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ARTICLE I.

AN APOSTOLIC MISSIONARY IN CHINA.

About ten years ago, a young man was quietly ordained to the foreign mission work in a small church in Montreal, Canada. He had been from boyhood an enthusiast as to missions, and having now finished his preparatory studies, was ready to go forth as an ordained medical missionary to China. No public attention was aroused by his ordination, and there were but few to bid the young missionary God-speed, though there were some, even then, who were deeply impressed by the quiet *intensity* with which he spoke at meetings which he addressed before leaving the country, and who long after remembered him as one especially characterised by apostolic faith and fervor. He was the first missionary whom the then "Canada Presbyterian Church" sent forth to the heathen in the regions beyond Canada, which, of course, is a wide mission-field in itself.

The Rev. Principal Grant, of Queen's University, Kingston—then of Halifax—happened to be in Montreal, and to be present at the dedication service, and he thus describes the impression produced on him at the time: "The committee had not selected one of the large churches for the service, probably because it estimated rightly the amount of public interest in foreign missions. The small church was not filled. The missionary-elect, a small, dark young man, seemed to make little impression on the con-

of sacrificing to our net and burning incense to our drag, and in the mean time the Methodists and Baptists catch five fish to our one. When we are exalting our standard of qualification and protesting against an uneducated or a secularised ministry, it will be wholesome to recollect that the labors of this class of men have gathered into the Baptist Church 291,328 souls, and into the Methodist Church 299,858, while the ministry on which we plume ourselves have gathered 64,360.

The city boy and his country cousin!

But the amount of manuscript lying around us warns us that this interview is growing too protracted. We must bid you farewell for the present. If the Lord wills, we will meet you again with the new year.

ARTICLE IV.

THE POWER OF WOMAN.¹

Our subject is the Power of Woman in her own sphere, and it is to be discussed with a practical design. Probably the first topic this theme would suggest to the merely logical mind is the proper sphere of woman. But it is not deemed necessary to discuss this question now. Ours is a Christian civilisation, and therefore it is assumed that woman's place in society is that which the Bible authoritatively indicates. Our discussion is therefore narrowed to the influence which woman may, in her own heaven-appointed dominion, exert upon the world. What we propose to show is, that, although woman is to act in comparative retirement from the bustling, noisy, obtrusive activities which agitate the surface of human life, her power upon society is not therefore less but

¹This article constitutes the lecture recently delivered before the Teacher's Normal Institute at Columbia by the Rev. Dr. Mullally, the President of Adger College, Walhalla, South Carolina. [Eds. S. P. REVIEW.]

rather greater than that of man. To bring the subject clearly and interestingly before our minds, let us consider which of two babes, the one male and the other female, each physically perfect, and each placed in the circumstances most favorable to the highest development, will, in all probability, under the conditions of Christian civilisation, most influence the world.

For our own part, we could never see any good reason why the birth of a male child is almost universally hailed with more joy than that of a female, why the father is so apt to be disappointed that the first-born is not a boy, and why the letters of congratulation written to the parents when the baby is a girl contain words of consolation, by which, however well chosen, they are made to be really letters of condolence. If we look at the children while yet under the paternal roof, the girls are the more easily managed, the more tender, affectionate, and devoted from infancy up; the difference between the sexes as to amiability is as marked as that between the hoarse mischievous crow and the cooing gentle dove. The explanation that boys can take care of themselves better than girls will not stand a moment's candid examination in the light of ordinary observation. Young men are far more apt to make shipwreck in the voyage of life than young women. How seldom has the death of the mother, and how often has that of the father, proved beneficial to the children, whether in a temporal or spiritual aspect! Who has not seen the daughter nobly taking care, not only of herself, but also of her aged parents and perhaps other helpless ones of the family, while the son, having run the race of prodigality, was burying himself in utter ruin? Have we not in the wards of every city, and in almost every town and hamlet in the country, a practical proof of woman's ability to be, without exceeding the strictest bounds of female propriety, to the highest degree useful and independent, in the person of some truly admirable lady, who, both as to dignity of vocation and probably amount of salary, or if not, of real desert, leaves the great majority of the "lords of creation" far behind?

But probably that which most tends to make people attach higher importance and value to boys, is the common impression that power is the prerogative of the man, and that the woman sus-

tains and must sustain only a mere passive relation to all the great social and moral interests of the race. There is nothing men generally prize so much as power. The hope of gaining it for themselves and their children often leads them to sacrifice ease and comfort to scale the ice-clad Alps of difficulty, and risk precious life itself. This love of power is an element of the divine image impressed on man in his creation, and duty requires not its eradication but its proper exercise. The boy is deemed superior to the girl because he may, while she may not, occupy a public position in life, and wield a mighty influence under the immediate gaze of the multitude. He may one day enter the great arena, where, under the admiring eyes of the public, he can show his prowess by swaying human passions or overcoming the opposition of nature, or triumphing over the machinations of art. He may, as a great statesman, a distinguished soldier, a profound jurist, an eloquent divine, glisten in the eyes of the many with a dazzling glory. But the daughter must ever dwell in comparative seclusion, within the veil of the holy of holies in the social temple. She must shun the vulgar gaze, and so is debarred from the stage where power, in any high sense of the word, is thought alone to be won or exercised. This is precisely the view upon which the complaint that our present arrangement of society is unjust to woman is based. Yet it is really, though unconsciously, the view of thousands who loathe the agitations of the Sociologists of advanced thought. Its fallacy is in the assumption that the greatest power is that which, working above the surface, appeals directly to the cognitions of sense. A moment's thought should suffice to show that precisely because woman's position in the great social machine is an interior one, woman's power over its movements is greater than that of man. When we see the resistance of the towering rock-built mountain annihilated to make way for the fiery chariot of impatient commerce, or the heaving mighty ocean compelled to bear in his arms as a menial her various burdens, or the mysterious and terrible lightning of heaven made to speed as her confidential couriers obedient to the touch of her finger, it would be unbecoming in rational beings so to lose ourselves in the mere phenomena, however grand, as not to think of the wonder-

ful, though hidden, power of mind, of which these are but the manifestations. It is the office of reason to go back of the mere suggestions of sense, and discover powers far more splendid than any which appeal to us directly through the bodily organs. And the farther the mind goes behind the seen and the tangible the nobler and the better are the things which it discovers. That which is the most startling and the most exposed to the gaze of the unthinking is not the highest, the greatest, or the most desirable or beneficial kind of power. A steam-engine in motion is a mighty power, but who wants to be a steam-engine? It does indeed exhaust the admiration of the awe-struck untutored African. But to the thinker there is a higher power exercised in the control and guidance of the great machine, and a higher yet displayed in its construction, and still lying back of these a still higher is that which created the idea that the locomotive realises, and then beyond all is the almightiness that made and endowed the inventive genius, the mechanic, and the engineer. Look at that grand old forest tree, consider its massive trunk, its strong branches, its waving boughs, its multitudinous sprays, its umbrageous rich foliage. Where is the power that produces, energises, supplies this sublime display of life? It is hid as deeply beneath the soil as the lofty top extends into the bath of sunshine above. And when you multiply this force by the growths of the whole forest, how mighty becomes the power, how vast the hydraulic system that is hid beneath the surface presented to your eyes. If the power which lies nearest to the cognition of sense be the greatest, then not only is the power of the Creator himself less than that of any of his works, but its inferiority is multiplied in geometrical ratio by every link in the chain of cause, through which philosophy traces up the particular work to his creative hand. Those who regard science as antagonistic to religion forget that the more links of law found between the work and the creative hand, the more is the divine wisdom and power manifested, and the more God is seen to be worthy of our worship. The knowledge of God, whether as Creator or Saviour, is a reward reserved for the thoughtful. The Almighty does not anywhere obtrude himself upon the vulgar gaze. In his nearest approach to our race, he

mysteriously enshrined himself in a human soul and body. The most precious power of Jesus, flesh and blood cannot discover; it is to be apprehended only in the supernatural light of heaven. The influences of the Holy Ghost are in themselves inscrutable, and the life they produce is hid with Christ in God. It is not by the great strong wind, or by the earthquake, or by the fire, that the triumph of divine grace is accomplished in the human heart, the saving presence of God revealed, and the sinner at once humbled and comforted, but by a still small voice. Hence the remarkable saying of David, "Thy gentleness hath made me great." Therefore, although the power of the orator, the statesman, the soldier, the divine, appeals directly to the senses, and is certain to attract the admiration of the populace, yet it is not to be regarded as the greatest power. The thinking mind sees in the acorn more to wonder at than in the oak; for there, in the circumference of half an inch, is enshrined by a strange combination of strength and weakness the life, the cause, the moulding principle, of the sublime king of trees. Thus does the hidden, gentle, yet mighty, power of woman underlie and cause and prompt and mould the power of the men who fill the public eye. Well has the sphere assigned to women been called a celestial sphere. They are indeed the stars which preside over and decide the destinies of men. Their work is done in a way so hidden that to be known and appreciated, it must be "sought out of those that have pleasure therein;" and this is more God-like than to stand forth unveiled to the gaze of the careless and profane. It is peculiarly their mission to influence mind, and probably none but God himself has more intimate access to human hearts than woman has. To her every human mind is submitted under the conditions most favorable for the reception of her influence.

But will it be suggested that whatever woman's opportunity may be for impressing human hearts, yet such is the connate inferiority of her mind that she can never equal him in power? The unworthy suggestion will at once be discarded by those who are even slightly acquainted with the testimony of history, ancient and modern, on this subject. They will remember that the character of Queen Isabella inspired our probably favorite historian to

write, and afforded him the subject of the most beautiful page to be found, not only in his own delectable volumes, but (doubtless all will agree with us in saying) in all the lore of the historic muse. They will expose the unjust taunt by pointing to Hannah More, Lady Morgan, and Mrs. Jamieson. They know that there is no intellectual pursuit in which women have not shone with a far-beaming lustre; that Corinna gained the poetical prize five times over Pindar, who ranks amongst the most charming of lyric poets; and that her image was crowned in the gymnasium of Tanagra with the chaplet of victory; that to Sappho her admiring countrymen erected temples and altars, and paid divine honors; that Aspasia taught the Athenians eloquence, had Socrates among the admirers of her wit, and captivated the accomplished Pericles by the manifold charms of her mind, rather than by the attractions of her outward beauty; that few monarchs beam forth upon us in the panorama of fame with purer, more heroic and sublime lustre than Zenobia, Palmyra's renowned queen.

Nor does the utmost development of woman's inherent power necessarily render her less womanly. This is finely illustrated in the example of Deborah, the wife of Lapidoth, recorded in the inspired volume, no doubt, to show that woman can be at once great and womanly, in the highest degree. The mighty influence by which this mother in Israel prepared the minds of her countrymen to assert their liberty after twenty years of oppression went forth from the dwelling of her husband—thither the children of Israel came up to her. It first affects her own family, then her immediate circle of friends, and then, circling wider and wider, it soon includes the whole nation, and her wisdom and piety attract the people from all parts of the land. But she is still "the wife of Lapidoth;" her presence blesses her own house, and her authority is only that of godliness, wisdom, and love. When, indeed, an extraordinary occasion called her forth, that she might inspire her people and their appointed commander with courage, she does not refuse to accompany her countrymen to victory. But having celebrated the great deliverance by a song of triumphant and grateful exultation, uttered in a

strain of the loftiest poetry, she again returns to her own sphere. Throughout all she never forgets that she is the wife of Lapidoth. The essential elements of Deborah's history have again and again been illustriously exhibited in the great drama of human life; and no truth hath received more confirmation than the one which we have just now before us—that a woman can be great without losing one element of womanly delicacy and tenderness. We cannot forbear, however, from calling attention to two Christian women of different nations, but alike accomplished and adorned; the one an Italian, the other a Briton. Olympia Morata was born at Ferrara in the year 1526. So rapid was her progress in learning that she was able to converse in the languages of Homer and of Virgil with ease and fluency ere she had yet studied them one year. At sixteen, she wrote Greek poems of such beauty as to call forth the enthusiastic praises of eminent scholars. In recognition of the vigor of her understanding and the splendor of her attainments, she was called the Tenth of the Muses and the Fourth of the Graces. Yet she was not less renowned as a Christian than as a scholar, and the brilliancy of her verses did not surpass the purity of her life; and not more for her great accomplishments than for her womanly worth and wisdom did the best and most learned of all countries delight to do her honor. Lady Jane Gray, in the loveliness of her person, the elevation of her intellect, the dignity of her station, the goodness of her heart, and the greatness of her misfortunes, combines all the elements that can move the heart and call into exercise whatever is noble in the soul of man. This great woman, although she spent that time in the profound study of Plato in his own unrivalled tongue, which others spent in the pleasures of society and of the chase, was yet more devoted to the study of his words "who spake as never man spake," and to the writings of inspired evangelists and apostles; and both as a daughter and a wife, manifested the most tender and heroic fidelity. Notwithstanding the example of her heroic constancy in the prospect of a speedy and bloody death was such as to inspire the manly heart of her husband with a more noble courage, yet she was not less distinguished for all the tender generous affections of woman's nature, than for her

sublime fortitude. Who, in view of such examples as these, will be bold enough to define the limits of combined beauty and strength to which the mind, enshrined in the delicate form of the little infant daughter, may attain. Though, as compared with man, designed for a sphere in which less physical strength is employed, and all the retiring and tender virtues are to have fuller play, nevertheless woman is not inferior to the ruder sex in moral or in intellectual capacity.

But it must be kept in mind that power to affect the world does not lie in inherent ability alone, but in this and opportunity to exercise it combined. How greatly, for instance, is the power of an orator increased when it avails itself of circumstances that lay open the hearts of his hearers to his appeals. Solomon celebrates the excellency of "a word spoken upon his wheels." Here it is we find woman's great advantage. Mighty in the highest degree are the allies which heaven has given to woman to aid her in impressing the human heart. Parental, fraternal, and filial affection, romantic love, and conjugal devotion, conspire to expose the heart to woman's power, and to soften, and in every way prepare it for the reception of her impress.

Would that we could present, from the gallery of our memory, a cartoon, painted by observation, in the distinctness and beauty which it has to our own mind. We would describe a gentleman of commanding appearance, noble bearing, liberal education, and elegant culture. His estate is ample, and the luxury in which he lives is limited only by a delicate refinement. The votary of earth's best pleasures, he is indifferent to the interests of eternity. Social in his disposition and unsuspecting in his impulses, he has formed intimate relations with men who know how to commend to a cultivated worldly taste the excitement of the wine-cup and the gaming table, and who have carried the art of amusing and flattering to such perfection that it hides itself in the guise of ingenuousness. We would next describe his daughter, a young lady just returned to the paternal mansion from school, where she had been for three years. She is beautiful, because her mind is well disciplined and has been stimulated by severe study into great activity, and her every look and movement is instinct

with mental life. We do not think she would have been handsome had not her mind been thoroughly cultivated. We would next tell you how the noble father has been under the influence of this lovely daughter for one year, and how, after its expiration, he has become another man—more joyful, more happy, more dear to his true friends than ever, he has become a real, active, zealous Christian, and his affections are set on the things which are above, not on the things which are upon the earth. Piety seen in his own accomplished daughter, appealing even to the pride of a parent's heart, made even that its ally. How could he resist her who was the ornament and glory of his hospitality and his attentive self-denying nurse in sickness. He delighted to feel the strength of such weakness as hers, and to yield to the charm of holy solicitation from the lips of a darling who manifested a total abnegation of all right in her own behalf, and of all self-will. Eternity alone can reveal the mighty effect of that daughter's mysterious, gentle, hidden power in elevating her father's great heart, and prompting to beneficence his influential life, and through him upon the characters and destinies of many others.

To woman's power who can tell how fraternal affection opens wide the doors of the heart in those years when the elements of manly strength are to be developed, tempered, and directed? If the youth is to be a great rational force for good in the world, his affections must be cultivated, his sympathies awakened, and all that is pure and kind and elevated in his nature cherished. The hardening tendency of those studies and pursuits and sports which are necessary to the development of manhood must be counteracted in order that the tenderer elements which belong essentially to true greatness of character may have growth. Affection gives to the refined, intelligent, winning sister, opportunity to do this great work, to win the brother's heart from rude and gross pursuits to pleasures which soften and elevate, and to shed attraction for him upon the soul-saving enjoyments of home.

As a man advances in life from stage to stage, a new avenue ever opens through which the power of woman may operate upon his heart. We know, as a fact, that all men who are of any consideration, do fall in love, and the more elements of greatness the

youth has in him, the more danger there is that his love of some woman will amount to adoration. Whether love appear as romantic affection, to be afterwards called love's young dream, or as more staid conjugal devotion, looking forward with prudent delight to the wedding-day, it is another mighty ally of woman's power. "Indeed, what is young love's profession but duty and observance and humbleness and purity and faith and service and tenderness?" This love thoroughly prepares the heart to receive inspiration from the woman's lips, to feel the motives she may inculcate, and to be prompted by her noble spirit to the highest aspirations. There is solid truth, as well as beautiful poetry, in the following language of the great poet from whom we quoted a little above :

"But love first learned in a lady's eyes,
Lives not alone immured in the brain,
But with the motion of all elements
Courses as swift as thought in every power,
And gives to every power a double power
Above their functions and their offices.
It adds a precious seeing to the eye ;
A lover's eyes will gaze an eagle blind ;
A lover's ear will hear the lowest sound,
When the suspicious head of theft is stopped ;
Love's feeling is more soft and sensible
Than are the tender horns of cockl'd snails ;
Love's tongue proves dainty Bacchus gross in taste ;
For valor is not love a Hercules
Still climbing trees in the Hesperides ?
Subtle as sphinx, as sweet and musical
As bright Apollo's lyre, strung with his hair ?
And when love speaks, the voice of all the gods
Makes heaven drowsy with the harmony."

What will not a true man do to please the woman whom he loves? Who that has wooed and won a queen to preside over his home and his heart, "one whom the king delighteth to honor," cannot tell how, for the sake of her whose love alone could make life valuable to him, he strove to please her parents, to gain the admiration of her sisters, the good-will of her brothers, and to be well thought of by all her cousins and acquaintances? Let the germ of power inherent in the fair sex be duly developed and

exercised, and man will be cured of all his bad habits, and this world become an Eden of bliss.

Nor does woman's power over the lover necessarily cease when he becomes the husband. We remember that the Bible says: "Wives, be obedient to your husbands." But is not obedience the secret of all power in the creature? It is by obeying the laws of nature that man annihilates time and space, and sends the still small voice of intelligence from this continent to the shores of Europe, as though three thousand miles of ocean did not roll between, and that he has extended a system of iron nerves over the surface of the earth, through which we communicate with points the most distant from us, almost as rapidly as the mind controls the extremities of the body. Just as it is by learning and obeying the laws of matter that man governs matter, so it is by learning and obeying the laws of mind that man can govern mind. To obey in the right way is to rule. Let the wife, then, render the obedience to her husband which the Scriptures require, and she will influence him so as to make him a wiser, happier, nobler man. Husbands are like pianos. Conform to the laws of the instrument, and you will produce sweet music; violate these laws, and the result will be discord. There are pianos and husbands so sadly out of tune as to be utterly unmanageable, we confess, and one is tempted to regret that we cannot do with the latter as we do with the former—sell them off. But woman has at least the right of rejecting a discordant instrument, whether we take the word in the figurative or literal sense. Besides, you seldom see a piano that cannot be made to give forth to the touch of the skilful musician, some harmonious sounds; and so I believe there are few husbands from whose hearts a judicious wife may not extract the melody of kindness by gently touching or wholly passing over the chords that are out of tune, and only dwelling upon those that are in harmony. But suppose the husband to have in him the elements of true manliness, and to have felt the full influence of woman in the relations of son and brother and lover, what response will his heart give to that influence when it comes in the person of the faithful, patient, self-denying wife, who has intrusted herself wholly to his generosity?

"Woman's warm heart and gentle hand, in God's eternal plan,
Were formed to soften, soothe, refine, exalt, and comfort man,
And win from pleasure's poison cup to life's pure fount above,
And rule him as the angels rule, by deeds of peace and love."

Let our daughters endeavor to fit themselves for the requirements of maturer life, and to lay the foundation of an attractiveness that is to be felt when the roses of youth shall have ceased to bloom; and if they are not reckless in bestowing their affections, they will find the love of the husband to have gained in depth what it may have lost in romance, and to be dearer than ever after the almond tree has blossomed. Many are the noble hearts whose conjugal affection finds true utterance in the words of the poet:

"Oh, no—not even when first we loved,
Wert thou so dear as now thou art;
Thy beauty then my senses moved,
But now thy virtues bind my heart.
What was but passion's sigh before,
Has since been turned to reason's vow;
And though I seemed to love thee more,
Trust me, I love thee better now.

"Although my heart in earlier youth
Might kindle with more wild desire,
Believe me, it has gained in truth
Much more than it has lost in fire.
The flame now warms my inmost core,
That then but sparkled o'er my brow;
And though I seemed to love thee more,
Trust me, I love thee better now."

We have time only for a word on a topic that deserves volumes, the power of woman as a mother. Behold her standing at the very fountains of society, giving to each stream of human life its character, direction, and force, and deciding whether it shall enrich or lay waste, whether it shall poison or give health, whether it shall purify or pollute. Close observers agree in regarding the first ten as the most important years of life. The impulses which are apt to give direction to the soul irresistibly throughout the voyage of life are then awakened. The discord of the living growing harp must, in the natural course of things, grow harsher and harsher for ever, if it is not then tuned into harmony. But

if that harp's notes are then made musical, they will gain power and give gladness in all after years. Then are planted the prejudices which are to bear deadly fruit, or the principles which are to yield the bread of life in coming time. Nothing can set aside the truth of the inspired words, "Train up a child in the way that he should go, when he is old he will not depart from it."

We conclude, then, that women are in every sense the mothers of men. The degree and character of a Christian civilisation must ever be in proportion to the degree and character exerted by the women whom it includes. As the moral character and tone of the individual may be justly measured by his respect for woman, and as this will be according to the character of the women of his acquaintance, so the moral character of a nation will be according to the learning, virtue, refinement, and piety of its daughters. Those periods in every national history in which woman has commanded most real honor have been the purest and the happiest.

Such is the germ intrusted to us within the shrine of the female infant form. We may crush it by rudeness, we may kill it by inattention, we may dwarf it by niggardly, or distort it by foolish, treatment. We may through ignorance or perversity so misdirect it as that it may become a horrible misery in itself, and a terrible source of unhappiness and evil to the world. But, on the other hand, by care, by diligence, by liberal expenditure, by watchful patient culture, we may make it a large, lovely, living fountain of comfort, joy, and progress to the human family.

The worth of the female mind we have rested on a triple foundation: in itself it is capable of indefinite expansion, its function is peculiarly to influence the mind and heart of society, and it has the most intimate access which the closest relations and tenderest affections can give. We have had throughout the discourse two objects in view. One has been to enforce the wholesome truth that woman's power lies in her retirement, her weakness, and her womanliness, and that she throws away the sceptre of her power, the magic wand by which alone she can achieve great results, the moment she abandons the object of raising man in tenderness, generosity, kindness, and nobility, to lower herself to the very pursuits which, if not counteracted by her influence, must harden

and roughen and dehumanise our race. The other object has been to direct attention to the truth which points out what the standard of education is which we should adopt for our daughters. If their minds are as valuable as those of our sons, if they are designed to be helps meet for men, if they are the mothers of the mental and moral man, then they should have the advantage of a discipline no less thorough, a culture no less deep, and acquisitions no less extensive and substantial, than we seek for the ruder sex. To move good men to provide to the utmost for the accomplishment of woman, needs only that the way be pointed out. For they agree in declaring to them—

“Ye are stars of the night, ye are gems of the morn,
Ye are dew-drops whose lustre illumines the thorn;
And rayless that night is, that morning unblest,
When no beam in your eye lights up peace in the breast,
And the sharp thorn of sorrow sinks deep in the heart,
Till the sweet lip of woman assuages the smart.
'Tis hers o'er the couch of misfortune to bend
In fondness a lover, in firmness a friend;
And prosperity's hour, be it ever confessed,
From woman receives both refinement and zest,
And adorned by the bay or enwreathed with the willow,
Her smile is our meed, and her bosom our pillow.”

ARTICLE V.

WHAT WERE THE CHERUBIM?

In answering this question with perhaps a novel theory, we shall say but little of other theories, and present our own as briefly as possible, consistently with clearness and force, making free use of Fairbairn's *Typology* (sixth edition.)

The Cherubim were a symbol and type of the person and work of Christ. Let us substantiate this view by the following considerations:

I. The first is only presumptive; still, if we mistake not, is strong of its kind, and is this: the design and the nature of the