

well. They all worked with the same end in view and all worked together, because they all obeyed the same King and were subject to the same law.

Furthermore, there is no fact made more prominent in the New Testament than the one that all Christians are to be one. Christ prayed that they might be one as he and his Father were one, namely, in spirit, in purpose and in work, whatever else the passage may include. "For as we have many members in one body and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another," says Paul. But how could they all be one without being subject to the same will? The different members of the physical body are all perfectly united in performing their respective offices. But each member is subject to the will. Hence as all the members are subject to the same will, they all work in together as one body. In like manner should all the members of Christ's body be subject to him and to God. Then, and then only, can we look for peace and love and harmony to prevail in the Church of Christ. The practical question of the day is not so much what the Bible teaches, but *will we as true Christian men and women, be subject to what we know to be the will of the Lord?*

THE USE OF BRAINS.

We had always thought that brains were intended to serve a special and noble purpose; but from the use some people make of them it would be a somewhat difficult matter to determine the relation they sustain to pure reason, granting that they have any special purpose at all. Every editor or other writer or speaker who has to do directly with the testing of people's brain power will bear witness to what we say. But however well brains may serve one during the ordinary course of life, we would recommend that some people lay up a surplus for extraordinary occasions. This might save them much labor and expense in writing, and a good deal of unnecessary talk and vexation of spirit; and also enable them to see things in their true light, and not misrepresent the views of those from whom they may chance to differ. For example, if an editor thinks that women are not on an equality with men in every respect,

and that, according to the Scriptures, there are *some things* in the churches that men are commanded to do which are forbidden of the women, some one is ready to ask, Would you have the majority of the church *do nothing* simply because they are women? or, What would you have us sisters do? whereas a good supply of brains put to a proper use would enable such an one to see that the editor has neither said nor implied any such nonsense. If he thinks that the women should not be preachers, evangelists or the public teachers of the churches, and refers to the language of Paul which declares that the woman shall keep silence in the churches, quick comes the clinching argument, Then you will not allow the sisters to sing, nor to speak a word in social meeting, nor offer a prayer under any circumstances, whereas brains would suggest that he neither thinks nor says any such thing. If the editor does not approve all the human plans of missionary work that over-enthusiastic brethren may suggest, or is not in full sympathy with every clap-trap device for raising money for missionary purposes which may be invented by some one possessing more zeal than knowledge and is frank to express his disapproval of such means, swift comes the foolish answer, You do not believe in coöperation, are not willing to obey the commission and your paper is anti-missionary, whereas plenty of brains wisely used would see that there is no necessary connection between the two ideas. If the editor is not willing to sign all the silly petitions presented, or declines to join the temperance societies or to take all the pledges offered and has reason for condemning some of the unfair, unmanly and even dishonest *methods* employed in the temperance work, a lack of brains properly used will lead some one to say, O yes, you are a whiskey man any way.

If some one comes along and puts a petition, asking the legislature to grant the people a hearing on a prohibition amendment to the State constitution, into the hands of the town and offers them a premium on the most signatures in a given length of time, and the petition goes forth with the names of babies signed to it by the children and parents, and some one refuses to put his name to such a paper and dares to suggest the unmanliness of such a course,

some one is ready to retort, Yes, you do not believe in prohibition, and in getting rid of the saloons, whereas brains would lead to quite a different conclusion. If he writes on the operation of the Holy Spirit in conversion and contends that the Spirit operates on the sinner *through the truth*, some one who fails to put his brains to a good use will write, Stop my paper, you utterly ignore the Holy Spirit, you do not believe in the Holy Spirit. Or if he thinks that baptism, along with faith and repentance, is for the remission of past sins, some one will cry, Baptismal regeneration; water salvation, whereas a healthy exercise of the brain would serve as a splendid antidote to guide his nerves. For the Lord's sake, let us have a better use of that commodity known as brains!

QUESTIONS AND ANSWERS

Bro. Wm. H. Karr, of Clackamas, Oregon, writes: "Will you please answer through the CHRISTIAN HERALD the following questions: 1. It seems to me that in Luke 12: 47, 48, that all wicked will not be punished to the same extent, while in other places it seems that they are to be punished all alike. 2. What is meant by one baptism which Paul speaks of in Eph. 4:5? What is the baptism here spoken of?"

ANSWER.

1. The subject of degrees of future punishment, in the other world is one about which commentators are not agreed. The allusion of the Savior in this passage is to the custom of the Jews in inflicting stripes for offences. Forty stripes was the highest number afflicted for any offence; and for smaller offences only four, five and six. Hence, it is possible that the passage does not refer to the *final* punishment of the wicked at all, but means simply that those who are blessed with many privileges and opportunities are expected to do more for the cause of Christ while living than those whose opportunities for doing good are not so great. If however there are degrees of punishment in the other world, it can not be in duration, for the Bible clearly teaches that the punishment of all the wicked will be *eternal*.

2. The one baptism means the one immersion of the one body, the Church, which Christ ordained in his last Commission. The bap-

tisms of the Holy Spirit and of fire are not included in this.

Another brother asks:

"1. Has one Elder the right to nominate a brother for the office of Elder who has lately enlisted in the cause and who can neither read nor write and then assist in voting for him by a rising vote when there are members present to object to voting in that way?"

2. Can a man fill the office of a Deacon Scripturally who has a wife who is a member of the Methodist or Baptist Church, and who will not give up her Creed and take the Bible for her guide?"

3. Can a man fill the office of an Elder or Deacon whose wife in Scripture language is barren?"

4. What is best for the church to do when the Elders fail to discharge their duty in instructing the members; for example, in not meeting except when some preaching brother comes, and in neglecting to inquire what is the reason a part of the members will not partake of the emblems when they do attend meeting?"

ANSWER.

1. No, and such a person should not be voted on by a rising vote nor in any other way. A Bishop is not to be a "novice" or new convert. Another qualification is "apt to teach." One who can neither read nor write would not be very apt to teach. Better have no officers at all than to have them in *name only*.

2. The Bible is silent on this question, inasmuch as there were no Methodist or Baptist Churches in the days of the Apostles of which the Deacons' wives could be members. We think it possible that such a brother could make a good Deacon; but a brother whose wife is a member of the Church of Christ, other things being equal, is much preferred.

3. We think so, if he is Scripturally qualified otherwise. Still one who has children and rules them well, other things being equal, is better.

4. If church officers will not do their plain Scripture duty, the church should ask them to resign, and then elect officers who will look after the interests of the church. The office of Elder or Deacon is the gift of the church; and as she has power to give she also has the power to take away. These matters should all be settled however in brotherly love and in