

WALKING WITH GOD.

“Unless thy presence go with us, carry us not up hence.”

Down through the ages float the words
That best befell my need to-day:
As played thy prophets, Lord, of old,
Thy weakest child would pray.

Before me stands an open door;
A path—an untried path—I see,
Where white flowers glimmer in the grass,
And sweet airs wander free.

The path climbs not to rocky heights,
Far-looking over sea and land;
It keeps below, where meadow-slopes
Lies fair on either hand.

Clear-singing with assured delight,
Cool springs along the valley play,
Keeping its April greenness fresh
Through all the summer day.

And songs of birds from orchard-boughs,
And odorous breaths of woodland bowers,
Come to me through the open door,
And charms my sultry hours.

And Love stands waiting in the door,
With soft eyes pleading tenderly,
And eager hand outstretched for mine,
Saying, “Come walk with me!”

I know!—I know that storms must sweep
Sometimes along the valley fair:
And even by the snowy blooms
I know that thorns are there.

But not for fear of fretting thorne,
Or sweeping blast, I stand in doubt,
Gazing with wistful, tear-wet eyes,
Yet lingering still without.

While still that dear hand waits for mine,
Still pleads those true eyes earnestly,
And still I hear that gentle call,
“Mine own, come, walk with me!”

Dear Lord thou seest to the end;
Thou knowest the path in all its length;
Thou knowest the hearts that thou hast
made—
Their weakness and their strength.

And all the power of human love,
Its subtle charm o'er soul and sense—
O Love Divine! to thee I turn
In childlike confidence.

“Unless thy presence with us go,
Carry us not up hence!” I pray,
Alone, together, as thou wilt;
But O, be thou our Way!

Visitor Pulpit.

WOMEN IN THE NEW TESTAMENT.
THE RIGHT OF WOMEN TO SPEAK IN
THE SOCIAL MEETINGS OF THE
CHURCHES, BY REV. D. READ, LL.D.

The women constitute a large majority in all our churches. This fact manifests the wisdom and mercy of God, and is full of promise for the future, for to the women much more than to the men will be committed the religious training of the next generation.

But what is the sphere of service appointed to these women in the churches? The Scriptures must settle this. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work.”

I. In favor of a joint and equal participation of woman with man in all the devotional and social meetings of the church, is the common impulse which they all alike feel in their early Christian experience. The first interview with Jesus fills all hearts alike with an ardent desire to tell one’s friends and neighbors of his love and mercy. Andrew first finds his own brother Simon and brings him to Jesus, and the Woman of Samaria leaves her water-pot and goes into the city and says to the men she meets, “Come see a man which told all that ever I did. Is not this the Christ?” The law of Jesus knows no distinction of sex or race. “For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus.”

The first impulse of the renewed heart to tell others about Jesus and his love, is, I believe, produced by the Holy Spirit, and is therefore to be obeyed. It was a woman who wrote the stirring hymn which men and women delight to sing together in all our social meetings:

“I love to tell the story,
Of unseen things above,
Of Jesus and his glory,
Of Jesus and his love.
I love to tell the story,
Because I know ‘tis true,
It satisfies my longings
As nothing else can do.
I love to tell the story,
‘Twill be my theme in glory,
To tell the old, old story,
Of Jesus and his love.”

Why, then, should not a Christian woman tell on earth this story of Jesus and his love, since it is to be her theme in glory, and since she loves to tell it now? Jesus himself says (Rev. xxii, 17): “And let him that heareth say come.” Who shall hinder when Christ allows? (John xx, 17).

II. The general drift of Bible

teaching and examples favor the participation of women in the social meetings of the church. In the prophecy of Joel, God says: “And it shall come to pass in the last days, saith the Lord, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy.” This was fulfilled on the day of Pentecost (Acts ii, 16). From Acts i, 14 we learn that the women and Mary, the mother of Jesus, were with the apostles and brethren in the upper room, and from Acts ii, 24 we learn that the Holy Spirit filled all the house; that a tongue of fire (a symbol of the speaking which the Spirit was about to impel them to) sat upon each of them, and that all began to speak as the Spirit gave them utterance. This was a typical day and a typical fact, illustrating the genius and spirit of the “last days,”—the new dispensation. So now our daughters, as well as our sons, may speak as the Spirit gives them utterance.

Indeed, before the day of Pentecost this gift of prophecy was bestowed upon Anna, and so “she spoke of Jesus to all that looked for redemption in Israel,” and God has given place to her sublime utterances on the pages of his holy word. It was the more sensitive heart of woman, like the statue of Memnon, which responded to the first rays of the rising sun.

Mary Magdalene, and the other Mary, and the women, with a love which had kept them by the cross while the apostles stayed away through fear and doubt, during all the terrors of that “Dies Irae,” were first at the sepulcher of Jesus on the morning of the first day of the week, and to them Jesus showed himself first, and soon after appearing to Mary he said to her, “Go to my brethren and say unto them, I ascend to my Father and your Father, to my God and your God.” And when Jesus reveals himself now a risen Saviour, to other Marys, may they not tell their brethren this glorious fact? Surely that cannot be wrong for any woman which Jesus expressly commanded Mary to do!

In Acts i, 14, we read that “the apostles all continued with one accord, in prayer and supplication with the women, and with Mary the Mother of Jesus, and his brethren.” The natural construction of this passage requires us to suppose that these women and Mary engaged in prayer as well as the men. The word *homologation*, translated with one accord is used frequently in this book, and always to emphasize the idea that all the persons spoken of do the same thing. See Acts ii, 1-46; iv, 24; v, 12; viii, 6; xviii, 12, etc. It is clear, therefore, that these women as well as the apostles engaged in prayer in that ten days’ prayer meeting, spent in supplication for the fulfillment of Christ’s promise of the pouring out of the Holy Spirit. And it seems to me that the Holy Spirit has taken special pains to record the fact that these women engaged in prayer with the men in this first prayer-meeting of the new dispensation, in order to sanction and encourage just such prayer-meetings in all ages and all places. There is, I believe, no recorded instance of a woman’s prayer-meeting in the Scriptures.

In the eighteenth chapter of Acts we read that Aquila and Priscilla took Apollos unto them and expounded unto him the way of God more perfectly. Priscilla, the wife, was not only concerned in taking Apollos to them, or, perhaps to their own house (see I Cor. xvi, 19); but she was also concerned in giving instruction to Apollos, for the verb, “expounded,” is plural. Here, then, is a case of a woman uniting with her husband in the work of expounding the Scriptures to another man.

In I Cor. xi, Paul, or rather the Holy Spirit through Paul, gives particular directions that when women pray or prophesy in the presence of men, in a mixed assembly, they shall have their heads covered in token of their subordination to man. This passage proves beyond question that it was the custom for women to take part in the social meetings of the church, and that the inspired apostle did not condemn the custom; but only sought to regulate it and guard it against abuse. If Paul had regarded this custom of women’s praying and prophesying in the social meetings of the church as wrong in any sense, either as contrary to Scripture or nature, he would have said so, instead of treating it as he does, by directing how the privilege is to be used. Paul, not to say the Holy Spirit, is too logical to regulate a custom in one part of his letter, and condemn it altogether in another.

III. And we come now to inquire for the exact meaning of I Cor. xiv, 34: “Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are to be under obedience, as the law says. And if they wish to learn anything, let them ask their husbands at home, for it is a shame for a woman to speak in the church.”

I suppose that no person would

claim that the silence here enjoined is absolute, forbidding women to sing the praises of God in a meeting of the church or to speak in explanation of her silence, if questioned about it, as Hannah was by Eli. And if the injunction of silence be not absolute, neither is the prohibition of speaking absolute, but relative and qualified. If our interpretation of the eleventh chapter is correct, it is clear that this fourteenth chapter does not forbid speaking in the sense of praying and prophesying, if it be done with the head covered, or with some proper sign of her sex. We think, therefore, that the silence here enjoined upon woman is such, and only such, as is necessary to manifest woman’s position of divinely appointed subordination to man. Women are not permitted to speak in such a way as to indicate a desire to set aside this established order of the sexes. We think the kind or form of speaking here prohibited in this thirty-fourth verse is suggested in the thirty-fifth verse—“If they will learn anything, let them ask their husbands at home.” They are not to speak in the way of asking questions of the public teacher, or preacher, thus manifesting a spirit of insubordination to that law of women’s subjection to man which God has established in nature and revealed in the Bible; but in the public assembly they are to learn in silence, and if they desire further knowledge of what was taught in public, they are to ask their husbands at home and not disturb the public meeting.

We have a memorable instance of this kind of speaking, viz., the asking of questions of the recognized public teachers, in Luke ii, 46, when Jesus at the age of twelve years, “was found in the temple in the midst of the teachers both hearing them and asking them questions.” And all that him heard were astonished at his understanding and answers. This shows that Jesus on this occasion took his place among the public teachers as a teacher himself. He broke silence by asking questions such as to show that he did not accept the views of the Rabbis or teachers, and made such answers to the questions they asked him, as to show that he had a superior wisdom to impart. Now all such speaking as this in the church is forbidden to women because the office and authority of a public church teacher does not belong to her, and because it would manifest a spirit of rebellion against the law of God in putting her into subjection to man. In exact harmony with this interpretation of I Cor. xiv, 34, 35, is a passage in I Tim. ii, 11-12: “Let the women in silence learn with all subjection. But I permit not the woman to teach, nor to have authority over man but to be in silence.” There the principal thought is *subjection to man*. So far as is necessary to manifest this subjection the woman is to be silent, and this is rendered very explicit by the further statement, that the woman is not to teach nor to have authority over the man. She is rather to learn in silence, and not to speak, asking questions, or attempting to teach, or in any way indicating a spirit of insubordination. The reasons here given for this silence are such and only such as are indicative of woman’s subjection to man. “For Adam was first formed, then Eve.” Here is priority in order of time and inferentially of importance and headship. “And Adam was not deceived, but the woman being deceived has fallen into the temptation.” Here is indicated superiority of nature, by which man is better fitted than woman to be a leader of God’s hosts in the war against the devil. We see therefore, that in the Apostle’s mind *the silence and the subjection here enjoined are equivalent terms.* Hence we conclude that the Apostle would have women keep silence in the church, only in so far and in such ways as to manifest her obedience to the divine law of subjection to man. This interpretation of those two passages in I Cor. xiv, and I Tim. ii, brings them into harmony with all others which refer to the same subject, and also with the main drift of Scripture teaching and examples, as to the position and duties and privileges of women in the churches of Christ.

We conclude, therefore, that the Holy Spirit has put no seal upon the lips of Christian woman to prevent their speaking or praying in the social meetings of the church. If this conclusion is correct, then every consideration of duty and interest which should influence the male members of the church to take part in these social meetings should also influence the female members. All thoughts of sex, of condition, and of nationality, should be laid aside, and as by one Spirit all have been baptized into one body, all should be animated by that one Spirit, and each should contribute according to his ability to the interest and profit of the meeting. Real ability to speak and pray to the edification of the church, is unquestionably possessed by as large a proportion of woman as men; women are more generally educated than men, and being less exposed to the distractions and opposing cares

of the world than man, and having more leisure for reading, prayer and meditation than men, they are generally better prepared to engage in the devotional meetings. Let them, therefore, engage at once in any religious privilege to which the love of Christ may prompt them, and we may expect a large increase of interest and power in our church-life and work.

With such a return to the methods and spirit of the apostolic churches, we may expect such a measure of success as they achieved, and the letters of our pastors will resemble those of Paul where he so often made mention of holy and faithful women who had labored with him. “Salute,” he says, “Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, who labored much in the Lord.” “I commend unto you Phebe, our sister, who is servant of the church which is at Cenchræ, that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you, for she hath been a succorer of many, and of myself also.” “Greet Priscilla and Aquila, my helpers in Christ Jesus.” Then of our deacons, some like Philip, shall become evangelists, and their daughters like his four shall prophesy, and some of our holy women, like Anna, shall speak of Christ to all that look for redemption in Israel, in words which, like those of Anna, shall be treasured up by God himself.

MR. J. B. GOUGH IN BROOKLYN.
LECTURE ON PLATFORM AND PERSONAL EXPERIENCES.

On Monday, April 4th, Mr. Gough delivered an interesting and humorous address on his platform and personal experiences, in the course of which he recounted the following incidents:

“I bring you,” Mr. Gough said,

A PIECE OF PATCHWORK.

“It will necessarily be personal, but I trust you will not think me egotistical. I propose to give myself the largest liberty in wandering and to offer an apology for it. I never had any great ambitions until I visited a theatre, when I became completely stage-struck. After my visit to the Old Bowery Theatre, in New York, in 1832, I made up my mind I would strut my brief hour on the stage. I envied the very stick upon it—the very meanest of its ornaments, and with my stage-struck companions made myself ridiculous. We infused tragedy in the most trivial conversations.” Mr. Gough gave an amusing imitation of the bombastic attitudes and modes of expression which are considered true acting at some theatres. He strode across the platform with a dignified step, saying, as a bit of tragic dialogue:

“Milord, wilt hand me the paste pot?”

“Ay, by the mass, Gonzales, thou shalt have it!”

“I stand here to-night sixty-three years of age, and I thank God from my innermost soul that I have for forty years been a temperance lecturer. Without reflecting on the stage, I say I would rather be a door-keeper at a temperance lecture than the grandest actor that ever trod the stage.”

“I cannot remember the time,” confessed Mr. Gough, “that I did not dread an audience. You may say that—after 8000 lectures—that is affectionate; but there is always something like the *trip-hammer beating of the heart* that there was when I first faced an audience. It is gone the moment I feel that I have the sympathy of my hearers, replaced by a consciousness of power that exhilarates and excites, producing a sensation of delight for which I afterward have to pay. To lead devotional exercises is always a source of serious embarrassment to me. Why it is so I know not. I cannot understand it; I cannot help it.”

“I am asked, ‘Do you see your audience as individually or in the aggregate?’ Well, when I rise there is an involuntary selection of the persons to whom I shall speak and the will has

NOTHING TO DO WITH THE CHOICE.

“I select you, talk to you, and I would know you afterward on the street. If I get your sympathy I am glad, if you are dull I am sad. I may have selected a dull, vinegary sort of person, but I have no will to make a change.”

“I am asked, ‘Do you prepare your lectures?’ For the first seventeen years of my life I spoke entirely on temperance, and I never read a line on a temperance subject and never committed a sentence to my memory. In travelling or reading I am on the lookout, but I do not store my mind with anything. I let it float upon the surface.”

“People will say—I have heard it, and so have you—Gough is a mere story-teller.” Well, what else should he be? I glory in the name. My early life was one of privation. When I could lift a pound I lifted it

for bread. When I was twenty-five years of age I had never read a book on history or science. When I put my name to a temperance pledge, I had no beautiful thoughts, no beautiful language, but I had a story to tell, and the people listened to it. It was a story of privation, a story of a struggle, a story of despair, and a story of victory, and I thank God that I have so told my story as to make better the story of other people’s lives.

“People say, ‘Gough, you are a mere retailer of anecdotes.’ Well, I have a keen sense of the ridiculous, and one of the most ridiculous things I know of is the attempt of certain sapient critics to analyze me. They say, ‘Gough is not a thinker.’ Well, I am not a thinker, a deep or original and profound thinker. I use my stories for illustration, and you know as well as I do that a good story will illustrate a point as well as half an hour’s argument. Suppose I wish to illustrate false sympathy. I can tell the story of the boy, who, seeing a picture of a Christian among the lions, said he was sorry for the Christian, but he was sorry for that little lion over there that had not got a Christian. But the finest stories may be ineffective. I have never been entirely put down, though I have been sorely tried. Argument is of no use with the man who means to annoy you; but if you can make a point against him in a good story you will have him.”

“I was never so thoroughly nonplussed as once at a children’s meeting by

SOME CIGARS.

“I was engaged to address a large number of children in the afternoon, the meeting to be held on the lawn back of the Baptist Church. In the forenoon a friend met me, and after a few words said, ‘I have some first-rate cigars; will you have a few?’ ‘No, I thank you,’ ‘Do take half a dozen.’ ‘I have nowhere to put them.’ ‘You can put half a dozen in your pocket.’ I wore a cap in those days, and to please him I put the cigars into it, and at the appointed time I went to the meeting. I ascended the platform and faced an audience of more than two thousand children. As it was out of doors I kept my cap on for fear of taking cold, and in the excitement of my remarks against forming bad habits I forgot all about the cigars.”

“Toward the close of my speech I became more earnest, and after warning the boys against bad company, tobacco, drink, bad habits, and the bar-room saloons, I said, ‘Now, boys, let us give three rousing cheers for temperance in all things. Now, then, three cheers, Hurrah!’ And taking off my cap I waved it most vigorously, when away went the cigars right into the midst of the audience. The remaining cheers were very faint, and were nearly drowned in the laughter of the crowd. I was mortified and ashamed, and should have been relieved could I have sunk through the platform out of sight. My feelings were still more aggravated by a boy coming up the steps of the platform with one of those dreadful cigars, saying, in the hearing of every one there, ‘Here’s one of your cigars, Mr. Gough.’”

Mr. Gough related some experiences he had had in connection with clergymen here and across the Atlantic. Among these he described an interview to which he had listened in a child’s sick-room at the Stockwell Orphanage. Standing by the bed of a child hopelessly ill was

REV. C. H. SPURGEON.

Holding the boy’s hand, the great preacher said: “You have some precious promises in sight all around the room. Now, my dear boy, you are going to die, and you are very tired of lying here, but soon you will be free from all pain, and will enjoy rest. Nurse, did he rest last night?”

“Yes; but he coughed very much.”

“Ah, my dear boy, it seems very hard for you to lie here all day in pain, and cough all night, but remember Jesus loves you. He bought you with His precious blood, and He knows what is best for you. It seems hard for you to lie here and listen to the shouts of the healthy boys outside at play; but soon Jesus will take you home, and then He will tell you the reason, and you will be so glad.”

Then, laying his hand on the boy, he said: “O Jesus, Master, this dear child is reaching out his thin hand to find thee. Touch him, dear Saviour, with thy loving, warm clasp. Lift him as he passes the cold river that his feet be not chilled by the water of death; take him home in thine own good time. Comfort and cherish him till that good time comes, show him thyself as he lays here, and let him see thee and know thee more and more as his loving Saviour.”

After a moment’s pause, Mr. Spurgeon added, “Now, dear boy, is there anything you would like? If you would like a little canary in a cage to hear him sing in the morning, you shall have one. Good-bye, my dear boy; you will see the Saviour perhaps before I shall.” In relating this Mr. Gough added: “I had seen

Mr. Spurgeon holding by his hand 5000 persons in a breathless intensity. I knew him as a great man, a sally esteemed and beloved; and he sat by the bedside of this child, whom his beneficence rescued; he was to me a greater grander man than when swaying a multitude at his will.

“Spurgeon’s education,” said Gough, “consisted of four attendances in a common school, a few months in an agricultural school. He preached his first sermon at sixteen years of age, under peculiar circumstances, and without minutes’ consideration. To me personally he is fascinating. In personal appearance he is not attractive; he is full of wit and humor, with a licking laugher and fun, and yet all no unbecoming loquacity. I can imitate Mr. Spurgeon—he is imitable. He has no pulpit. Standing sometimes perfectly motionless will utter wonderful sentences, which for all in all, we shall not see like again.”

In conclusion Mr. Gough drew a picture of a young man who loved as a boy, and who, at the maddened with drink shot him through the head. The contrast between the young man, clean, and wholesome, and the drunkard with his furnace mouth and starry blood was drawn with striking vividness. “Would I have given him his first glass of wine,” cried Gough. “No; I would rather have given him the last one which led him to the rash deed, which sent him to the other world, for if there been no first glass there would have been no last one.”

VEGETINE.

J. Bentley, M. D., says, It has done more good than all medical treatment.

NEW MARKET, ONT., Feb. 18, 1880. Dear Sir—I have sold during the past year a considerable quantity of your VEGETINE, and believe, in all cases it has given satisfaction. In one case, a delicate young lady of about years was much benefited by its use. Parents informed me that it had done more good than all the medical treatment which she had previously been subjected to. Yours respectfully, J. BENTLEY, M. D.

VEGETINE. Good For the Aged. WILL YOU READ THIS

CLIFTON, ONT., Jan. 16, 1881. H. R. STEVENS. Dear Sir—I advise you of the good result your VEGETINE. My wife’s father, a nearly eighty-five years old, was attacked with paralysis in his worst form. His face and feet were swollen so that he was unable to move, and his limbs were badly swollen and discharged. His physicians said he was no remedy that could cure him, as he was so old a man. My daughter-in-law was persuaded to take your VEGETINE. The bottles cured him, and he is now a healthy old man.

Last Spring I was troubled with a disordered stomach, with a hollow, faint, and a little cold, cold extremities and headaches. I feared that this condition of things arose from poverty of the blood. I took two bottles of VEGETINE. I was cured. I am satisfied it is the best tonic and blood purifier in the market, and am only too happy to mention these facts to the world. Yours very truly, A. MENZIE

VEGETINE. I have Much Pleasure in Testifying to its Efficacy.

TORONTO, ONT., Feb. 23, 1881. MR. H. R. STEVENS, Boston, Mass. Dear Sir—I have much pleasure in testifying to the efficacy of your VEGETINE for the cure of Rheumatism. Having been persuaded by a friend to try it, I took four bottles, from which I derived great benefit, and strong recommend any person suffering from a same afflicting malady to try a course of VEGETINE. Yours respectfully, JOSIAH GREEN, Chemist, 64 Queen St. and Cooksville, Ont.

VEGETINE. IT HAS NO EQUAL.

Montreal, Jan. 29, 1881. H. R. STEVENS, Esq.—Dear Sir: I do not wish to write testimonials for advertised medicines, but the great benefit that so many of my customers have obtained from the use of your VEGETINE compels me to say that with an experience of over 25 years, both in Great Britain and this country, I have never known such a useful remedy placed before the public. J. D. L. AMBROSE, Assistant of the Apothecaries Company, London. Member of the Pharmaceutical Society of Great Britain. Licentiate in Pharmacy of the College of Physicians and Surgeons. Corner Notre Dame and McGill Streets, St. Jean Baptiste Village, P. Q., Jan. 11, 1881.

H. R. STEVENS, Esq.—Dear Sir: I find the sale of your Vegetine constantly increasing, and from the favorable reports I receive from my customers, consider Vegetine the best preparation in the market for a blood purifier and general tonic. Yours respectfully, J. A. DAWSON, Cor. St. Lawrence and St. Jean Baptiste Streets, Montreal.

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without a teacher.

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