

inexpensive means. As we advance in wisdom we can improve plans, and year by year make them better. We can devise no perfect plan that were not human. We can not live perfect lives; shall we, for sooth, not live at all? Our plans may sometimes fail; shall we abandon them? Our efforts personal sometimes fail; shall we cease to make them? God forbid. There is much diversity of opinion, experience alone can harmonize this. Denunciation and ignorant declamation can not. A storm cannot quiet an ocean; the addition of fuel never puts out the fire.

My objections to a plan are worthless, so long as I am prejudiced against it. The prejudice is father to the objections. If I hate a plan, I should say nothing against it. I cannot do so and maintain my moral uprightness. To do so, proves me to be the veriest knave. I do not consider myself a special guardian of the Living Oracles. I am no despot, or petty spiritual tyrant. If my neighbor walks to town, I will not refuse to speak to him because I go in a dog-cart. If he travels in a palace car, I will not be offended, because I travel on a second class ticket. The work must be done, and woe betide him who hinders. We must obey the words of our King. He says, "Go into all the world and preach the gospel to every creature." Does my grumbling prevent me from doing this. Implicit obedience in this is imperative. We cannot neglect this, except at our peril.

If I have the opportunity to assist in taking the gospel to the heathen, and do not, I am defying God, by setting at naught his word. I can neglect this duty, and oppose it, till I become unworthy of the name Christian. There is no excuse for any one who has influence and means, refusing to help. The only preventive is sin in the heart, and O, this prevents us from doing so many things. A prayerful study of the commission can not but go far toward convincing every one that he (she) should be at work.

The many vain contentions about plans could soon be settled if we desired only the salvation of men. If we were all in terrible earnest about our Father's business, we would not feel bitter toward each other. Let us cast out the demon of envy, and discuss these matters on our knees with God.

WOMAN'S RIGHTS.

BY T. M. MORGAN.

Women's rights seem to agitate the minds of a great many of our people both in the church and out of it.

That they have certain rights, I believe no one denies, but what those rights are both in the church and state, is what seems to agitate the public mind. Certain masculines among the fair sex seem to have a special *very* important call consisting in "stump speaking the country over to convince the world that woman's rights should extend even to the ruling of our government, etc., that they can take their positions in all the important functions of our government. While others are entering the field evangelical, to preach the gospel to a lost and ruined world, organize churches, ordain elders and set things in order in general, That we have extremists of such character, both in the church and state is certainly obvious to every candid thinking mind, and how far such rights should be exercised is difficult to many.

Having no desire to engage in a controversy with the masculine feminines in regard to their political or governmental rights, we will leave it for such as are fond of such controversy, and only call the patient readers attention to what we deem of more importance, i. e., that which concerns the church.

Many of our able scribes make the impresssion in the mind that it is rebellion against God for the sister to speak in the church *at all*. This is certainly one of the many extremes into which many of our people have drifted, based on a wrong interpretation of the language of the great apostle in 1 Cor. 14: 34, 35. It is claimed that the above language commands absolute silence, etc., among the women in the church assemblies. That silence was commanded by the apostle is obvious to all, but the *kind* of silence meant by the apostle is what we must ascertain if possible with the apostles words before us. We find the command to "teach and admonish one another in Psalms, Hymns and spiritual songs." Speaking to yourselves in Psalms, Hymns and spiritual songs," and yet none of our scribes object to the sisters singing in the church, yet in this she is *speaking* in the church, every time she sings, certainly then silence is not meant in the singing. In 1 Cor. 11: 5, the apostle give instruc-

tions in regard to the department of women in praying and prophecying in the church.

So we find the woman was not in absolute silence in speaking, in praying and prophecying. Well then in what sense did the apostle command silence? We will not turn to the words of the apostle and try to attain to the correct meaning. "Let your women keep silence in the churches; for it is not permitted unto them to speak; but to be under obedience, as also saith the law, and if they will learn anything let them ask their husbands at home; for it is a shame for women to speak in church." A shame for women to speak in what sense? In praying? prophecying? singing? certainly not. In what sense then? I answer in the head, or *ruling* of the church, for they should be "under obedience as also saith the law." What saith the law. Turn to Gen. 3: 16, "Thy desire shall be unto thy husband and he shall rule over thee." Here we have the husband as the head of the woman. Also 1 Cor. 11: 3, "But I would have you know that the head of every man is Christ and the head of the woman is the man." Now we will turn to 1 Tim. 2: 11-14, which will conclude this brief article. "Let the woman learn in silence with all subjection, but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." From the above brief quotations I think the reader can easily see that the silence is in that of subjection, or she should not speak in the sense of ruling in the church. Certainly it is getting beyond propriety for the woman to get the reins of government either in church or state, and many are certainly exercising such in rebellion against God.

STEWARDS IN THE KINGDOM OF CHRIST.

BY M. H. LEMERT.

Stewards manage or do business for others, dispense blessings or benefits intrusted, and fill a very responsible position; trust, confidence being placed in them, for which they are held to give an account. "It is required of stewards that they be found faithful." It was said to the unjust steward, "Thou mayest be no longer steward."

There are three classes of stewards under Christ, their offices more or less interlacing, as apostles, overseers and edifiers. The gospel in its entirety was committed to the apostles, which they were to preach

to all the world—a lost world. God through the great love with which he loves us, had made salvation possible, had provided a ransom at the immense cost of the sacrifice of his only Son. But to make it effective a proclamation must be made to the lost, of the love of God and what he had done for them; to arrest their attention and secure their submission, or the world would be eternally lost, together with the ransom provided—Christ would have died in vain. The apostles were chosen to do the proclaiming. The gospel was committed to them by the Lord, a sacred trust for the benefit of the lost. This made the responsibility *very* great. "Where much is given much is required." This Paul felt very sensibly, and spoke of it extensively. "Let a man so account of us, as ministers of Christ and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful." "Though I preach the gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! If I do this thing willingly I have a reward; but if against my will a dispensation of the gospel is committed to me," "but if not of mine own will, I have a stewardship intrusted to me." Rev. Ver. Deeply conscious of the magnitude of this trust committed to him of the eternal consequences involved, and of his reward if faithful, Paul went to work with a will and an earnestness that knows no failure, counting all things earthly as mere refuse, neither counted he his life dear, so anxious was he to finish his course with joy and accomplish the ministry he had received of the Lord Jesus, and testify the gospel of the grace of God to save as many as possible. To this end no labor was too exhaustive, no danger too imminent, no losses too great, no sufferings dreaded and all afflictions light as he contemplated the eternal weight of glory, attainable through these, thanking the Lord for counting him faithful, and intrusting him with the ministry. At the end of his laborious suffering life he says exultingly, "I have fought the good fight, I have finished my course, I have kept the faith; hence forth there is a crown of righteousness laid up for me."

The importance of the stewardship of the apostles can not be over estimated. They were to turn men from darkness to light, and from the power of Satan to God;