

the saints, in reference to those of the married women who had trampled underfoot the law subjecting wives to their husbands who had refused to honor and obey them, and who were turbulent in church, asking men irrelevant questions, and were praying and prophesying without a veil upon their heads, which was a tacit denial of the headship of the man—of his right to rule, and was an insult to the dignity conferred upon him in making him the ruler. This is the class of women Paul restricts his language to, and would have kept silence. Nor has the silence reference to the obedience of any divine command. "If man love me, he will keep my commandments." Then, "Let the women keep silence in the churches," instead of being a general law enjoying general silence, making the Bible a bundle of contradictions, it is an effort to reduce some insubordinate woman to the obedience of law; leaving all women as free to worship in the church assembled, and to aid in edifying it, as if this language had not been uttered. True, women were then aided in the proper performance of these high duties by gifts of the Holy Spirit. But the fact that God imparted this aid to women demonstrates that he desired this aid from women, that it was pleasing in his sight, acceptable through Christ.

Then the dear sisters that desire now to please him well in all things, should carefully and prayerfully study the Scriptures and thus obtain the aid to do this word then given through the Spirit. The Lord help us to know and do his will, that we may hear it said to us, well done good and faithful servant enter thou into the joy of thy Lord.

THE THREE JAMES'.

BY PROF. T. S. DOOLITTLE, D. D.

THERE are three persons of the name of James mentioned in the New Testament.

1. JAMES the son of Zebedee and Salome, the brother of John the Evangelist, both of whom were Apostles, and whom Christ honored with the title of "Boanerges," "the Sons of thunder." He was one the most intimate friends of Jesus, and was the first of the Apostles to suffer martyrdom, falling as he did under the sword of Herod Agrippa I. Tradition says that his accuser smitten with remorse of conscience confessed Christ, and after receiving James's forgiveness gave him-

self to the death of a martyr for the truth.

2. JAMES THE SON OF ALPHEUS.—It has been claimed without evidence in order to make this James a blood relation of Jesus that Alphæus was the same Clopas, and that Mary the wife of Clopas was a sister of Mary the mother of Jesus; or, again that Clopas was a brother of Joseph. It is very unlikely that there were two sisters named "Mary" in the same family. "It is possible," says Dr. Schaff, "that this is the James whose mother is called Mary (though not a sister of Christ's mother) and who is styled on account of his stature, James the Less, and he was the brother of Josés. According to tradition he labored in Egypt, where he suffered martyrdom by crucifixion in the city of Ostrakine."

3. JAMES THE JUST, the son of Joseph and Mary, a holy brother, therefore, of our Lord, the head of the church at Jerusalem, one of the seventy disciples, but not like the two preceding an Apostle, and the author of the Epistle bearing his name. "The party of the Ebionites (these believers who, though accepting Christ as the Messiah, still held to the Mosaic ceremonies) took him for their patron; and Hegesippus described him as a Nazarite, who from his childhood drank neither wine nor strong drink, had never been anointed with oil, never bathed, nor worn any but linen garments, and whose hair had never been cut." According to the same authority he was killed in 69 by being thrown from the pinnacle of the temple by the Pharisees, but according to Josephus he was stoned to death by the Sadduces in 62 or 63.

This Epistle was addressed to the twelve tribes of the dispersion, i. e., to the believing Jews scattered all over the world; and its object was to counteract their discouragement occasioned by their trials and by the delayed second coming of Christ, as also to correct their worldliness growing out of this discouragement.

PERSISTENT FORCE.

"Hard pounding gentlemen," said Wellington to aids, at the battle of Waterloo; "we will see who can pound the longest." It is this long pounding that wins life's battles. There is value in force, but the greatest value is in the most persistent force. Victories are won by overcoming obstacles. He who by his patient persistence vanquishes

them is the victor. The man who is always trying new experiments rarely succeeds in any of them; the man who finds one thing to do and does it, is the successful man. The difference between doing and dreaming is made by patience, persistence, steadfastness, firmness. Patience is firmness in enduring pain, physical or mental; persistence is firmness exercising force against obstacles; steadfastness is firmness adhering to a purpose. I meet in every walk in life men whose ill-success used to be a mystery to me. They are brilliant in conception, fertile in resource, energetic in action; and yet their lives are failures. Men of less capability win the successes their friends were confident they would win. I now know where always to look for the secret of these failures: unstable as water, they could not excel.

To cultivate firmness, never enter on an undertaking until you have counted the cost. Forecast the difficulties and impediments in your way. When you have once entered on an undertaking, never abandon it because of difficulties and impediments, unless your judgment definitely pronounces it impossible. Then abandon it absolutely and forever. Never leave one enterprise half done because another looks easier. All enterprises look easy before they are undertaken; all useful enterprises are difficult when they are undertaken. After you have begun your work get all the counsel you can as to how it shall be accomplished; never listen to any advice as to *whether* it shall be accomplished. The worst possible symbol to put on your coat of arms is an interrogation mark. No man can develop a spirit of courageous firmness who lives in perpetual doubt about himself and his work. Believe in your work; believe in yourself. And believe in both because you believe that God has given you your work to do. "Fear not; for I am with thee: be not dismayed; for I am thy God:" this is the secret of the divinest firmness. He who possesses this secret of the Lord, who believes himself set in his place and given his work by God, has the means for preserving an unwearied patience, an unshaken persistence, an unflinching steadfastness.—*Christian Union.*

The disciples returned to Jesus and told him all that they had done. This is a good rule for every minister and every Christian. Every night go to Christ and tell him what you have been doing during the day, and the motive which influenced your conduct.

Thanksgiving in Sorrow.

There is crape on your door, and sorrow in your heart. You sit down to your table to-day, and miss the form that sat with you and the eyes that looked love upon you last Thanksgiving Day. You go to church, and the voice that mingled with your voice a year ago is silent, and your voice is silent too; the one song cannot go without the other. Those two voices were the two wings of one song; and now that one wing is gone, the other is helpless, and the song cannot soar. The head is heavy; the home lonely; the church dark; the life silent and solitary. You could far easier keep a day of fasting than a day of thanksgiving.

Are you, then, denied, are you to deny yourself, Thanksgiving Day? Are you worse off than the Psalmist—feigning madness before the heathen king, an outlaw, driven from father and mother and wife and friend, hiding from death, not knowing out of what ambushade it may suddenly leap upon him? Hark to his song in the night: "I will bless the Lord at all times: his praise shall continually be in my mouth." Are you worse off than Paul—a prisoner at Rome; neglected, alone, almost unfriended; not knowing how soon the summons to the block would come to him; with the care of all the churches on his heart, yet unable to minister to them; slandered in the house of his friends, and unable to defend himself; knowing that heresy and corruption are creeping into the households he loved, and unable to warn or guard them? Yet it is then that he writes to the Philippians: "Rejoice in the Lord alway; and again I say, rejoice." Are you worse off than Jesus Christ—deserted by all but the eleven; knowing that the traitor has already gone out from the supper-table to complete the bargain for his betrayal; knowing that Peter is soon to deny him with oaths; knowing that the multitude are soon to be clamoring for his death; knowing how his followers' hopes are to turn to ashes, and his mother's heart of love is to be broken, and even his own soul is to go down to death in darkness, as though he were forsaken by his God? And yet then it is that he opens his treasury and gives to his own, as his last love token, his joy in the dying bequest: "Fulfill ye my joy." "Be of good cheer, I have overcome the world."—*Christian Union.*