

85-45
54

THE
PRESBYTERIAN
QUARTERLY.

EDITORS: G. B. STRICKLER, D. D., AND E. H. BARNETT, D. D.

MANAGER: GEORGE SUMMEY.

VOL. III.

1889.

JANUARY—APRIL—JULY—OCTOBER.

Chester, S. C.:

MANAGER PRESBYTERIAN QUARTERLY.

New York:

ANSON D. F. RANDOLPH & CO.

**COPYRIGHT, 1889,
BY GEORGE SUMMEY, MANAGER.**

**PRINTERS:
WHITTET & SHEPPERSON,
RICHMOND, VA**

CONTENTS.

VOLUME III.

	PAGES.
Baird's The Great Baptizer.....	<i>Jas. F. Latimer</i> 611-615
Beattie's Methods of Theism.....	<i>L. G. Barbour</i> 299-300
Biblical Theology, A Plea for.....	<i>W. S. Bean</i> 598-606
Briggs' Messianic Prophecy.....	<i>J. B. Shearer</i> 292-298
Calvinism and Civil Liberty.....	<i>Jas. T. Nisbet</i> 54-66
Cheyne's The Book of Psalms.....	<i>W. W. Moore</i> 150-152
Christology of Genesis, The.....	<i>B. F. Wilson</i> 212-232
Criticisms and Reviews.....	131-154, 288-308, 446-475, 611-636
Darwin and Darwinism.....	<i>Geo. D. Armstrong</i> 334-351
Delitzsch's Genesis.....	<i>W. W. Moore</i> 625-630
Donnelly's Baconian Cipher.....	<i>W. S. Currell</i> 415-423
Ethics of Trade, The.....	<i>J. A. Quarles</i> 107-114
Fasting, The Church's Attitude Towards.....	<i>E. G. Smith</i> 276-283
General Council, Proceedings of the Fourth.....	<i>E. W. McCorkle</i> 472-474
Girardeau's Instrumental Music.....	<i>R. L. Dabney</i> 462-469
Gore's Ministry of the Christian Church.....	<i>B. B. Warfield</i> 621-625
Green's Hebrew Grammar.....	<i>W. W. Moore</i> 303-305
Harper's Hebrew Syntax.....	<i>W. W. Moore</i> 632-633
Humphrey's Sacred History.....	<i>Jas. F. Latimer</i> 141-145
Itinerancy, The Unpopularity of, etc.....	<i>W. D. Morton</i> 407-411
Inspiration of the New Testament Writers, The.....	<i>Robert Watts</i> 578-588
Kalevala, The.....	<i>W. S. Currell</i> 153-154
Keil's Biblical Archaeology.....	<i>W. W. Moore</i> 469-470
Lanciani's Ancient Rome.....	<i>Geo. D. Armstrong</i> 633-637
Lansing's Arabic Grammar.....	<i>D. S. Sydenstricker</i> 305-306
Le Conte's Evolution and its Relation to Religious Thought.....	<i>Robert Watts</i> 131-141
Liberty Less License.....	<i>Jas. I. Vance</i> 267-272
Lichtenberger's History of German Theology.....	<i>John L. Girardeau</i> 446-452
Lottery, The.....	<i>Samuel M. Shelton</i> 67-85
Long's Ecclesiastical History.....	<i>Willis G. Craig</i> 300-301
Lotze's Metaphysik.....	<i>Wm. J. Wright</i> 452-462

	PAGES.
Macanlay, Religious Experience of Lord	<i>Jas. Henderson Smith</i> 606-610
Materials of History.....	<i>J. D. Tadlock</i> 1-16
Matthew Arnold, The Religious Notions of	<i>F. L. Ferguson</i> 352-374
McCosh's First and Fundamental Truths.....	<i>Samuel M. Smith</i> 470-472
McGill's Church Government	<i>Jas. F. Latimer</i> 615-621
Membership in <i>Pro-re-nata</i> Meetings	<i>H. M. Smith</i> 272-276
“ “ “ “	<i>M. Van Leur</i> 411-415
Metaphysical Causes and Saving Faith, The ..	<i>R. A. Webb</i> 198-211
Miracle? What is a	<i>James Murray</i> 29-53
Missionary Work: Its Present Promise	<i>D. E. Jordan</i> 553-577
Negro in Ecclesiastical Relations, The	<i>Samuel M. Smith</i> 481-506
Northern General Assembly of 1889	<i>Jno. M. Worral</i> 436-445
Notes.....	107-130, 256-287, 407-445, 589-610
Optimism and Pessimism	<i>H. C. Alexander</i> 17-28, 179-197
Organic Union—The Property Question.....	<i>Jas. D. Armstrong</i> 86-106
Papal Policy	<i>Jas. A. Waddell</i> 536-552
Pastoral Theology	<i>Robt. A. Lapsley</i> 233-242
Pastorate, The Presbyterian	<i>Samuel M. Smith</i> 256-261
Patton's Inaugural Address	<i>Geo. D. Armstrong</i> 301 303
Paul's Doctrine of the Old Testament	<i>B. B. Warfield</i> ... 389-406
Pithom, The Discovery of	<i>W. W. Moore</i> 243-255
Prayer Meetings	261-267
Presbyterianism and Education	<i>Jos. R. Wilson</i> 321-333
Presbyterianism and Rapid Church Extension, <i>James Murray</i>	375-388
Presbyterian Polity, Primary Principles of	<i>R. C. Reed</i> 523-535
Probation After Death	<i>Thomas E. Peck</i> 507-522
Recent Publications.....	155-160, 309-320, 476-480, 637-640
Reviews	131-154, 288-308, 446-475, 611-636
Revision of the Standards, The Proposed.....	<i>W. S. P. Bryan</i> 589-598
Schaff's History of the Christian Church	<i>Jas. F. Latimer</i> 145-150
Schaff's Teaching of the Twelve Apostles	<i>Jas. F. Latimer</i> 474-475
Shakspeare-Bacon Redivivus.....	<i>W. S. Currell</i> 118-130
Shedd's Dogmatic Theology.....	<i>Thomas E. Peck</i> 288-292
Southern General Assembly of 1889	<i>Jno. W. Rosebro</i> 423-436
Sunday-school, The, Its True Nature, etc.....	<i>E. C. Murray</i> 114-118
Walnut Street Church Case, The	<i>R. R. Howison</i> 283-287
Witherow's Form of the Christian Temple	306-308
Woman in the Church	<i>T. D. Witherpoon</i> 161-178
Workman's Text of Jeremiah	<i>W. W. Moore</i> 630-632

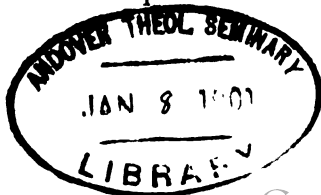
THE PRESBYTERIAN QUARTERLY.

NO. 8. — APRIL, 1889.

I. WOMAN IN THE CHURCH.

As straws show the direction of the wind, so recent events in church and state indicate the movement of a popular current, more or less clearly defined, towards the removal of what are called woman's disabilities, and her enfranchisement in what are claimed to be her civil and ecclesiastical rights. There is not room in an article like this for a discussion of the genesis of this movement, or for a review, however cursory, of the debates and deliverances of various public assemblies, social, political and ecclesiastical, in which the strength of the movement has recently made itself felt. There is, we think, no just ground for fear that its current will gain momentum enough to sweep away the conservative barriers within which woman's agency is rightly confined. We have no sympathy with the fears expressed by a distinguished speaker in one of the recent Northfield conferences, when he says, "We behold woman to-day in a condition in which she is absolutely a menace to human society; grown restless and discontented; clamoring for rights when Christianity has brought her all that she has; at times divorced from the church, listening to the siren's song of infidelity, threatening to depart from the church that would withhold from her any privileges or rights she would claim; in the very capital of our nation threatening to join hand with anarchists to secure under another government what she may not secure here." It would be a gross injustice to the noble women of our land to hold them responsible for the incendiary utterances of a few restless spirits amongst them, or to suppose that they endorse the revolutionary sentiments of the speaker to whom Bishop

57, 461



Hendrix refers. On the contrary, we think the real state of the case is admirably presented in a recent communication to the *New York Star* from one of the brightest and most gifted of our Southern women, Mrs. Fanny Casseday Duncan, when she says on behalf of the Christian women of the land, "We wish to protest against these woman's congresses assuming to represent us as their constituency. They no more represent the great body of women in the United States than the two or three women who demanded seats in the Methodist Conference represented the great body of noble wives and mothers of the Methodist Church out of whose bodies and hearts have arisen the bones and sinews, the thews and brawn of the men and martyrs who have made the Methodist bishops and ministers pioneers of religion in the waste places of the earth. In the quiet homes of the land, where the silent influences of ten thousand mothers are developing, moulding, ennobling, governing men, and making laws for their highest evolution, the very names of these leaders are possibly unknown."

There is no danger of upheaval of our social system, but there is danger that the constant agitation of the subject of woman's rights may prove a serious element of disturbance in our national and religious life, and there is need therefore for a calm and thorough review of the whole question of woman's legitimate sphere, her true position in society, and her appropriate work both in the civil commonwealth and in the church of God.

A discussion of this subject in its civil aspects would be aside from the purpose of the present article, and would fall more properly within the purview of the statesman and political philosopher. We confine ourselves exclusively to woman's position and work in the church:

I. And the first position we assume is that woman should be encouraged to occupy the highest positions, and to enter upon the widest spheres of labor and influence in the church that are consistent with the limits fixed by the word of God. A large proportion of the membership of our churches is made up of women. On most of our communion rolls the proportion of names is as two to one, and on many three or four to one. Ordinarily two-thirds of our congregations on Sabbath and at prayer-meetings are

composed of women; and the disproportion would no doubt be greater were it not for the number of men brought to church by the importunity of wives and sisters, and the number of women kept away by the spiritual inertia of husbands and brothers, whose habits of self-indulgence put serious obstacles in the way of the church attendance of the female members of the family. Two-thirds of our Sabbath-school teachers are women. For nearly all our work among the destitute, the sick and the degraded, we are dependent upon women. They enter as a principal factor into the zeal, activity and success of every congregation. Where they are the most heartily encouraged and the most wisely and judiciously directed there the highest spiritual results may be expected. No pastor serving a large congregation in one of our great centres of population could keep at all abreast of his pastoral work if it were not for the efficient and untiring aid rendered him by the devoted Christian women of his flock. No one, therefore, whose heart is in the work of the Master need feel any jealousy as to the influence that may be acquired and the honors that may be won by the sisters in the church. On the contrary, gratefully recognizing the peculiar endowments with which God has fitted them for service, every door that he has not closed should be thrown wide open before them. They should be not only permitted, but encouraged, to enter every proper sphere of labor; and if the lay-brethren have not consecration and enthusiasm enough to follow, they may at least breathe a hearty Godspeed as their sisters in Christ press forward along these pathways of self-denial and service.

II. A second position which we must assume is that there are certain positions in the church and certain spheres of labor the door to which God in his providence, and by his Spirit, speaking through his word, has effectually closed against woman. Into these she may not venture; and if she should be so unwise as to seek them, the church of God cannot, for all the love it bears to her, and all its sense of the invaluable nature of her service, decline to interpose its authority and restrain her from entering upon offices forbidden her of God.

An enthusiastic Christian woman, writing recently in one of our church journals, after assuring us that if tears could be shed in

heaven, the apostle Paul would no doubt weep to see "how his teachings are being wrested by the learned and stable to close the door against woman's work in the church," closes her jeremiade with this appeal:

"O sister woman, when the Master is come and calleth for thee, for thy tongue, thy pen, thy work, which no other can do, what though the chief priests and the scribes and the rulers of the people are sore displeased! This much thou mayest know even now, that over all thy errors and mistakes his gracious hand shall write hereafter, 'Her sins, which are many, are forgiven, for she loved much.'"

It probably did not occur to this earnest Christian woman to ask herself the question, Why should there be "errors and mistakes" over which the Saviour's hand must write words of forgiveness in a matter so plain as that of woman's proper sphere as it is marked out for her in the word of God? Why should she wander from a sphere so wide, so influential, so blessed, so fruitful of results, so suited in every way to her temperament and to her lot in life, one in which, if she is faithful, the Master will write words not of forgiveness, but of commendation? Surely she had better avoid the mistake of entering a field into which he has not called her, and confine herself to that to which her commission is clear, so that at last she may hear the words, "Well done, good and faithful servant," and not simply, "Her sins, which are many, are forgiven her." A planet moves more smoothly and accomplishes its destiny more successfully by keeping within the orbit God has marked out for it than by wandering from it; and if these "chief priests and scribes and rulers of the people" are only contending that woman shall continue in the orbit of service marked out for her in the word of God, the fact that they are "sore displeased" should lead her and all the friends of the "woman's movement" to proceed cautiously, lest "haply they be found to be fighting against God." The sole authority in this matter is the word of God. As far as the word of God authorizes woman to go the church should encourage her and help her to go; but with the same firm and unflinching hand with which it closes the door of office against men who are without the proper evi-

dence of a divine call, must it exclude woman in so far as it shall appear from the word of God that her sex disqualifies her.

The question then is, How far does woman's sex act as a disqualification? From what offices, if any, does it exclude her?

(1.) She is inhibited from entering the ministry of the gospel. The subject of public preaching by women has been a fruitful source of disturbance in the church. There has scarcely been a century of the Christian era in which there has not arisen some gifted, brilliant, or consecrated woman, possessing talents of such a character that if found in one of the other sex they would, humanly speaking, have ensured success in the ministry of the word. In one of the letters of Sir Thomas Buxton, the great British philanthropist, referring to the ministry of Priscilla Gurney, the Quakeress, he says: "I deem her as perfect a speaker as I ever heard. The tone of her voice, her beauty, the singular clearness of her conception, and, above all, her own strong conviction that she was urging the truth,—and truth of the utmost importance,—the whole constituted a species of ministry which no one could hear, and which, I am persuaded, no one ever did hear, without a deep impression."

There can be no doubt that in many cases woman possesses the natural gifts and the spiritual graces requisite to a public preacher of the word; but it is equally clear that "he that shutteth and no man openeth" has effectually closed the door of the ministry against her. There are certain passages of Scripture that settle the matter so authoritatively as to leave us in no doubt; and it is a noteworthy fact that these passages are from the pen of the apostle who makes most of woman's work in the church; who alludes so gratefully to the "faithful women who labored with me in the gospel;" who sent messages of affection to "Tryphena and Tryphosa, who labor in the Lord," and to "the beloved Persis, which labored much in the Lord." Surely if the door of the ministry could have been thrown open to woman, he who set such store by her labors would have been the first to recognize her right and to avail himself of her services in this office. It will only be necessary to refer to two passages in the writings of the apostle. We quote them in full:

“Let your women keep silence in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.” (1 Cor. xiv. 34, 35.)

“Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman, being deceived, was in the transgression. Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety.” (1 Tim. ii. 11-15.)

It will be observed that in each of these cases we have a distinct and specific enactment. It is not a mere passing allusion, or an incidental reference. We are not left to inferences from the apostle's reasoning upon other subjects. He lays down a definite law. He utters an inspired and authoritative command. Women, he says, must keep silence in the churches. They are not permitted to speak. It is a shame for them to speak in the church. He does not suffer a woman to teach. She must be in silence in the public assembly. She must learn in silence with all subjection. She may not even ask publicly for information, but must wait and ask her husband at home. If it is a violation of the law of sex-relation which God has ordained, and therefore a shameful thing, for a woman to open her lips in public religious services, even to ask a question for her own information, upon what possible ground can one advocate her right to preach?

To break the force of these passages two different lines of argument have been pursued. First, it has been maintained that the words “speak” and “teach” do not refer to public preaching, and therefore cannot be construed as prohibiting that which was not in the apostle's mind when he wrote. Thus we are reminded that the word in the original translated “speak” in the passage from Corinthians is not either of the two words generally employed to denote the public preaching of the gospel, but a word whose literal meaning is *talking*, and that all the apostle meant was to prohibit the Corinthian women from interrupting the public assem-

blies with light, incoherent or frivolous questions and remarks. Thus Barclay, in his celebrated "Apology for the Quakers," says in defense of the right of women to preach, "Neither think we that of Paul (1 Cor. xiv. 34), to reprove the inconsiderate and talkative women among the Corinthians, who troubled the church of Christ with their unprofitable questions, anyway repugnant to this doctrine." One or two considerations will show how groundless this explanation is. In the first place, the word *λαλεῖν* is frequently used in the New Testament to indicate preaching in its most public and solemn forms. It is translated *preach* in numerous passages, as Mark ii. 2; Acts viii. 25; xi. 19; xiv. 25; xvi. 6, etc. It is used of public preaching in an indefinite number of others, as "It is not ye that speak, but the Spirit of your Father that speaketh in you." (Matt. x. 20.) "He spake many things unto them in parables." (Matt. xiii. 3.) "Go stand and speak in the temple." (Acts v. 20.) "While Peter yet spake." (Acts x. 44.) "We speak the wisdom of God in a mystery." (1 Cor. ii. 7.) "To speak the mystery of Christ." (Col. iv. 3.) "These things speak and exhort." (Tit. ii. 15.) "If any man speak let him speak as the oracles of God." (1 Pet. iv. 11.) These are only specimens taken from an immense number of similar passages. Let any man take the context in this epistle and with his concordance go through the list of references under the word "speak," including such as "speaking in the Spirit," "speaking with tongues," "speaking mysteries," etc., and he will see how far the apostle is here from referring to inconsiderate or indecorous talking in the pews. But further, it is evident that the prohibition of the apostle proceeds upon the principle, not that the thing forbidden is wrong in itself, but that it is wrong to be done by a woman. If we should concede to our opponents what they claim, but what is not very gallant towards the sex whose rights they are so sedulously guarding, that the women were the chief or even the exclusive offenders in this supposed disturbance of public worship; this would not account for the apostle's peculiar language. Under those circumstances he might be expected to say "Let your women keep silence in the churches," but why should he add, "for it is not permitted unto them to speak?" Notice the force of the "unto

them," which clearly limits the prohibition to women. If the apostle had been speaking of indecorous talking or disorderly interruption of public discourse, which would have been as improper in a man as in a woman, he would have said "let your women keep silence for it is not permitted any one to talk in church." As the language now stands it clearly implies that it is only women who are forbidden to talk; that men, as far as the apostle's authority goes, have a right to babble as much as they please. The same thing applies to the clause, "It is a shame for women to speak in the church." Why "for women," and not "for any one?" Is it not evident that the apostle refers to something which it is right for a man to do, but which is wrong for a woman—something which is wrong from sex-relation—and therefore not inconsiderate questioning or interruption of speakers, which would be as wrong for men as for women, but that which is implied in the constant use of the word "speak," namely, the public preaching of the word, which to a man is permitted under proper circumstances, but to a woman—never?

The advocates of this theory have still greater difficulty in bringing their minimizing interpretation to bear upon the passage in Timothy, "I suffer not a woman to teach;" for, leaving out of view the fact that the words "teach and preach" are associated all through the New Testament as the representatives of the two great phases of the public ministry of the word, indoctrinating in the truth and urging to the acceptance of salvation, it is only necessary to examine the context to see that in every instance in which the apostle uses the word in his Epistles to Timothy he refers exclusively to the ministry of the word: "These things command and teach;" "these things teach and exhort;" "faithful men who shall be able to teach others also." This is evidently the kind of teaching to which the apostle refers when he says, "I suffer not a woman to teach." As far as his inspired authority is law, woman is by her sex incapacitated for the gospel ministry.

The second line of argument, intended to break the force of these texts, admits that the apostle had reference to public speaking or preaching of women, but contends that the prohibition was local and temporary, growing out of a due respect for the social

laws and customs then in vogue, which made it disreputable for a woman to appear in any way conspicuous in public assemblies, but of no authority now when these social customs, and the scandal to the church which would have arisen from a violation of them, are alike numbered with the things of the past. We are told that the apostle's words had reference only to "the present necessity," and that it would be a great and cruel wrong to hold our noble Christian women of the present day under the bondage of social customs that with paganism have happily passed away.

But there is not a line in all that the apostle has written to indicate that his prohibitions grew out of deference to social customs or usages of society that were local and temporary. On the contrary, the reasons he gives for forbidding women to speak and to teach are of universal application, and as binding upon women in the United States in the nineteenth century as they were upon women in Corinth in the first century of the Christian era. In both the passages quoted above the reasons are grounded in the original and divinely constituted relationship between the sexes, which requires that the woman shall always maintain towards the man a relation of subordination incompatible with her assumption of the role of a public preacher or expounder of the word. In the first passage quoted, the apostle merely alludes to this original and universal law of sex-relationship, when he says, "For they are commanded to be under obedience, as also saith the law," meaning by "the law" the Old Testament Scriptures. In the first passage, therefore, the apostle enjoins silence, not out of deference to social customs, but in distinct recognition of a subordination enjoined of God in his inspired word. In the second passage, the apostle enters still more specifically and minutely into the reasons. He not only states that public teaching by woman is contrary to the law of subordination as revealed in the Old Testament; but he goes further, and gives us an inspired explanation of the grounds of that subordination. These grounds are two: first, "Adam was first formed, then Eve," the creation of the woman after the man and avowedly as an helpmeet for him, showing the order of subjection and the sphere of subordination in which her life-work was to be done; second, "Adam was not deceived, but

the woman, being deceived, was in the transgression." Here the apostle declares that to the original law of subordination springing out of sex-relation another law is added springing out of the peculiar relationship of woman to the first sin, a law distinctly promulgated to her in the hour of her first transgression in the words, "Thy desire shall be to thy husband, and he shall rule over thee." Upon these two primordial and unchanging laws of God's government over men does the apostle base his prohibition, and not upon any social customs or questions of expediency for "the present necessity." The first law is the law of the original creation, and is binding wherever man and woman exist. The second is the law of the fall, and is binding "far as the curse is found." It is idle to attempt to escape their force. Much as we would enjoy the public speaking of some of our gifted and noble women, we have no discretion in the matter. The assumption by woman of the office of preaching is unnatural; it is unscriptural; it is subversive alike of true social order and true ecclesiastical regimen. In the light of God's word, which should be the end of all controversy, it cannot be.

But we will be asked, no doubt, what about those daughters of Philip, "which did prophesy?" (Acts xxi. 9), and what about the prediction of Joel, that under this new dispensation the "sons and daughters shall prophesy?" and what about Paul's reference, apparently without condemnation, in 1 Cor. xi. 5, to "a woman praying or prophesying?" Are not these instances of public prophesying of women fatal to the theory that woman may not preach? Not at all. It is certainly very strange to see the confusion in many minds as to the distinction between prophesying and preaching. To contend that because a woman, under the New Testament dispensation, may prophesy, therefore she may preach, is as logical as to contend that because I may write and deliver with authority a sermon, therefore I may write an inspired epistle and have it inserted in the Canon. The gift of prophecy was miraculous. It was, like the power of speaking in unknown tongues, the gift of healing, etc., a supernatural and extraordinary endowment of God, conferred and exercised for the purpose of attesting the truth of Christianity. It was not intended to be a per-

manent function in the church. Practically it ceased with the apostolic age. It had nothing to do with preaching. It had a different object and a distinct organon of expression in the church. The apostle allowed these inspired women to utter the prophecy God put into their mouths, as we would do to-day, if any woman amongst us gave evidence of supernatural and miraculous inspiration. But he who allowed a woman to prophesy if she only kept her head properly covered never in a single instance authorized her or even suffered her to preach.

(2.) In deference to the same inspired and therefore infallible authority we must add, woman is inhibited from holding any office or administering any function in the church which involves the exercise of authority over men. Here comes the apostle's explicit and inexorable law, "I suffer not a woman to usurp authority over the man." This is the principal, though not the sole ground, of her exclusion by him from the ministry. The minister is a spiritual ruler. The office is one of authority. For a woman to enter it is to usurp authority over the man, and this the apostle does not suffer. The same rule applies, of course, to every office which involves the exercise of spiritual rule in the church; and it is just at this point that the authority of Scripture comes into conflict with the ambitious designs and wishes of the modern advocates of woman's rights. In her address before the last Annual Convention of the National Woman's Christian Temperance Union, Miss Frances E. Willard, president of this national organization, uses the following words: "By what righteous principle of law or logic are we excluded from church councils, when we so largely make up the church's membership? Who that did not know it beforehand would believe that good men actually desire to keep us out? Antecedently I would have made my affidavit that nothing could have pleased them so much as to have had us come in and share with them the power and honor as we do the burdens and responsibilities of the church home. . . . When everything else pertaining to the great Conference gathered here in May last shall be forgotten, the fact that it rejected duly chosen women delegates, just because they were women, will still be remembered and recounted as an injustice fitted to make angels weep."

If anybody thinks that a finality was reached on that memorable day of our defeat, he must be so loftily insulated on some official non-conductor that the swift currents of the people's thought and purpose have not reached him with their electric shock. The time will come, however, and not many years from now, when, if representation is still denied us, it will be our solemn duty to raise once more the cry, 'Here I stand, I can do no other,' and step out into the larger liberty of a religious movement, where majorities, and not minorities, determine the fitness of women as delegates, and where the laying on of hands in consecration, as was undoubtedly done in the early church, shall be decreed on a basis of gifts, graces, and usefulness, irrespective of sex."

It will be noted, too, that the issue with the authority of the word of God is made distinctly and squarely. Mrs. Elizabeth Cady Stanton, in an article in the *Woman's Tribune*, under the title "The Chief Obstacle in the Way of Woman Suffrage," says, "The women who crowd our Christian temples are sedulously taught their inferiority in the scale of being, and their subjection to man. Paul's epistles abound with lessons of her obedience to man as sovereign, and the Old Testament represents her as a marplot in creation, an after-thought, the origin of sin, in collusion with the devil, cursed of God in her maternity, and marriage for her made a slavery. With such lessons taught in the Bible, and echoed and reëchoed on each returning Sabbath day in every pulpit in the land, how can woman escape the feeling that the injustice and oppression she suffers are of divine ordination? She is educated to reverence the priests and bishops, to believe in the plenary inspiration of the Scriptures, and as both alike teach her subjection and inferiority, it is not easy to teach her terms of self-respect and equality."

Let the Christian women of our land ponder these words of this apostle of woman's rights. Let them hear her as she further says in the same article from which we have quoted, "It is woman's position in the church, and the holy books accepted as authority, that make political equality so difficult," and they will see that this so-called woman's movement that is now agitating the land is the spawn of infidelity, and can be consistently supported only by renouncing the authority of the church and denying the inspira-

tion of the word of God. From this unnatural spectacle of woman's revolt against the truth that has made her free, it is pleasant to turn again to the gifted Southern woman from whom we have already quoted, and read, "Christ loved to have women following him, influencing, persuading, ministering. This was in harmony with God's original decree for her. Did Christ reverse the Father's action? Did he commission a woman as one of the twelve? To what office in the infant church did he, dying, appoint Mary, his mother, she who had been thought fit to bear, to rear the Saviour of mankind? Ah! he consigned her to the loving care of the beloved disciple, that she might have a man's strong arm to lean upon, and that she might fit John to become the great apostle of love. So we need not fix upon Paul alone the wisdom that foresaw, and the voice which protested against woman in the glare of public life. Kick against it as we may, the fact remains firm and invincible, that God at creation, Christ at redemption, and St. Paul as the exponent of the new religion, each iterated and emphasized woman's place in the home, in public life, in the church."

As the teaching of Scripture upon the subject of woman's right to preach and rule in the church is clear and explicit, so the practice of the church has been in the main consistent and scriptural. Bingham (*Antiquities*, xiv., iv., 5) says, "As to women, whatever gifts they could pretend to, they were never allowed to preach publicly in the church, either by the apostle's rules or those of succeeding ages." And whilst there are individual instances in which, through the corruptions of the times, women were introduced into the office of presbyter and even of bishop, yet in almost every case the act was performed without proper ecclesiastical authority, and was condemned by the universal church.

As early as the year 1832, the General Assembly of the Presbyterian Church in this country, in a pastoral letter to the churches in reference to dangers to be avoided in revivals, calls attention to a tendency then just beginning to appear, and uses this strong language (Baird, *Digest*, p. 220), "Meetings of pious women by themselves for conversation and prayer, whenever they can conveniently be held, we entirely approve. But let not the inspired prohibitions of the great apostle of the Gentiles, as found in his

Epistles to the Corinthians and to Timothy, be violated. To teach and exhort, or to lead in prayer in public and promiscuous assemblies, is clearly forbidden to women in the holy oracles." In the year 1872, a distinguished minister of Brooklyn having admitted a woman to his pulpit, the matter was brought to the attention of the Presbytery of Brooklyn, and that body, with only one dissenting voice, condemned the action of the pastor, and adopted an overture to the General Assembly North, asking that body to "adopt and transmit to the Presbyteries for their approval such rules as shall forbid the licensing and ordaining of women to the gospel ministry, and the teaching and preaching of women in our pulpits or in the public and promiscuous meetings of the church of Christ." To this overture the Assembly made answer (Moore's Digest, p. 353), "That there is no need for a change in the constitution of the church touching this question; and the memorialists are referred to the deliverance of the Assembly of 1832, which expresses the judgment of this Assembly."

It is highly gratifying to find our brethren of the other Assembly standing, as late as 1872, so fairly and squarely upon that most admirable deliverance of 1832; but our enthusiasm meets with a great damper when, only two years later, we find the General Assembly of 1874, (in answer to an overture from the Presbytery of Rock River, asking if the ruling of the Assembly applies to "the regular weekly prayer-meetings of the church,") answering in these words (Moore, p. 485), "The Assembly expresses no opinion as to the scriptural view of woman's right to speak and pray in the social prayer-meeting, but commits the whole subject to the discretion of the pastors and elders of the churches." Compare this with the action in 1832 in reference to "leading in prayer in public and promiscuous assemblies," and you will see at once how far the old ship has drifted from her moorings under the force of this current for woman's rights. If the weekly prayer-meeting of our churches is not a "public and promiscuous assembly" we would like to know what is.

In our own church, legislation on this subject has been very limited, but very much to the point. By a singular oversight in the revision of our Book of Church Order, the provision contained

in the old book that "in all cases the persons elected [ruling elders and deacons] must be male members in full communion in the church in which they are to exercise their office" was omitted. Thereupon certain critics contended that there was nothing in our constitution limiting the right of office to males, and that, in so far as our organic law is concerned, a woman might be made either an elder or a deacon. This led in 1880 to an overture to the Assembly from the Presbytery of Roanoke asking the restoration of the missing clause. But the Assembly declined to take steps to insert the clause on the ground that "the Book is sufficiently explicit, and does thus limit eligibility to males." At the same Assembly an overture was received from the Synod of Texas, asking, "Do our standards forbid the introduction of women to our pulpits? and if not, is it an offence according to the definition in the Rules of Discipline, Chap. III., Art. I., for a minister or church session to permit a woman to preach in one of our churches?" To this the Assembly returned the following answer (Alexander, Digest, p. 31): "Inasmuch as the public preaching of the gospel is a branch of the ministerial office, to the authorization of which ordination or licensure is essential, and inasmuch as inspired Scripture, as interpreted by our standards, nowhere in the case of women sanctions such a solemnity, but, on the contrary, does clearly prohibit it, this Assembly does therefore declare the assumption of this sacred office by women to be opposed to the advancement of true piety and to the promotion of the peace of the church, and this to such an extent as to make the introduction of women into our pulpits for the purpose of publicly expounding God's word an irregularity not to be tolerated." These are the only instances we can now recall in which our church has been called upon to testify as to the right of woman to administer public functions in the church, and in each case her testimony, like that of the word of God, has been clear and unmistakable.

III. Having considered the spheres from which woman is excluded, it may be well to look for a moment at some of those departments of effort which are open to her, but in which her agency has not been as fully recognized or as thoroughly and systematically developed as it might have been. Outside of the ministry,

and apart from all functions of rule, there is a great wide field suited to woman's characteristics and relation to the church, one in which her Christian faith and love may find widest scope and most beneficent exercise. There are meetings of her own sex for prayer and conference as to Christian work. There is Sabbath-school work and Bible-class work at home, Mission-school work and Zenana work abroad. There are Mission Societies, Dorcas Societies, Sewing-schools, Flower Missions, etc., besides the thousand forms of more private service which open themselves to every Christian woman whose aim in life, like that of her Lord, is "not to be ministered unto, but to minister." But there is one form of service to which woman is specially adapted, for her assignment to which we have both apostolic warrant and the usage of the early church, and yet which, as a regularly organized form of service, is not to be found at present in any branch of the Protestant church. We refer to the setting apart and employment of women, under regular authority and oversight of the church, as deaconesses, for service amongst the poor, the sick, the afflicted, and those who are out of the way. At present there is not a Protestant denomination that has any such order of deaconesses in its service. There are large institutions for the training and service of deaconesses at Kilburn and Mildmay, in England; at Kaiserwerth, in Germany; at Berne, in Switzerland, and at other points, but they are the outgrowth of voluntary organizations, and are not contemplated or provided for in the constitutions of the churches they serve. We have in this country, in a few places, sisterhoods under the auspices of the Protestant Episcopal Church, but such orders constitute no part of the regular machinery of the church. The public mind is awakening to a proper sense of this defect in our organization. At the last General Conference of the Methodist Church a plan was adopted for the introduction of an order of deaconesses in that church, whose duty it shall be "to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and, relinquishing wholly all other pursuits, devote themselves in a general way to such form of Christian labor as may be suited to their abilities." The act provides that candidates for the office must be at least

twenty-five years of age, must have spent at least two years in continuous service; must be recommended by a Quarterly Conference and approved by an Annual Conference, when a certificate may be issued to them entitling them to recognition as deaconesses of the church.

The Cumberland Presbyterian, one of the organs of the denomination whose name it bears, commenting upon this action of the General Conference, says: "Our Methodist brethren have done a wise thing in providing for the organization of such of its devoted women as desire to consecrate themselves entirely to the work of ministering to the needy and afflicted, and winning souls. The constitution of the Cumberland Presbyterian Church, adopted in 1883, provides that 'where it shall appear needful, the church session may appoint godly women for the care of the sick, of prisoners, of poor widows and orphans, and in general for the relief of distress.' So it will be seen," continues the editor, "that in this matter our (the Cumberland Presbyterian) Church is several years in advance of the Methodist."

The editor of *The Cumberland Presbyterian* ought in all candor to have added that this provision of the constitution of his church was taken *verbatim* from the Book of Church Order of the Presbyterian Church South, which, several years in advance of his own church, had engrafted upon its constitution a provision for the admission of woman to the office of deaconess, after the example of the apostolic church. It seems a little singular that our Southern Presbyterian Church, which is generally regarded as so ultra-conservative, should be in the lead in this matter, but such appears, as far as we can ascertain, to be the case.

As further evidence of the general awakening as to woman's work, we may state that, at the last General Council of the Presbyterian Alliance in London, a very able paper on this subject was presented by a committee, of which Rev. Prof. Charteris, of Edinburgh, was convener. This report, which, as the convener said, expressed the unanimous judgment of the committee, recommends, (1), "That in every congregation all women should be enrolled who are engaged in the service of Christ in connection with the church, and also all who desire to be taught and trained to serve

the Lord Jesus Christ;" (2), "That such as have had successful experience in work should be enrolled by the kirk-session as those to whom others might naturally look for help. This enrolment would include experienced Sabbath-school teachers and visitors, nurses, teachers of Bible classes, and heads of temperance organizations, workers in the service of song, makers of clothing for the poor, those who bring up friendless children," etc.; (3), "That after several years of experience or training, those women-workers who are willing to devote their lives to Christian work in connection with the church should be set apart and enrolled under the sanction of the courts of the church as *deaconesses*. They might be set apart by the presbytery or by the kirk-session; the former is more in accordance with the custom of the early church; the latter is more easy in operation, especially at the outset."

The report from which we have made these brief abstracts is a very long and elaborate one, giving a historical review of the relations of woman to the work of the church from the beginning. The influential character of the committee that framed it, the thorough organization of woman's work which it contemplates, and the marked favor with which it has been received, indicate the just awakening throughout the church to the importance of woman's work, and to the wisdom of directing into right channels of thoroughly organized service, energies that, if not wisely and appreciatively guided, may break over into forms of service that are unscriptural and hurtful to the purity and peace of the church. It only remains to suggest that our Southern Presbyterian Church, having led the van in making provision in its constitution for organizing woman's work, and having within its bosom the noblest type of Christian womanhood to be found in the world, may well take the lead in this matter of practical organization, and give us an order of deaconesses whose ministrations by the bedside of the sick and the suffering shall carry with them all the fragrance of sweet Christian charity, without the superstitions that mar the service of similar orders in the Roman Catholic Church.

T. D. WITHERSPOON.