is very much at fault; not so much when we address the world as when we speak to the church. We have adopted the unscriptural, denominational style of text taking, and then, often failing to explain, or expound the text itself, for the sake of making a pretty speech, nice divisions and a grand peroration, as the prophets and apostles never did. And in this we make a great sacrifice of truth and right, and a great failure of the best success. But we do generally, present the gospel, and tell sinners how to become Christians, as the denominations never do.

But our greatest mistake is, I think, in putting, or seeking to put human eloquence, learning and power, for gospel argument. Here the contrast is infinite. At this point those we call sectarian often surpass us. Jonathan Edwards was a case. We read his sermons with awe, for he speaks not as one

who sings a pleasant song, but in the name of him who says "preach the preaching that I bid thee." There is that in his sermons which presses us, pursues us, and will not let us go. His confessed power is simply the power of God's truth, plainly, clearly, logically, faithfully set forth, and the intellect and conscience are impressed and stirred. Moved and convinced by his arguments we cannot his appeals to the heart. No sermon ever preached was more argumentative than the one he read, from manuscript, at Enfield, on the text, 'In due time their feet shall slide,' at a time of extreme deadness of religion; and yet under it the pillars of the church seemed to tremble, and the whole audience wept aloud. The apostle who confuted the philosophers of Greece, and converted Courtiers in Caesars' household, and planted churches in the leading cities in the Roman Empire, was not afraid of sustained argument, abstruse and philosophical preaching, as his logical, profound and masterly—reasoned epistles demonstrate." But he never "read from manuscript." And how much more powerful Edwards might have been without his manuscript. Doubtless, when he produced his best effects he did not read, but repeated what he had written and studied well.

One thing we need especially to remember, viz.: It is God's gospel which converts souls to Christ. Human power may, perhaps, sometime, be an aid; but more frequently it is a hindrance; and then we should seek to please God, not men. We labor to do them real, lasting good, not to tickle their fancy. To please men and to profit them are by no means the same. So the popular preacher and the really, useful preacher are widely different. God's way is on the one side, man's way on the other, and these, like the works of the flesh and of the Spirit, "are contrary the one to the other." The world looks after men; the church should look to God.

Let us receive, as axiomatic, this truth, viz.: We can never improve on the Bible style, or anything else in the Bible.

Downey City, Cal.

"TEMPERANCE WORK.—It's a work of prevention and cure; a work for the rich and the poor; a work that is slow, and yet sure; a work whose effects will endure."

"LET THE WOMEN KEEP SILENCE."

BY M. H. LEMERT.

NUMBER I.

The disputations over this Scripture place it among the sayings of Paul which are hard to be understood, but applying the common rules of interpretation leaves it almost without difficulty; as the difficulty arises almost wholly from gross and persistent departures from some of the most obvious and simple rules, first in application—that which is of general application is given a special, and that which is special is given a general, till all is confusion. To whom is the Corinthian letter addressed? Let us see. "Paul called to be an apostle of Jesus Christ . . . unto the church of God which is at Corinth, to them that are sanctified in Christ called saints . . . I thank my God for the grace of God given you by Jesus Christ, that in every thing ye were enriched by him in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you, so ye came behind in no gift." 1 Cor. 1. From this quotation we learn that the epistle was addressed; not to the elders, nor to the men, but to the church as a whole, to the sanctified in Christ, to the saints, then no part of the church neither of the sexes could claim it, or any part of it, as addressed to them exclusively. We farther learn that the members without regard to sex were richly endowed with spiritual gifts—excelled by none in abundant supply. These two facts first that it was addressed to those in Christ without regard to sex, and second that all without regard to sex were in possession of spiritual gifts, these two facts will aid much interpreting and properly applying. A common and very mischievous mistake is to apply the language, "Let the women keep silence," to the men exclusively, and in reference to all the women. Then making the silence general, prohibits every woman from exercising any spiritual gift. Then as a matter of course all said in the twelfth and fourteenth chapters in reference to the exercise of gifts is applicable to the men exclusively—all means all the men, and no woman has a gift which they are bound to respect. "Keep silence in the churches,"—churches in the plural. This means to all the churches of God it is claimed. This interpretation though, the common one, gives the men of

Corinth the task of keeping the women quiet in all churches far and near! Wrong applications have much bewildered; but Paul, if listened too will set us right again. He on different occasions speaks of churches in private houses; let it be supposed that there were one or two such in Corinth and the plural is justified. The word "silence" may be used in reference to a particular subject compatible with a free use of the tongue upon all others. The phrase "the woman," may mean two or more women—not necessarily all. As it is honorable to obey all divine laws, ordinances, and commandments, the word shameful can be applied to none of these acts. Let us now quote Paul from Revised version. "Let the women keep silence in the churches, for it is not permitted unto them to speak; but let them be in subjection as also saith the law, and if they would learn anything let them ask their own husbands at home, for it is shameful for a woman to speak in the church."

Let us by inspection see what aid the apostle will render in understanding him. The pronouns, they, them and their, refer to "women" as antecedent. Then the women were married—had husbands. Paul to the Ephesians says, "As the church is subject to Christ, so let the wives be to their husbands." This law was given to Eve, and subjection of the wife to the husband is the subjection of the law, "As also saith the law." "But let them be in subjection," shows that they were not in subjection to their husbands, but rebellious and disrespectful towards them, refusing to honor them. "If they would learn anything, let them ask their own husbands at home." In the church is the place to learn spiritual lessons; at home to learn secular. Then "the women" had asked other men secular questions in the church. This kind of speaking was shameful. As obedience to divine requirements cannot be shameful, and as women are divinely commanded to exercise their gifts as follows: According as each has received a gift minister it among yourselves as good stewards, it follows that in saying, "it is shameful for a woman to speak in the church," he had no reference to the exercise of any spiritual gift, not to an act of worship. The following conclusion is inevitable:

Paul in the above quotation was speaking to the church members,