

women that endure the tortures of martyrdom in their vain efforts to help the inebriate, would be halted, and the "golden age" appear nearer to us, as the march of humanity goes on higher:

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**The Invisible Things.**

BY REV. RICHARD CORLELEY, D. D.

Everything we see has something behind it of which we do not see. What we see is a small matter compared with what we do not see. The most potent fact in anything is something we do not see, but whose reality we do not question. You plant two seeds which look nearly alike in size, color and form. You look at them, weigh them, and analyze them, and there is no marked difference. But when you plant them one produces a little vine which creeps upon the ground, the other produces a great tree to which the birds of the air make their nests. That which distinguishes them is one from the other is unseen. The seeds would be worthless if it were not for this invisible vitality. We see there is a difference between the rose and the lily. A

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of everything we see has something in it of which we do not see. What we see is a small matter compared with what we do not see. The difference between what is in anything is something we do not see, but whose reality we do not question. You plant two seeds which look very alike in size, color and form. One is a corn seed, the other a pea seed. You allow them to grow, and you find them, and there is no very marked difference. But when you plant them, one produces a little vine which creeps upon the ground, the other produces a great stalk which grows up and bears fruit. The seeds are different, but you cannot tell their nests. The which distinguished those seeds one from the other is unseen. The seeds would be worthless if they were not for this difference in vitality. We see there is a difference, but we cannot see it. We know that there must be a reason for this difference. The difference we see, the reason for it we cannot see. Heinrich Beecher once illustrated the difference between two seeds by a spiritual and natural peach. He said that the chemist could know the exact

BY REV. GEO. P. HAYS, D. D.

ched from the "Union Signal," by  
on the above title the

The young lady's marriage was adverse to her health. The young lady married a poor clergyman, and was early left a widow in feeble health. The young man drank to excess, and his wife lost her hands. Both parents are firm in the conviction that my counsel was in error.

Appeals are constantly coming in from ladies who are engaged to be married from moderate fathers, such as daughters, asking advice, giving histories of talented, brilliant inebriates, who have every qualification to make a good husband, but who are given to spirits to excess. Not unfrequently clergymen and physicians urge such marriages, and my opinions are condemned as unreasonable, but most unreasonably so. The result of the experiment is a sad confirmation of what should have been realized at first. I do not hesitate to advise most energetic parents to be firm in their prohibitions, or, even moderate, or occasionally excessive of spirits'. The reason for this position may be grouped as follows:

## (BY REV. THEODORE L. CUNY)

and an increasing enjoyr

topic in hand, and even partisans must be hard pressed where resort is had to such arguments.

The tract, however, omits some points which are presented by those taking this side of the question, and their absence is quite noticeable. Being a scholar, Dr. Broadus is compelled to abandon even the assertion that the women of Corinth and other churches were not to receive spiritually and conspicuously bad. It is noticeable, also, that he makes no effort to show that under the former dispensation women did not take active part. The disappearance of women from the church did not seem to show why the regulation with reference to women speaking was different from the regulation with reference to washing the feet and kissing as a method of salutation. On the last point, he does not seem to make any effort to recover itself, when he intimates that *the habit of women teaching unchaste Bible classes ought heretofore, in Baptist churches, to be discontinued.*

It is curious, in his tract, which seems to need reply, is his effort to evade the arguments about "prophecy" in the New Testament by maintaining that "prophecy" in the New Testament is exclusively to divinely inspired utterances. He quotes I Corinthians 11: 5, authorizes women to "prophecy"; but that they were only to speak when they were divinely inspired. It would seem difficult to maintain that utterances which are not "prophecy" How would the people learn to prophesy if they were to be only divinely inspired? And what would be the meaning of the "sons of the Prophets" (See I Kings 2, 3, 5, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100)? There have always been persons supposed to be disciples or pupils, but were

they learning to be inspired? It is precisely this same interpretation of prophecy that led to the disorders mentioned above. If the prophets of old were inspired by divine power, how could the "spirit of the prophets be subject to the prophets"? The spirit of Balaam was not subject to Balaam, nor that of Jonah to Jonah. Jonah objected to saving Nineveh.

But conceding that New Testament "prophecy" is this speaking under the immediate divine inspiration, we at once meet another difficulty. It is admitted that in New Testament times women as well as men were inspired to prophesy, and were given to instruct men in proper behavior. Was the proper behavior which they were exhorted to maintain when thus inspired a sin when they were not thus inspired? Prophecy under divine inspiration, is a higher office than that of a speaker without such special message. Did God then direct women by His Divine Spirit to do that which was a crime otherwise? Would He send them forth under His immediate divine inspiration so as to commit a crime? Or was there some other circumstance? That is precisely the defense made by the Mohammedans and the Mormons for the crimes they committed. They plead that they acted under divine inspiration. Moreover, the words of the prophet Isaiah are positively negated by the connection in which the word prophecy occurs. In the preceding chapter it is shown that there occurs in connection with praying, and not with prophesying, the words: "Will it be argued that praying is only to be performed when under divine inspiration?" The words "praying" and "prayer" do not apply to both. This shows that the direction was a universal one and not limited merely to the duty of prophesying.

The author indicates that the grounds for the subsequent creation of women, and hence the tempting of man in the fall, is conclusive that she ought not to "teach man." She may teach her own sex, but she must not teach the men. If the author is correct in his reasoning, it is only proved that, but far more than that, she must not teach.

In modern times more "teaching" is done from the printing press than by the platform. If a woman may not speak to instruct where men are present, how much more may she not publish where men are liable to be misled? A very considerable portion of the excellent Sunday-school Hopes of the Baptist

moment it fled. The frame has not  
not an ounce of its weight, not an inch  
of its height, often not a tint of its  
color, and it is not the least of the  
many of our tests cannot measure.  
The poet says:

If we had bent him over the dead,  
And said, 'Thou art the same,' he would  
Before death's effacing fingers  
Have swept the lines where beauty lingered,  
And said, 'Thou art the same,' he would  
The first, last look by death revealed.

But the greatest change the world knows  
is the change of place. The world  
has a new place. Yes, nothing has gone  
and nothing has come which our finite  
physical tests can determine.

In all the realm of nature there is  
no explanation of the single force  
explain. The law of the oak is in its  
corn, but that does not explain the  
process of the law. The law of the pily  
its life, but that does not explain  
the process of the law. The law of the  
earth may explain the lifting and  
shaping of the continents, but that does  
not explain the adaptation of all things  
to an end. Scientists say the earth  
is not a part of its own history, but  
while in a plastic state. But this or

desires a method of procedure. We must look for the reason of the process. We must look back of it. If you cannot find the reason, you cannot have the potency and promise of all forms of life. If you are still compelled to account for this potency and promise. It is accounted for. The problem without solving which the mind still goes back to the unseen is the question of the unseen.

We are just beginning to learn how this nature is. Her resources are larger than we have dreamed of. We have had more varied than men ever dreamed of. It begins to look as if there would be more light and heat and power in electricity than we have dreamed of. We have known before. We are finding new resources of wealth and power every day. These stores could not have placed themselves so arranged themselves. They could not have fallen out thus to be used. They could not have been so arranged as to tell something of the method of order—how the mountains were decked with coal, the rocks with oil and earth and sky charged with electricity and the sea with no end of resources and fitness and adaptation. They point to some beyond, something unseen, to the thought and plan and purpose of an invisible Creator.

[illegible]

—Minard's Linctum cures Croup, Whooping Cough, Sore Throat, Hoarseness, and all the ailments of the Throat and Lungs. It is the constant element in all fluctuations, the constant force in all changes.

We raise no altar to the unknown God. The unseen is not the unknown. The conception of the eternal God covers the case. He is the equivalent of what has come, of all that can come. He is the sufficient fountain for all creations. His power and wisdom, His righteousness and love, are a sufficient reason for all the force and wisdom, all the law and goodness, which appear in the works of nature or the progress of mankind. —*Congregationalist*.

bedtime for a week or two "Dyspepsia cure" will remove the cause of the trouble.

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