

### Communications.

#### For the Lutheran Visitor.

#### Female Position, as Taught in the Bible.

#### CHAP. II.

"Lord Julia," said Jesse one morning, "your Biblical studies have been so long, that I feel quite ready to resign them; that is, to stop attending in concert, for you must suppose that I neglect the daily reading of my Bible. Perhaps Mr. Ellison will join us in this, for we are examining its bearings upon a very important subject--one that affects every man, woman, and child, and which it is very desirable to know what God's word does teach."

"What is this subject of which you speak?" he asked with a smile.

"No less than that of woman's position," she responded, with much gravity.

"A subject portentous enough in its consequences, if the agitators of the world should succeed in influencing all minds. But why should you be interested in it, Miss Verton?"

"Simply because there must be some earnestness of conviction at the foundation of a movement so considerable, and the only way to know the truth upon any controversial point is to refer to the fountain of all truth."

"Natural instinct and feminine delicacy I should think a sufficient guide in this matter."

"It is not safe to depend exclusively upon our instincts, any more than upon our reason. But is this delicate instinct in every woman? or is it the result of a recognition of her proper position?"

"Well, I shall not oppose you, and we can begin in the investigation whenever you see proper."

"Amy and I were discussing the subject, and we came to the conclusion that the original creation of woman was in every respect equal to that of man, although different from him; that, in consequence of transgression against God's law they both forfeited their exalted privileges; and whilst both were to labor and to toil conjointly, she was to be dependent upon him--physical inferiority and disabilities, with other circumstances, rendering her incompetent to accomplish the same amount of labor; and, as she was so particularly desirous of the acquisition of knowledge, the situation in which she would be placed would greatly impede the cultivation of her intellectual powers. It is all a consequence of the curse, and she must patiently submit to it. By God's command to the husband to love his wife even as Christ loves his bride--the church--he did not intend that woman should be subjected to menial servitude or inexorable bondage. Of course such a love as that must be most self-sacrificing and intense, and the object of it could not be otherwise than happy. Where the true religion prevails, this view of a woman's position is felt and recognized, and her rights should be accorded her."

"Such is indeed an exalted standard of love for the husband," said Mr. Ellison, gravely. "And is the wife's love to be in the same ratio? How do you define her duties?"

"Undoubtedly it is," answered Jesse, with visible confusion. "Her duties seem plain enough--love, reverence, submission."

"Might not the last be difficult to practice?" he asked, with an amused expression.

"We are only looking at the subject theoretically, Mr. Ellison," responded she, demurely.

"Well, then," said aunt Julia, "I suppose we are to commence with the creation itself, and, as propriety would seem to demand, with our mother Eve."

"By all means," answered Jesse, for I consider her a good exemplification of our position."

"In what respect?" inquired Mr. Ellison.

"In intellectual equality with man. Indeed, it almost seems as if she was superior to him, for it took all a fallen archangel's subtlety to entice her; but Adam very readily yielded to his wife's persuasions and representations. For all the information that the record gives, she had no difficulty whatever in influencing him. If he really was so much superior to her, he is the more to be blamed, for he sinned with his eyes open and against knowledge; and if she was mentally so weak, what could be expected from her against the sophis-

tries and enticements of the chief of evil spirits! But Adam did not even reproach her or show her the mistake she had committed, but most eagerly avails himself of the opportunity of becoming a god too; although, when the disastrous consequences ensued, with characteristic littleness, he endeavored to throw all the blame upon poor Eve."

"What an eloquent advocate of your sex you are!" said Mr. Ellison, laughing.

"It is true," said Jesse, "isn't it, aunt Julia?"

"I agree with you, Jesse, and think also, from everything that we can gather, that Adam recognized his mistake, but he was so much interested in it, Miss Verton, that he was unable to see the things. We can see no indications of inferiority until after the fall; and then only to the extent that we have already mentioned. In the promised restitution woman is especially honored. The first woman of prominence mentioned after the flood is Sarah, Abraham's wife; and I think her history fully corroborates our statement. Her husband seemed to be guided by her advice, and agreed with her opinions; he also felt much affection and respect for her. She is always mentioned as if she had perfect liberty and equality; and as if she knew how to appreciate and exercise them, too. God even charged Abraham to follow her advice in a measure that seemed cruel and unjust, and particularly inconsistent and tyrannical as emanating from her. But the advice was consonant with God's plans, and therefore Abraham must hearken to Sarah."

"Miriam does not seem to have occupied a very inferior position, for she did not hesitate to give vent to her discontent and ambitious feelings. Aaron regarded her as of sufficient importance to consult, and doubtless they had formed a coalition against Moses. God disapproved of her conduct and punished her sin; but her insurrection against Moses bears testimony that woman was not man's mere shadow, nor that she suffered under any greivous restraint."

"When the land of Canaan was divided among the Israelites, the male line in the house of Zelophehad had become extinct, and his daughters were allowed to present their cause and plead their own case before Moses, the highest dignitary in the nation, Eleazar, the high priest, and the princes and the whole body of the people; and they did it with sufficient ability, too. By the judgment of God himself they gained their point, not only for themselves, but for every similar case that might occur. They asked that their father's estate might descend to them selves instead of passing into another branch of the family. For the sake of expediency the sons generally inherited the land, but the rights of the daughters were not disregarded. We would be apt to suppose such a proceeding on the part of woman very unfeminine; nor would we recommend such a course, especially as there is but little occasion for it at this time; but it shows the estimation in which woman and her rights were regarded in those days."

### Empty Profession.

More is properly expected of professed Christians than of others, because they profess more. They profess to have been "renewed in the spirit and temper of their minds," to trust in Christ as their alone Saviour, imitate him as their model, eschew the pomps and vanities of the world, and manifest, by their daily walk, the nature and power of true religion. On this account it is reasonably expected that they will surpass others in spirituality of mind, integrity and philanthropy. If a person who supposes himself to be converted from sin to holiness, and from the world to Christ, does not intend to feel and act differently from those who "have their portion in this life," the impenitent and unbelieving, he should not claim to be a Christian.

Alexander the Great had a soldier in his army who bore his own name, but was a great coward. The Emperor, enraged at his conduct, justly said to him: "Either change your name, or learn to honor it." So, if one who professes to be a Christian disgraces the sacred name he bears, he had better not bear it. Let him rather bear the name of strangers to Christ, with whom he sympathizes in thought, speech and behavior, and with whom, for time and eternity, he casts in his lot. --Religious Herald.

### Selections.

#### Walking With God.

The difficulty which most people have in religion is to bring the thought of God into their daily lives. His very greatness makes it hard to connect him with homely, every-day matters. We get some sense of him in the church, or the prayer-meeting, or in rare hours of exalted feeling. But when we go into the busy world, where most of our life is spent, God fades away into a heaven that is farther off than the blue sky above our heads.

This is a great loss to us. It is neglect on our part of our highest opportunity. God walks with us, in closest nearness, at every moment. There is in him, if we could learn to take it, a provision of helpfulness, of sympathy, of sufficiency, for every step in the whole round of our daily life. The very things that seem insignificant and without spiritual meaning are set around us by God as a part of our education. And if we habitually recognized his presence in them, all the incidents of business and household care and daily walk would become threads of gold, holding us in the sweetest and noblest friendship with our Heavenly Father.

There is no better lesson to set ourselves than that of fitting the thought of God to the various experiences with which we are familiar. For example, many persons are by nature care-takers. They are always looking ahead, thinking what will come next, and making provision for it. That is a most useful trait if it kept in its proper place. But it naturally tends towards painful anxiety and apprehension. Not content with doing what we can, and then resting, we take on our shoulders the whole responsibility of the future. We suffer under trouble before it comes. And to many persons this apprehensive, worrying disposition is a continual burden. Now, every such impulse to needless anxiety ought to be met by the thought, "This matter is in my Father's hands. It will be cared for by one who is a million times wiser than I, and who carries me on his heart." We ought to see the comfort of this thought in the little affairs of life just as much as in the great ones. When we think of perplexities that will come up to-morrow's business, or of next month's bills that we do not know how to meet, or what is to be done with the children in such a case--and when there is nothing we can do but to wait--then should come the thought that God will take care of this. It is then that Christ's words about the lilies and the sparrows should come into our minds.

There is another, and in some respects more trying situation, when trouble really has come, and it is no more an uncertain fear but a present pain that we have to bear. That comes, did we but think of it, as a direct appeal from the Father to his child's trust and love. It is as if he said, "Bear this for my sake! Show by enduring it willingly that you trust me where you can not see me. Give the final proof of your love for me, by joyfully accepting my will where it crosses yours." That is the message that trouble brings to the Christian. We may hear it if we will listen, not only in the great trials of life--its bereavements and utter prostrations--but in all the little pains and vexations that come almost daily. Be it only a headache, it may move us to cheerful endurance for the Lord's sake. This disposition will turn into gold the very things that are by nature harsh and unpleasant. The sense that life is all ordered of God, for purposes of love; that its great and little crosses--our disappointments, weariness, weakness, pains of mind and body--are all sent in his wisdom, and are to be borne for his sake; this is the sweetest assurance that man can attain to.

O Lord, rich in grace when thou takest possession of the heart, how beautifully all the natural talents thou hast lent us expand! Beneath the sunny influence of thy love even our secular employments thrive and prosper. Oh! if they but knew, how would the men who only strive for success in temporal affairs, take to heart what thy word avers, that "godliness is profitable unto all things, having promise of the life that is to come!"--The Week.

Pray without ceasing.

### Looking for Christ.

Caroline Fry tells of a Welsh peasant who, during a long period of declining life, every morning, year after year, opened his casement window towards the east, and looked out to see if Jesus Christ was coming. What loving anxiety was manifested by the simple and tender heart-longing, which led the waiting Christian peasant to his window every morning! It was not the place to look for Christ's coming as he wished Him to come; and yet he saw Him in the radiant beams of the morning light. As the glory of the rising sun dispelled the darkness he, doubtless, thought of the brighter sun of righteousness whose redemption-glory lights up the hope of a dying world. His continuous outlook, morning after morning, must have been repaid by the sight of Jesus, who deferred hope would have sickened his heart. No one looks for Jesus with an anxious, prayerful and believing look, who does not see Him. He is everywhere. He is hid only to those who look not for him.

The peasant's looking for Christ indicated his readiness to receive him, and enjoy communion with Him. We do not look out with sincere heart-wish for the coming of one we hate, or are not ready to receive. Having fitted up our dwelling, and rearranged the apartment we design for his occupancy, and all things are ready, we look out for the approach of our friend. We stand by the window in joyous anticipation of still greater joy in the hearty hand pressure and loving embrace to be realized when he comes. So, when the Christian looks for Jesus, believingly, trustfully looks for his coming, his heart is waiting and ready to embrace him when he comes.

But the life-wearied peasant, doubtless, looked for Jesus to come and take him home to that better land, where there are no age-weakened limbs, nor worn out energies, nor declining years. How natural to the absent child to long for home, especially if travel toiled, in some sand starved desert, his wearied limbs sink beneath him, and he lies down exhausted. So the Christian, care-worn and weary of the world, longs for home, and awaits the coming of his Saviour anxiously, prayerfully. "Even so, come Lord Jesus, come quickly." He is ready to go; his account with the world is all settled; his partnership with sin is dissolved; his union with Christ is perfected by faith in the atoning blood of Calvary, and, clad in the garment of salvation, he awaits the coming of the Christ that will carry him home to his Father's house in heaven.

Dear reader, do you look for Jesus every morning? Do you sincerely pray for His coming to bless you as you enter upon the duties of the day--for His presence, and favor, and communion, as you buy and sell and get gain! In the evening do you take up in review the various business transactions, and the social amusements, in which you have engaged, and look for Christ in them! When you enter the house of God professedly to worship, do you look for Jesus there! When you read your Bible, is to find Jesus! When you put yourself in the attitude of prayer, is it to look for Christ on a throne of grace! When you contribute to a benevolent object, is it because you have looked for Jesus there and found him! Look for Christ every morning, and pray for his presence with you all the day. Look for him every evening, and put yourself in his keeping for the night. Look for him when death approaches, to place in your hand his rod and staff to comfort you while in the dark valley. Look for him at the pearly gate to welcome you to the home of the ransomed.

When Rowan was dying he said to his attendant, "Draw back the curtain that I may see the sun once more before I die." It was his last look upon the calm glory of the king of day, and the beauty of that nature which he worshipped. He had no happy home awaiting him, where the radiance of a brighter sun would shine upon his soul forever. His death was a sad, dreary, eternal farewell to all that was to him lovely and joyous. He stood on the verge of the unseen, looking back on departing glory and fading hopes. It was to him no outlook for Christ, for heaven, and glory. He died.

But when the Christian stands where he stood, his gaze is onward and upward. Into the home of the best he looks--looks for Jesus--and with Stephen sees him; and when he departs he commits his soul to his Master's keeping. He only seems to die--he lives, and lives forever with Christ. Blessed, triumphant death, glorious immortality!

#### Living with Ben.

"I can't be a Christian and live with Ben."

Mrs. Moore said it.

And Ben was her husband. She told her minister so; and the next Sunday he preached about it. That was our old minister, Father P., who had been settled over the parish twenty-seven years. He used to preach right at us, not over our heads. He never shot at random; he never wasted any of his arrows; they all went straight home to the mark--they hit. When he came round calling on us in the week, if he heard us complain that Brother A. or Sister B. did not do as they ought to, he came down upon us the next Sabbath. He did not allude to Brother A. or Sister B. though. Not a word about their shortcomings; but he took us on Christian charity and forbearance, and made very plain to us the beam in our own eyes.

On this occasion he might just as well have said: "My hearers, my subject this morning is living with Ben Moore; the impossibility for a Christian to do it."

Mrs. Moore was a kind of inter-mediate Christian. Or, as one of the deacons said, "she did not seem to be converted all through." She seemed to think that religion was something that belonged with Sabbaths and prayer-meetings; something too spiritual for every day. It did not appear to occur to her that her life ought to be regulated by it; that there was a principle in it which was able to keep her steadfast. It was a state of mind, an experience, which came and then was all over with, as a dream is. When she was in meetings, and was with Christian people, and when nothing especial crossed her, she "enjoyed her mind," as she called it; and nobody doubted that she did try to live a Christian life.

But her "thorn in the flesh" was Ben. He had an irritable disposition; and she never appeared to think that it was to be a part of her discipline to bear it. He was often absent for many weeks at a time on business; and then she was a good Christian, consistent, cheerful, contented. But when he came home, she said she "fell from grace;" and if she had not once had clear evidence to that effect, she should be afraid she never had been converted at all.

He found fault; and she retorted; and they had some bitter experiences of recrimination, till neither of them had any respect for her character as a Christian, which was the saddest part of all to her, for somewhere in the woman's consciousness was a feeling, which at times amounted to a conviction, that she truly had repented of her sins and accepted Christ; and she would not for the world have been shut out from her hope in him.

"And oh!" she said to Father P., "if I was differently situated I think I could live a consistent life. But I can't be a Christian and live with Ben."

So the dear old man preached about it. He had a homely direct way; and the first thing he said was: "We have among us some of the old-fashioned kind of saints, who speak about how they 'got religion.' And nobody doubts that they did get it. But what was it? What do they mean by it? They are in possession of something, which has not only given them great comfort and support all the way along, but has made them better than they were before. A woman may have a hope in Christ, and still not be any more lovable for it; a man may have faith enough to save him and yet be no kinder, no more considerate; but in such a case, religion is not doing its work."

"And the excuse of some, that they have many provocations, that they are in a hard place, is of no avail. Is it any merit to be amiable where there is nothing to hinder? There are families in which it is so easy to be good, that it would be a proof of utter depravity not to be. In the homes where all are Chris-

tian, there are so many mutual helps that the members fall of some of its deepest and richest experiences. And I apprehend that our Saviour watches with a more tender solicitude the sorely tried ones whom he has set solitary in irreligious households."

And he went on to say: "I have failed in one of the most vital points in my ministry, if I have failed to make it plain to my people that the spiritual life can not be a separate thing from the natural life; the two must go along together; they must be incorporated till the diviner element, working all through the other, like the leaven, shall be constantly making us more and more like Him into whose image we shall one day be changed."--Congregationalist.

#### Watch the Fire.

A placid old lady, who seemed to be all gentleness, once told me that if she ever got real angry it always made her sick. Some writer says that a fit of passion tears down the system like an attack of typhoid fever. However that may be, the effects of it are all bad, in body as well as soul. Habitually angry, fretful people destroy their health, as well as their own comfort, and much of the happiness of others. Yes, and it is really true that worry kills people faster than work. So if you wish to live long in health and comfort, learn to keep the soul quiet. "The ornament of a meek and quiet spirit," the word of God tells us, is in His sight "of great price." Oh! what could be a higher inducement to strive after this ornament? The Lord loves it. He values it more than the Kohinoor, the grandest diamond in the world. And only think, the poorest child can get this jewel.

You can learn to rule your spirit, even though it is fiery. His grace is enough for all the world. But it is like any other fire; you must check it sometimes. If you let it get a little headway, it may be like the Chicago disaster. Nothing but rain from heaven can put it out. Don't let your beautiful house burn down just because there is unchecked fires of temper. Watch for the first sparks. Speak low if you are angry; it will do much to quiet you. Think over what the Bible says about the conquerors over this sin, and resolve you will be another to win such honors. Watch well the fire.--The Presbyterian.

### Thou Art the Man.

A young minister was spending a few days in one of our Southern cities; while there a young man of fine mind and cultivated manners was thrown much in his society. This young man was not a Christian, but leaning one day that the minister intended to preach in the city jail, asked to be accompany him.

As the minister looked upon his audience, he preached to them Jesus with such earnestness and tenderness as deeply impressed the young friend who had accompanied him. On their return home, going to the room of the minister, the young man said, "The men to whom you preached to-day must have been moved by the attitude of such truth. Such preaching can not fail to influence."

"My dear young friend," answered the minister, "were you influenced? Were you impelled by the words you heard to-day, to choose God as your portion?"

"You were not preaching to me, but to those convicts," was quickly answered.

"You mistake. I was preaching you as much as to them. You need the same Saviour as they. For all there is but one way of salvation. Just as much for you as for those poor prisoners was the message of afternoon. Will you heed it? The word so faithfully spoken God blessed in bringing this wanderer home to himself.--American Messenger.

It is a very serious thing to die, but it is a much more serious thing to live. Death is but a single event, life is a series of events. Death can make no change in our character; life makes or unmakes us forever. Death is only serious because it is followed by eternity; life is serious because it decides whether our eternity shall be one of happiness or woe. It is a great blessing to have a well informed conscience; it is a blessing to have a tender conscience; and even a sore conscience is better than none.--Clarke.

### Conquering a Papist.

The late Dr. Guthrie was equal to any emergency, physically or otherwise. While engaged in pastoral visitation he came one day to the door of an Irish Papist, who was determined that the doctor should not enter his house. "You can not come in here," said he; "you're not needed or wanted." "My friend," said the doctor, "I'm only visiting round my parish to become acquainted with my people, and have called on you--only as a parishioner." "It don't matter," said Paddy, "you shan't come in here;" and with that, lifting the poker, he said, "If you come in here I'll knock yer down." Most men would have retired, or tried to reason; the doctor did neither, but drawing himself up to his full height, and looking the Irishman fair in the face, he said, "Come now, that's too bad! would you strike a man unarmed? Hand me the tongs, and then we shall be on equal terms." The man looked at him for a little in great amazement, and then said, "Och shure, yer a quare man for a minister! come inside;" and feeling rather ashamed of his conduct, he laid down the poker. The doctor entered and talked, as he could well do, in a way so entertaining and instructive as to win the admiration of the man. Patrick, when he rose to go, shook his hand warmly and said, "Be sure, sir, don't pass yer door without giving me a call."

### He's Been a Soldier.

These words attracted my attention as, awaiting the arrival of my own train, I watched a third-class carriage and its passengers just ready to start for London.

The above remark, "He's been a soldier, by his walk," was in reference to an erect, firm treading man, who had alighted from the train, and had evidently been an object of interest to his fellow-passengers.

"Ay, and he's been a soldier, by the way he carries his pack," said another.

"Ay, and by his politeness," observed a third. "Did you see how he touched his cap, only because you gentlemen looked at him? Most of us would have said, 'What are you staring at?'"

The train snorted off, the man left the station, and I followed. "Did you hear the remarks of our fellow-travelers, my friend?"

He smiled as I repeated them, and said: "Just as it should be, sir--just as it should be! A soldier in plain clothes should be the same as a soldier in uniform. A true soldier ought to walk so as to be known as such wherever he is."

He then gave me a military salute, and we separated.

He left me full of serious thoughts, that came to me in the form of the following questions:

"Is my walk such as to elicit from all with whom I associate the remark, 'He is a soldier, by his walk?'"

"I have a burden in the form of a daily cross to carry. Do I so bear it as to leave no doubt where I learnt to carry it? Do I bear it soldier-like?"

"As a soldier of the Lord Jesus, I have a character to sustain. Do I so sustain it, even in the small kindnesses and courtesies of life, as to make the remark of me true, 'He must also be a soldier by the way he behaves toward all--taking affront at nothing, but supposing the best of our actions?'"--Tract Magazine.

### A MOTHER'S COUNSEL.

Mary Clarke, wife of the learned Adam Clarke, was the mother of six sons and six daughters; and the love she bore to them would astonish many in these days. To one of her sons, she wrote the following instructive words: "Do nothing carelessly, and then, I venture to say, that with the ability you have, you will do most things well. Be exact in all you do, nor let the least matter pass you unexamined. In your reading, too, investigate your subject, and be not satisfied with skimming on the surface of things, nor make an attempt to grasp the whole, without attending to every part in order. Paying attention to particulars, as well as to generalities, will by degrees give you a habit of mental observation, while at the same time it will deepen your knowledge. But endeavor to gain heavenly wisdom. Do not forget to bear your needs and your heart in private before God, he may grant you his grace, and direct all your future path in life."